

DEFENCE

OF THE MINISTERS REASONS, FOR
REFUSALL OF SUBSCRIPTION TO THE
Booke of Common Prayer, and of Conformitie.

AGAINST THE SEVERALL ANSWERS.

K

OF

T. Hutton Bachiler of Divinity, in his two Bookes
gainst the Minist: of *Dev. and Cornwell.*

William Covel. D. in Divinitie, in his Booke against
M. I. Burges.

Theo. Spark. D. in Divinitie, in his *Brotherly perswasion*
to Unitie and Uniformitie.

SO FARR AS ANY THING IS SAID BY THEM
concerning the holy Scriptures, and Apocrypha.

Devided into two partes.

The first parte, concerning the holy Scriptures.

The second parte, concerning the holy Scriptures and
Apocrypha.

Proverbs 1.

My sonne, heare no more the inj:
from the words of knowledge.

Hieron lib. 1. adversus

Quæso ut patienter audias, non enim
mendacium querimus verum æquum.

I pray thee patiently to heare, for
adversary, but truth against a lye.

Imprinted. 1607.

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AS the Apostle Paul was about to open his mouth in his defence against the accusation of his adversaries the Jewes, *Gallio* Deputy of *Achaia* stopped it. (under pretence, the matters in question were of no weight, but of words and names) and so drove both him & them from the judgment seate. This is the case of many Pauls, or Ministers of God at this day; who being accused as the Apostle was, and opening their mouthes for their defence, as he did for his, may not be suffered by some subordinate Magistrates to speake, but are driven from the judgment seate, all benefite of law being denied them, and they debarred of other meanes by conference or writing for their defence. This onely is the difference, that where Pauls adversaries were driven from the judgment seate with him, and were suffered to speake no more then himselfe: Ours haue free liberty to speake and write, in Courts, in Pulpitts, and in print, what they liste without controulement, yea with preferment. The pretence of stopping our mouthes is the same, with that of stopping his, to witt: *the matters we stand for, are but questions of words and names, matters of no substance, toys and trifles not (in deed) to be stood upon.* VVhich if true? what meaneth such urging & pressing of them, and the more severe punishing of the not observing them, then of the weightiest matters, not of our law, but of the lawe of God himselfe? VVhat meane also those diuerse and large Treatisses daily published (by them that call them trifles) in their defence? If trifles? So seriously to mainteyne them, (a) *argueth want of iudgement to know what is meete to be downe.* If trifles? they ought as that worthy *Iuel* writeth (b) *to be the lesse stood upon, there is the lesse hurt in leaving them, more willnes in mainteyning them, they ought to be put to silence in the Church of God.* Not onely then to reteyne them, but so stiffly to mainteyne them, and that by silencing and depriving of so many Ministers for them, to the Spoyle of them and of the Churches of Christ, is not onely, to looke to small things and not to great, a fault blamed by the (c) *Heathen*, but the same (if not worse) for which our Saviour crieth wor to those blind guydes, (d) *that shewe out a gnatt and swallow a Cammel.* In deed, we cannot say as *Tully* sometimes did of the Stoicks & Accademicks, (e) *the contention between us, is not for bounds and meeres, but for the whole possession and inheritance,* (for that is the case between the Papists & us) yet we may say (and that truly) it is not for mounds and meeres onely, but for some parts of our best freehold and spiritual inheritance, as (besides other bookes) this Defence sheweth. VVherein we shal see, concerning the holy scriptures (which are an excellent parte of our inheritance, and the courtroles or evidence of the whole) how in the transla. of the Serv: B. enjoyned to our Church, for publique use, and required to be subscribed unto, some places are lo

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a Sponde ta me
spondes axia, e
lencheini non a
toron esth

b Apolog. pag
34 & answar to
Hardings prefa
pag 4:

c Aristot: Ta mi
cra Horan, ca
ta megalapara
ran.

d Math. 23: 24
oi diultrotes
ton canopa. ton
camelon cata
pinontes

e Accade que
non de ca mian
sed de tota pos
sessione eorum

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corruptly translated, that the sense (which is the scripture of the scripture) is perverted to other some, such additions thrust in, as thrust out the meaning of the places: from other some, much of the very text cut out, and so cutt of from the Churches publique use: much also (howeuer translated) forbidden to be at any time (in the publique Leiturgie) read to the Congregation, (as if the breath of God were perished in them) instead whereof much Apocrypha, (never breathed of God) thrust upon our Church not as equal onely, but preferred before it, as more excellent and tending more to edification. Further as the Ministers are silenced & deprived, for not approving the same by their subscription and reading them to the people: so these three men with whom I deale, haue written 4 bookes for the justifying hereof. Beloved this is no trifle, it is not a matter of words or names or of our law, (as many prophane Gallioes cal it) but of *wronge and evil doing*, first to God and his holy truth, then to the Churches of God, his Ministers and people amongst us. How shall we then be silent hereat? wisdom must be justified of her children, (her Ministers especially) *who must acquite themselves, not onely, in their standing stedfast in the truth, by holding fast the inward comfote, confidence, and profession thereof without wavering, unto the end: but also in contending earnestly for the maintenance of it: that being true of every Christian of us, which our Saviour affirmeth of himselfe.* (k) *For this cause am I borne, and came into the world, that I should beare witnes unto the truth.* Otherwise, what else doe we, but deny and betray the truth, *it being* (l) *almost all one, to deny the faith and not to mainteyne it, for by one and the same silence he strengthneth error, who for feare or negligence holding his peace, affirmeth not the truth: as a sleepey Centinel betrayeth the tents of the camp, not onely when he hath a wil to betray them, but when neglecting the watch, he descryeth not the enemy, that commeth to assault.* And therefore to walke in that meane way (of not meddling and defending the truth) is no way for a Christian to walke in, such modestie as drownerh or hideth the truth of God, being accursed, not (m) by men onely, but by (n) the Lord himselfe.

1 Andriesthe
1 Cor: 16 13,
Heb. 3, 6. & 10-
21, 23
epagonizesthaj,
Iud 3.
k Iohn 18 37
l Fulgentius ad
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1: pene id esse,
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rere quod nega-
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m B. Jewel answ
to Hard. preface
n Math 12. 30
Iu. 23 23
Mirk 8 38

o As Momus
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their deprivation
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harvell:

1 Cor. 9. 16

2 VWhereas our not approving by subscription the former faultes, is one and a cheefe cause, for which so many of us, are turned out from that high and heavenly calling of the ministrie: (not to grow rich (o) but to seeke our bread in desolate places, for any meanes of maintenance leste to many of us) yet in the sentences of our suspensions and deprivations, in pulpits, in courts, and in al places, by al sorts, and meanes, we are cried out on, as men that suffer iustly and for evil doing, for our disobedience to lawfull authority in thinges lawfull and indifferent. Which if true? The woe (p, for not preaching the Gospell so often, though wrongfully, throwne

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throwne upon us, would in deed take hold of us. But being not true, we gave as authority required, reasons for our refusal, and did prove as we are perswaded, that the matters injoynd to be subscribed unto, & practized by us, are not indifferent, but such, as, for very many poynts thereof, are contrary to the word of God, and cannot in a good conscience be subscribed unto: nor allowed by practice: and therefore *that we suffer not for evil, but for wel doing.* Some of which reasons are printed by our adversaries with certeine answers to them: and we accused to be persons, turbulent, factious, schismatical, seditious, troublers of the State, onely because we suffer not these grievous imputations to lie upon us, but stand in the just defence of our innocencie. VVherein they deale with us as Tully reporteth (q) *Fimbria* to have dealt with *Q. Scevola*, who having caused him to be wounded and seeing that he died not of it, contented him before the Iudges and there cried out upon him, because he had not suffered the whole weapon wherewith he was stricken, to enter into his body.

q orat. pro. S. Roscio Amerino quod non totum telum corpore receperat.

This is our case, this is the question between us, it is not a matter of wordes and names, but of outragious wronge and iniurie done unto us. Should we hold our peace hereat? No, in no case: least, as *Cyprian* (r) saith, it begin to favour, not of modestie and shamesfastnes, but of distrust of our cause that we keep silence and whilest we be carelesse of refuting false criminations we seeme to acknowledge the crime imputed. we must in our case say, as holy Iob did in his. God forbid: We should so iustifie our adversaries, so long as our soule is in us and the spirit of God in our nostrils, until we die, we will never take away our innocencie from our selues, we will keepe our righteousness and not forsake it. our heart shal not reprove us of our dayes.

r Contra Demetrium Taciturno oportet ne jam non verecundiam sed diffidentiam incipiat esse quod tacemus &c. Iob 27. 3. 5. 6

3. VVhereas many worthy writers, not strangers onely, but of our owne Cuntry also, mencioned in this Treatisse, some of whom may worthily be called as *Ambrose* was. (v) the eye of the world, as *Austin* was, (w) the hammer of heretiks, & counted (as (x) *Cyprian* was by *Austin*) as one of a 1000 of the rarest men: between who & the most of their followers, ther is (as *Naxianzen* wrote of *Basil*) no more comparison, then between *Pillars* & *Shadows*. whereas these men I say, some of them have condemned the vulgar latin and *Rhemists* english translation: for many not of the like onely, but the very same corruptions also, for which we blame ours, they have their eyes thrust out as *Ambrosses* were (y) and they made as blind guides (as wel as we) that could not see the truth but found fault with those translations without cause: the letters of whose names are in a manner changed (as *Cyprians* were, y into a: *Cyprian* into *Caprian*) and they esteemed, as he was, to have written of trifles and vanities, they are counted, not as *Pillars* but as *Shadows*, not the hammers of heretikes, such as beate their heresies to peeces with sound arguments,

v Orbis terrarum oculus. w Hæreticorum malleus. x lib. 6. De Baptif. Cont. Donat. ca. 3. inter raros et paucos excellentissimæ gratiæ vires. y By far meane & worse sighted me, then *Picus* Earle of Mirandula was,

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q orat. pro. S.
Roscio Amerino
quod non totu
telum corpore
recepisset,

This is our case, this is the question between us, it is not a matter of wordes and names, but of outrageous wronge and iniurie done unto us. Should we hold our peace hereat? No, in no case: least, as *Cyprian* (r) saith, it begin to favour, not of modestie and shamefastnes, but of distrust of our cause that we keep silence and whilest we be carelesse of refuting false criminations we seeme to acknowledge the crime imputed. we must in our case say, as holy Iob did in his. God forbid: *We should so iustifie our adversaries, so long as our soule is in us and the spirit of God in our nostrils, until we die, we will never take away our innocencie from our selues, we will keepe our rightuousnes and not forsake it. our heart shal not reprove us of our dayes.*

r Contra Deme-
trium Tacerenō
oportet ne jam
non verecundie
sed dissidentie
incipiat esse
quod tacemus
&c.
Iob 27. 3. 5; 6

3. VVhereas many worthy writers, not strangers onely, but of our owne Cuntrie also, mencioned in this Treatisse, some of whom may worthily be called as *Ambrose* was. (v) the eye of the world, as *Austin* was, (w) the hammer of heretiks, & counted (as (x) *Cyprian* was by *Austin*) as one of a 1000 of the rarest men: between whō & the most of their followers, ther is (as *Nazianzen* wrote of *Basil*) no more comparison, then between *Pillars* & *Shadows*. whereas these men I say, some of them haue condemned the vulgar latin and *Rhemists* english translation: for many not of the like onely, but the very same corruptions also, for which we blame ours, they haue their eyes thrust out as *Ambrosses* were (y) and they made as blind guides (aswel as we) that could not see the truth but found fault with those translations without cause: the letters of whose names are in a manner changed (as *Cyprians* were, y into a: *Cyprian* into *Caprian*) and they esteemed, as he was, to haue written of trifles and vanities, they are counted, not as *Pillars* but as *Shadows*, not the hammers of heretikes, such as beate their heresies to peeces with sound arguments,

v Orbis terrarū
oculus.
w Hæreticorū
malleus.
x lib. 6. De Bap-
tist. Cont. Donat-
ca. 2. inter raros
et paucos excel-
lentissimæ gra-
tiæ viros.
y By far meane-
& worse sighted
me, then *Picus*
Eagle of *Miranda*
dula was,

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may, underhand they are made the wrongers and strikers of them without cause. Other some of them, to witt, the most of those produced against us, by a strange breath put into them, are forced to speake, not their owne minde, but the minde of our adversaries, sometimes contrary, oftentimes (if not alwayes) besides their owne meaning, drawne in cunningly, and yet perforce to uphold that which they playnely condemn. This being done, as the *Donatists* in Affricke exclaimed against the *Orthodox* and sound beleevvers, *that they were Traytors* (2.) against the *holy books*, themselves being in deed the oppugners of them: so are we charged to oppose to all the writings of the learned, by them who haue their hand cheefe in that trespas. Is not this, *to take away the rightuousnes of the rightuous from them*, to iustifie the *Papists vulgar latin* and *Rhemists English*, & to make voyd all the writings of our *worthyes* written in condemnation of those corrupt translations? Shall we call this a trifle? Is it not meete to open our mouth aswel in the cause of the dōbe (a) for the iustifying of their exceptions (b) to be iustly taken against those translations: as in our owne (c) defence, for the making of it playne (as Austin (d) did against the *Donatists*) that *if we be Traytors, it is not by conviction, but by consuetion and false accusation of our enemyes*, and that they which thus declaime against us, are in very deed, *the traytors and opposers to the holy bookes* both of God and goodmen? Verely no man, that readeth and considereth, but will iudge it more then meete. Now as diuerse other books written against us, doe in these and many other respectes call for our defence: so doe these foure with which I deale, the three authors (e) whereof like them of whom Cyprian wrote (f) to Cornelius: having taken shipp doe sayle towards Rome, with their severall vessels full fraught with a Marte of unsound reasons and untruthes of the former kindes, against us and our cause, *as if the truth, could not make after and overtake them*: we could not therefore but send out first that little Pinisse called the *Removal*, & now this greater Barke called *A Defence*. That for discovery of that enemy who may well be called, *The accuser of the Brethren*, and removal of some *slandorous imputations*, wherewith we and our cause, are miserably slandered & tongue-rente in these dayes, as *Hierom* (g) complayneth himselfe and his cause, to haue ben in those dayes. This, for the maintenance & making good of the Ministers reasons so farr as they concerne the scripture and Apocrypha, for refusal of Subscription and Conformitie, against the many and cunning oppositions to them by our adversaries. That so well performed as the *Author* thereof speaketh (h) *very little and very sweete*, yet sufficient and enough to cleare the matters dealt in, and satisfie not the wel meaning Reader onely, but even *Momus* himselfe, or else as one (i) faith

2 Sacrorum librorū traditores

a Some of who cannot now speake, they being a sleep in the Lord.

b So many at least as we deale with.

c who are able to speake more, then we haue yet written, if we might be suffered.

d De Baptis contra Donatist. non convicti sed conficti traditores.

e M Hutton especially.

f lib. 1 Epistle 3 ad Cornel. quasi veritas post eos, navigare non possent.

g Ad Domitian et Regat. et in prefat in Ezram et Nehemiah.

h As Elop willed Solon when he spake before Cræsus aux quā minima, aut quā maxima.

i Eliod, Ares. Momus.

To the Christian Reader.

saith, to ditt up for ever his envious m^uth, though as I heare, he scorneth it as a trifle not worth the reading. How this is done, I leaue it to the judgment of the Christian reader, without prayse or dispraise, avoyding(k) in my owne case, the one as vanity, the other as folly. Only thus much cōcerning the use of this (l)first part I say, first, that here, may the silenced & deprived Ministers see the ground they stand on, & the reasons wheron they ground their refusall of Subscription & Cōformity, to be founded and built, as the house upon the rocke of truth, which cannot be shaken by the rainy wyndes and stormy weather of their aduersaries, and therefore with what comfort they may hold up their heads in these their sufferings for wel doing. 2. That they which remaine in doubt & unresolved what to doe, to Subscribe or not: may here see cause enough, were there no more then thes here mencioned: to resolve negatively 3. They who haue already subscribed to the Seru: Booke that it conteyneth in it nothing contrary to the word, and may lawfully so be used, may hereby discern cause to change their mindes and recover themselves. 4. The Reader of what sorte soever he be, may here see, 1. That the subscription requyred of the Ministers, extendeth to the translation in the Seru: B: aswel as to any thing else. 2 The true sense of many places of scripture given, and they freed from the corruptions and absurd sense, that translation maketh thē subiect to. 3 Diverse places of scripture purged of diverse additions, some of them perverting the Holy G: meaning. 4 that diverse wordes, sentences and verses of excellent use, are cut out of the text by the sayd translation, and so cut off from the Churches publique use. 5: That the answers and arguments brought against the Ministers reasons, for refusal of Subscription & conformity, concerning the poynts here handled, being many of them the same, which the Papists bring against our writers, are here confuted, & the cause of our sayd refusal, made good in the cōscience of any man that hath eyes to see the truth. 6 That their is just cause to doubt of, and suspect all our aduersaries other reasons for justifying the other corruptions, not here dealt in: seeing if there be little truth and weight in, these, there is lesse in those, as I dare boldly say, and doubt not, but one day will appeare. 7: That he which dispute d against these corruptions before diverse Nobles Anno 1584: (m) and not speaking against them before the K. Maiestie and his Nobles, (n) Anno 1603, (though he were well provided for it and promised faithfully to haue done it:) doth now before all the world strive tooth & nayle for them Anno(o) 1607: so destroying the things in the end, which he built up in the beginning. And therefore what cause they which thinke they stand, haue to take heed lest they fall. Lastly that the matters in question to be subscribed & conformed

8. *Arift. apud*
Valer. Max. lib.
7 cap. 2. *Lauda*
re se vana: vici
perare stulti.
1 The 3 parte
shall declare his
owne tile.

m Conference
at Lambeth 10.
& 12 of Decem-
ber 1584, Ly D.
Sparke and M.
Traverse with
the two Archbi-
shops & the B.
of Winch in the
presence of the
Earle of Leice-
ster, the L. Treas-
urer the L. Gray
of Wilton S. M.
Francis Walsing-
ham & others.
n Conference at
Hampton Court
o In his Booke
called a brotherly
perswasion to
vnty & Cōfor-
mity.

To the Christian Reader.

mentioned in
the first chap. of
this Treatise;
q Quintilian ve-
la ventis permit-
tens, oramque
solvens, &c.
Advers. error
Ioh; Hierosol.
Qua lo Lector
vt memor tribu-
nalis Dei, et de
iudicio tuo te in-
telligens iudica-
dum nec mihi
nec adversario
meo faveas, ne-
ve Personas lo-
quentium, sed
causam conside-
res.

to, are no trifles, as the world is made beleue: but matters cōcerning the very truth & word of God, & therfore henceforth those hard & vulgar censures of the Ministers ought to be left. Thus with our (p) protestatiō before made, looseing frō the shore & committing sayle to the wynde, we send this Defence as it were into the maine, praying thee as Hierom did his Reader, that remembring the iudgment scate of the Lord, and understanding that as thou iudgest, so thou shalt be iudged, thou neither favour us, nor our adversaries that write against us, and that thou regard not the persons, but the cause. And praying for thee, as the Apostle did for Timothy and others, that thou mayst consider what is sayd, that the Lord would giue thee understanding in all thinges, that thou abounding in loue, in knowledge and in all iudgment, maist discerne the thinges that differ, and be deliuered from every evil worke, even preserved pure and without offence, filled with the fruites of righteousness, untill the day of Christ and vnto his heavenly kingdome. Amen.

Gentle Reader, before thou reade, correct some faults escaped. In the body of the Booke, these.

pag 2. lin. 26 reade, their reasons for refusing of subscriptiō. p. 10 l. 14 put out more. p. 11 l. 33 pouring not purging. p. 15 l. 26 reade Ordinaries. p. 21 l. 30 ceremonies for cerm. pa. 23 l. 1: yeilded for yeilding. p. 38 l. 22: put out Heb: which signifie to. pa. 74 in the title reade Rom. 13: 13. pa. 83 l. 23 put out the first to. pa. 84: l. 23 put out in: l. 28 put in a. pa. 85 l. 28 reade 3 verse. pa. 86 l. 32 reade excepted. pa. 90 l. 9 read wel for wil. pa. 91 l. 25: to Bellarmin, add as p. 94 l. 21 reade opposition not exposition. pa. 96 l. 27 reade can it: not it can. pa. 107 l. 8 reach not retcher. pa. 117 l. 16 put out the third, and in the margin put: Demost. the 3 Philippica. pag 123 l. 21 reade thus. Fathers compare Christs. pag 125. l. 35 reade Clichtoveus not Cliteus. pa. 141 l. 9 reade, in the greeke. pag 144 l. 17 reade thornes, not pots, & after Hof. 2.6. put in, is it not sensles to say I wil hedg thy way with pots. pag 160 l. 29 put out al. pag 210 l. 14 reade modestly.

In the margin these.

pag 8 reade rixulos bibant. pag 9 reade si enim. pag 96 reade amisit. pag 136 put out o after assert. pag 167 read, primæ, not secundæ.

Abbreviations are thus to be read. Def: Defence. Subscr: Subscription. D.S. Doctor Spark. DC. Doctor Covell. M. H.M. Hutton. M.B.M. Burges. DD. Doctors. D. Doctor. L. Lord. Transla. Translators. transla. translation. Com. B. Communion Booke. Serv. B. Service Booke.

THE FIRST PART OF THE DEFENCE
OF THE MINISTERS REASONS FOR REFF.

fall of Subscription &c. Concerning the Scriptures.

CHAP. I. OF THE MINISTERS PROTESTATION.

WE protest before the Almighty God, that we acknowledge the Churches of England (as they be established by publique authoritie) to be true visible Churches of Christ: that we desire the continuance of our Ministry in them, above all earthly things; as that without which, our whole life would be wearisome and bitter unto vs. That we dislike not a set Forme of prayer to be vsed in our Churches. Finally whatsoever followeth, is not set downe of an evill mind, to deprave the book of Common prayer, Ordination, or Homilies; but onely to shew some reasons, why we cannot Subscribe to all things containd in the same booke.

Def. To this graue and religious Protestation set before their reasons, washing of certaine false & hatefull aspersions; M. H. cutteth (a) a short answer, false, impertinent and uncharitable viz.

That man his protestation is in vayne, whose deed agreeth not with his protestation. And a decree of a very auncient Councell provides, That no man should be admitted to speake against that whereunto he had formerly subscribed &c. But leaue we this their sayre glosing. &c. I say false, for 1 He falsely insinuates a contradiction, betwixt the deedes and the protestation of the Ministers, opposing the very slander which they ment to put of, unto their solempne protestation made in the name of the Almighty: as if it were prooffe enough barely to accuse them. If the Ministers had actually seperated from the Churches, refused to ioyne with them in the set

A

formes

THE 1. PART CONCERNING THE

formes of prayer, or had not importunately sought the continuance of their Ministerie. If they had not offered to use the Communion booke, (as a godly booke though not in all thinges iustificable) then might He haue taken up this parable against them, and said, That mans protestation is in vayne whose deed agreeth not with it. But without prooffe or colour to charge their deedes with contradiction to so weightie a protestation, is to calumni-
 ce. If he reply, that their exceptions and reasons against the Communion booke doe deprave it, (what ever thereof they protest) & thinke so to escape. I answer, He ought to consider that their protestation is onely of their minde, with which they giue those reasons: whereof seeing they take God (who onely knoweth the heart) to be witnes, how doth he charge them? And what is this but stoutly to calumniate? It seemeth, he is well acquainted with that rule once given in Alexanders Court, (b) not much differing from that of Machivels, knowing that it will prevaile with many, be it never so false; and that however it may be possible to heale up the wound, which such accusations doe make, yet never so fayrely, but there will ever remaine some scarr behind.

calumniari dicitur
 cur non probat
 modum inten-
 dit.

b Plutarch in
 Alexand. forti-
 ter calumniari,
 nam etsi vulnus
 curetur, cicatrix
 tamē remanebit

His next speech of the decree of that auncient Councel; is to all the poynts of their protestation impertinent; though against their disputing for denyall of Subscription, it hath some shew. And to speake truth this decree doth no wayes smite the Ministers but through the Bishops sides, who contrary to that decree, not on-
 ly admitted but commanded the Ministr. ^{reasons for refusing} to giue in their Subsc.
 Thus it falleth unto men, that flourish blindfold, to smite their frendes. As for the decree it selfe, it is neither without reason, nor yet without exception. For to restrayne men from opposing, what they haue voluntarily, advisedly, and justly approved, is but reason. And yet to foreprize the second thoughtes by the first, and to confirme the first error by a perpetuall obstinacy or silence, is most unreasonable, and no better a remedie of inconstancie, then a deadly lethargie is of a light phrensie. For thus shall Subscrip. to an
 error

error become like hell, from whence there is no going backe (c) Liberius must never speake against Arianisme, nor those Fathers which subscribed the Arimine Councell, speake for Homousios, nor M. Cranmer against the Popish articles, nor M. Bell against Popery, nor may by this decree (if M. H. his exposition of it be good) the K. Majestie his Nobles and Ministers in Scotland be admitted to speake against the Discipline there established, to which they have not alone subscribed, but sworne. Wherefore the Decree must be restrayned unto such Subscriptions as were first, free, then advised, and lastly, to such things as are perpetually good & vary not by any circumstances: seeing no man will commend a forced or rash Subscription: and all wise men grant: that such things as by circumstance be variable, may as well be impugned when time yeildeth them incommodious or unlawfull, as imbraced whilest they were good and profitable. Now the Subsc. imposed, was not free and voluntary as theirs was at Councils (where men set their handes to their owne Actes) but a forced thing upon forfeiture of Ministerie or maintenance which undoubtedly causeth too many to be willingly ignorant of those exceptions, which they cannot know without prejudice in the one or other of those two great poynts, of their conscience or maintenance. Againe their Subsc. in Councils, was after full debate and examination, so as a man could hardly plead any want of information: but this, is in the darke, or by twilight. For men are suddenly called to Subsc. to five bookes. (e) at once, whereof some are hard to be gotten, some very large, and all of them together would aske great time to read, but farre greater to examine well, and more helpes then a mans owne head. And it is without question that the best comfort, some have of their Subsc., is, that they know not the things to which they Subscribed, being undoubtedly true that scarce one of many, examineth (before he subscribe) all those things to which he Subsc. Men (by humane frailtie) being well enough content, not to know the worst.

I may add, that experience discovereth the hurtfulness of some

Vestigia
la reformatione

e Common
prayer booke
Articles of
Manners, of
ordination.

THE 1. PART CONCERNING THE

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Vestibula non
Lares solum

e Common
prayer 40 ar
ticles, & of
Hominies, of
ordination.

things, which either were not indeed or were not marked to be so dangerous. To say nothing of the late glosses which the Canons make, and stricter pressure of some things by them urged, or that Abridgment touching our liberty of omitting the Apocryphal writings, which D. C. ingenuously confesseth to be made by the late Canons, howsoever D. S. (without reason) denyeth it. Whereof we shall speake in his owne place.

4. I might further plead: that all the Minist. haue not Subscribed, and many of them with such exceptions and qualifications, as giue them scope enough to object something against the Subsc. and Conformity now urged; without crossing their first Subsc. or this alleadged Decree. But I will content my selfe to put the reader in mind, that the perswaders (b) of Conf. and Subsc. doe beare us in hand, that we may (without any shame) Conforme our selues and Subscribe; notwithstanding our former profession, or practise to the contrarie. who therefore (perhaps to hide their owne retraits) propound the imitable and memorable example of Austins retranslations; as getting him most loue, honor and commendation: wherein (saith M. Hooker) he carefully collected his owne errors and sincerely condemned them. And which M. H. calleth (c) the the glorie and crowne of all his writings, to which purpose also M. Hooker further telleth vs: (d) That though there be many speeches of Tobes wherein his wisdom and other vertues appeare, yet the glorie of an ingenuous mind he purchased by these wordes onely (e) behold I will lay my hand upon my mouth I haue spoken once yet I will not mainteine argument, yea twice, how be it for that cause I will not proceed. M. Hooker heerby remembring vs with M. H. (f) that second thoughts are better then the first; Where men will spare a little time to keepe repetitions; and read over againe at leasure, that which they ran over in hast. Whereby appeareth, that these men hold it not a good rule to stand to what we haue once done; but to what we haue well done. Who also requyring our charitable opinions of those which long, withstanding Conformance and Subscription, doe now stoop unto both: should as charitably conceaue of our refusing, upon better advice, to doe agayne, what we haue sometimes ignorantly or negli-

b M. N. D. Spar:
M. Hooker and
others

c i, part pag 66,

d preface to Ec-
clesiast. pag 44

e Job 39. 37

f preface part 2,
duet. stat. phara
widys Joseph. et al

negligently done, seeing their alteration which is attended with safetie and profit, is more suspicious, then ours, which draweth danger and losse unto us. And if the former generall Councils may be corrected by the latter, as Austin saith(g) when by any experience, that which was shut, is opened, and that knowne, which lay hid. Then let our better thoughts correct our first errors. (For as Linwood(h) saith, he breaketh obedience who doth it without cause) if we can giue reason for it: or else let them proue that our first acte was better.

Finally M.H. closeth up his answer to the Minist. deep protestation, with an uncharitable censure. Calling it faire glosing. The pietie or charitie of which speech, I referre to his owne second thoughts, and pray him to remember, that in summoning us so often in both his bookes to follow the truth in loue, and performing it so little himselfe, both here and every where else; he resembleth those regraters, that haue double waites and ballances, some for buying and some for selling. God grant us more use of charitie in our heartes, then onely to upbrayd others with the want of it, and not feeble our owne want in the practice.

CHAP. 2. OF TRANSLATIONS IN GENERALL.

THe Ministers exception against Subscription in regard of the translations (as M. H. hath layd it downe in his first booke)a) is, That where as there was a new translation of the Bible in hand (by his Majesties gracious appoyntment) they doubted not, but all such faultes as were in the Translation, (appoynted to be used by the Communion booke) would be amended. And therefore they could not Subscribe to the Booke as it was, but they should prejudice themselues, the persons imployed about the new Translation, yea and crosse his Majesties purpose of reforming the Translatiō (appoynted by the booke) according to the new. Let us see what they say to it.

g lib. 1 de bapt
cap. 3. Quamvis
experimento ali
quo aperitur
quod clausum
erat, aut cognos
citur, quod late
bat.
h obedientiam
infringit qui si
no causa id facit

apag 18 24.44

pag 443.
cap 9

pag 93:

The sume of H. answer (b) is. The translation of the Bible no just cause of exception. D.Sp. otherwise. I hope shortly (saith he) (c) all occasion of that objection wilbe removed, when the new translation shall be finished, and all faults in the translation reformed. *The one denyeth, the other granteth.* D.Cov. (d) walketh between them both.

And I to begin with M. H. (because he is largest, and hath much the same with the D.D.) He endeavourereth to proue the New Translation in hand to be no iust cause of exception to Subsc. by a threefold reason, as if he would giue us a cord, that should not easily be broken, but being of three severall twists; when they are stretched, they cracke to peeces. And before he enters upon them he is pleased (as it were by preface) to compare the Ministers, to the Manichees saying. As if Manichee like they dreamed of contrarietie either in the old translation to the new, or in the new to the old. Where First, it shall not be amisse to answer him as Austin answered Petilian when he accused him to be a Manichee upon hearesay; as M.H. doth heere the Minist. by resemblance, I say (saith he) (e) I am no Maniche, speaking of my owne knowledge. Petiliā saith so; I deny it, choose whom you will belecue. And as he addeth further. I am a man pertayning to the floore of Christ. If evill? Then am I chaffe. If good? Good corne. Petilians tongue is not the fan of this floore, the more he accuseth my faulte (doe it with what minde he will) the more I commend my Physition that hath healed it. So may we add, whatsoever we be, and to whomsoever like. H. tongue is not the fan of this floore, the more he likeneth us to the Maniches; (doe he it with what minde he will) the more we prayse our Physition, that hath not only healed us (as he did Austin) but preserved us in bealth from being sicke at any time of their disease.

lib 3 de bapt.
cont Donatist
cap. 10. and 12,
Petilianus ait,
ego nego. eligi
te cui credatis,
Non est huius a:
vix venti labrū
lingua Petiliāhi
quantum ille ac
culat vitium me
um, tantam lau
do medicum me
um.

Relidior ne ef
ses an varior.

2 We may heere put it to the question (as Salust (f) did of Lentulus) whether he be more foolish or wayne in likening us to the Manichees. For what agreement? Whatsoever the Manichees dreamed of, the Minist. dreame not of their dreames. The Manichees for ought I can find) were so farre of from dreaming of contrarietie in translations; that they denied the most part of the scrip-

tures, all the Old Testament, a great parte of the New, and that which they received they turned into an allegorie. 2. What occasion hath he heere to dreame of contrarietie in Gods word. Did any of the Ministers dreame and stamble at it when they had done (as he untruely affirmeth) that varietie of Translations doth proue contrarietie in Gods word? I trowe not: if he forgot not himselfe he would never haue stumbled on such a dreame & print it when he had done. It being cleare, (to the seeing eye that is not shut) that which they affirme; is. That the New Translation in hand, will proue (not contrarietie in the word of God, but) that the translation which the Booke appoynteth hath divers thinges in it contrary to the word.

3 To conclud, H. himselfe dreameth more like the Manichees then the Minist. doe, seeing he denyeth some part of the Scripture after a sort, speaketh doubtingly of some, iustifieth the denyall of the publique use of much, and maketh that which was never breathed of God, equall with, and in some respect aboue the very inspired word. The glasse of the Manichees therefore which he setteth up for the Ministers to looke in, is fittest for himselfe to see his owne liknes in. For as Austin (g) of the Manichees sayd, They professe abstinence from wine and hatred against it, and yet filled their bellyes with grapes: so may I of him, he professeth abstinence and abhorring from the opinions of the Manichees by reproching the Minist. for being like them, but he himselfe retaineth a liquorish smack of them in many thinges.

all which his 2.
bookes sufficiēt
ly prone,

g. de hareis
cap. 46.

Let us now come to the substance of his answer, and because (as he saith) it is an exception wherein all the Minist. doe concur I doubt not but he and the two D. D. haue left no stone unmoved that laye in their way, for removall thereof. Let us also leaue no meanes vnused to trie out the validitie and force of whatsoever they say, that if their answers will abide weight in the ballance of the Sanctuarie, we may allow and giue way to them. If not? Cast them out of the scales & as is meete out of dores too. The 1 reason. M. H. We must know (saith he) that varietie of translations proveth

not contrarietie in Gods word.

The consequent whereof must be. Therefore the new translation of the Bible now in hand, is no just cause of exception to Subscription. *For else he speaketh not to the purpose.*

Def. Now the consequence followeth not. For though the word of God be Translated never so often (every translation varying one from another,) yet the word it self remaineth as the L. himselfe, yesterday and to day and to morrow one and the same for ever: (the fountayne of the scriptures being so walled by the providence of God, soe close sealed and covered, that by no meanes or mallice of men can any such thing fall into it, as once to trouble the cleare and sweete water thereof,) but as for the Translations which are but the writings of men, they haue no such privilege, neither are they layd up in any such durable wood of Sittim: but they may be & haue ben corrupted, as experience sheweth. And he that readeth the variety of Translations shall often see one so contrary to another, that both are not agreeable to the word. Which is that the Minist. obiect against the translation in question, the same which Hierom in the like case saith, (i) I thinke not that the L. words are to be corrected; but I indeavour to correct the falsnes of the latin bookes; which is plainly proved by the diversitie of the Greeke from the which (they deny not but that) they were translated, who if they mislike of the water of the most pure fountaine, they may drinke of the very puddles. *meaning the latin.* But let us goe on and see how he reasoneth.

M.H. No doubt (saith he) sometimes but not often a more significant word may be given, and in case, a sentence were somewhat doubtfully translated, it may peradventure be more familiarly explained. *his inference.* But that no hinderance why we should thinke the Communion Booke contrarie to the word of God. Which we willingly yeild him, for it is indeede no hinderance, but rather a furtherance of that thought. But we will take his meaning to be, No hinderance to Subscription.

Def. Where we may obserue He would haue us beleue that in
all

i ad Marcellum
Tom. 3 vt ali-
quid de domini
eis verbis qui
bus si displicet
fontis vnda pu-
rissimi, cenosos
ribulos bivant.

all varietie of translations past or to come, there neither is, nor shall be any contrariety especially to ours in question, but onely some such small differences as aboue sayd. And in effect D.S. affirmeth as much, when he saith the faultes are such as are not full with the original. D.S. proveth nothing: M.H. indeavoureth to proue it thus. Alwayes (saith he) in the better ages of the Church where there hath been infinite translations in the same tongue, in many places not one agreeing with another, yet no depraving one of another, specially that which was received by publique authority. For which he citeth in the margin Hierom & Austin.

a pag 51

Def. As there is no truth in this prooffe of the antecedent: so there is as litle reason in the consequent. The two witnesses cited by him, are with divers others flatt against him. They both in deede speake of the variety of the latin copyes and so farre they agree with him; but they are so farre of from proving that for which they are cited. viz. Though they varied one from another, yet not one contrarie to another, all sound, one helping another, in giving a word more significantly or explaining a sentence doubt full, more familiarly) that they are much the cleane contrary viz. That as each varied from other: so the most of them from the truth. Hierom saith, (b) If we must beleue the latin copyes, let them tell vs which. For there be in a manner as many divers copies, as bookes: but if they thinke the truth is to be sought, out of the greater parte, why returne we not to the original and Greeke? And correct those thinges, which either haue ben vnskillfully translated, or of ignorant presumptuous persons, foolishly amended, or of some negligēt writers added or changed. Whereto (besides his former speech to Marcellus) we may add the very place quoted by M.H. (c) where he (complayning of the corruptions of latin translations in his dayes) saith. There were amongst the latins as many copyes as bookes: yet every one at his owne pleasure added or detracted as best pleased him. Which last clause (being the bane of H. cause,) he therefore very cunningly leaveth out. As for Austin and divers others. Tertullian, Cyprian, Hilarie, Ambrose, &c. they haue all and often left the ferula in the translators hands, sometimes in one, sometimes in another, most of all in the old; (which our Com. B. most followeth) it being of all others most checked by Erasimus, yea by Hierom also, if we may beleue

which they must
proue or else
they are idly ci-
ted.
b ad Damasc.
in pref. in 4. E-
uangel. Si in lati-
nis exemplaribus
fides est adhibē-
da respondeant
quibus &c.

c p refat in Iosh,
maxime cum a
pud latinos cor-
rumpunt exemplaria
quot codices, &
vniuersusque pro
arbitrio suo vel
addiderit vel
subtraxerit,
quod ei visum
est

B

Eraf.

in Scholiis in
epist. Hieron. ad
Pamach. aperte
damnat suprio-
rem translatio-
nem, qua nos ta-
men maxime v-
timur.

e Bib. vulg. edit.
Rom. Ann. 1590
1593

f in his preface
before his Bible
loca octo millia
annotasse atque
emendasse &c.

g pag 94.

h in the Confe-
rence 1584

Erasinus, who writeth thus of him (a) He plainly condemneth the former translation, which we yet for the most parte use. The like haue many, that haue been counted pillars in the Romish Church, as Beda, Burgensis, Lira, Iansenius and others, done. And to omitt Pope Sixtus the 5. and Clement the 8. who corrected (e: many faultes in the vulgar latin; Take Isidore Clarius (one of their learned Bb.) who bewayling the corruptiō of it, & the negligence of the learned in not reforming it, saith, (o) that he had noted and amended 8000. places therein every one changing the meaning of the text. All which as it crosseth D.C. who (g) with another Isidore preferreth that translation before the rest: so it cutteth off M.H. handes from laying hold of any prooffe alleadged by him to iustifie the translatiō in question, which in many places is much more worse then the vulgar latin, and contrary not to it and others onely; but even to the translation of the Bible appoynted to be read, as (this Def. following shall shew, and) D.S. him selfe once avouched, when (h) he sayd. Whereas we haue diuerse translations of the holy Scriptures, that which by our Serv. B is appoynted to be read, is the worst of all, and to be charged with sundry grosse and palpable errors, contrary both to the truth, and to other translations allowed and authorized and namely to that which is comonly called the Bishops.

Thus much for his Antecedent. To his consequence we answer that if there were no other differences in transl. but those two mentioned by him, and the faultes (as D.S. saith) were onely such as stand not full with the originall &c. yet surely it will not follow, that therefore we shall receiue for good and currant this in question, and lay by the better. For how soeuer too much curiositie in examinynge transl. breedeth endles and fruiteles contentions: (the variety of signification in the wordes translated (specially in the Heb. tongue) and of mens wits and iudgments in the apprehension & concept of them, feeding that fire) yet to much negligēce, in making or mending, where they are either perished, (as in that gulf of Popery) or (by miscariyng in the doers, mistaking of the printers or change of speech) corrupted or confused; is a fault and that

that of no smal consequence, what account soever these men make of it. For whenas the whole Scripture (as Gregorie & Chrysotome speake is Gods Epistle to his Church, and as Austin saith, the testament and will of our heavenly Father. How can we be to exacte in writing forth the copies of his Epistle and of his will and testament? Wherein all our inheritances and legacies, with the conditions of the same, are bequeathed & recorded. And surely as God did first (with his owne finger) enter and sanctifie the writings of his word, in the tables of stone: so hath he shewed what our care should be, for keeping the founteine of life pure, and as a spring shut up by his owne care heereof; made manifest unto us, partly in the charge, he hath given the Church (as the keeper of his records) to take heed of adding thereto, or detracting there from; partly in the order he tooke to put one copie into the Arke, that might be a certeine Authentique; partly in his owne wonderfull providence and protection over this word of his, that after the most furious rage of Tyrants old and new, seeking to burne the L. Court-roules, and indeavour of Heretickes to disclaime all, or partes, or to corrupt some: yet it is kept to this day (when many other desired Monuments haue fayled) without losse or corruption of any one booke or sentence. If the faultes then, were onely such as they say, is it nothing? Shall we neglect the proper force and extent of words, under pretenced feare of curiositie? The H. G. hath gone before us in his gospell, (i) where because upon Christ his wordes. If I will that he tarrie till I come what is that to thee? Some gathered that that Disciple should not die. The Apost. (to let us see, what error may come, by not marking strictly what is spoken, & how,) saith, how be it Iesus said not, that that Disciple should not die, but if I will, that he tarry till I come, what is that to thee? Not so. I will, as the Rhemists english and Popish latin read against the hare: And verely, when it is confessed of all men, that the turning of things out of one language into another, is as the purging of wine out of one vessell into another, which doth abate the verdure: it behoveth to be

i Ioh, 11. 22, 23

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But were not these perils such as they be; undoubtedly when we professe to render Gods word, we shalbe greuously guiltie, if we clip his coyne or imbase it; if we pervert his law or darken his light willingly, or willingly suffer it, (being done ignorantly) much more when we approue the doing of it by Subsc; most of all when God hath stored us of better Transl. shall our fault be great; to tie unto the worst, no feare of scandal, no hope of better adification perswading that, but both to the contrary. And if the mistelling, yea but of a mans word is blamed of insufficiencie, or falshood? What thinke we, in Gods word wilbe requyred? Yea if they be cated false witnesses, who avouched Christs wordes but in another sence? What is it to a vouch other words and sence? in translating the scriptures, where the shape of words as substance, are both of God. And where as Basil sayd, (i) There is nothing which is not of great moment, however it may seeme to us, to be litle or nothing. By this (which I haue sayd) it may appeare, a transl. is under challenge of contrariety to the word, not (k) onely when it speaketh directly contrary to the place translated, nor then onely (l) when it importeth error against any necessary truth elswhere taught in the scriptures or in faith contrary to the doctrine of the Church. But then also when by reason of any

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to the epist. for the day of Chr. Circumcision Note that this place in the later editions of the service booke is amended, if al the it were so actum esset de certamine.

a 1 part pag 45

b pag 51.

c pag 93.

M.H (a) Should the ods be greater then is either possible, or probable, yet the transl. of the Bible hindreth not Subsc. Because the confession. Leiturgie, forme of Bapt. and the L. Supper thanksgiving: and prayers (whence the booke is named the booke of Com: prayer) admitting no alteration, but abiding the same, cutteth of that needles feare &c.

D.S (b) Though the booke appoynteth epist: gosp: chap: and pfa: to be read, yet no where shall we finde there, that they are said to be any parte of the booke.

D. C. (c) Neither you nor any other are requyred to allow by Subsc. the translation but onely to approue the forme of diuine service.

The

Def. *The whole is breisly concluded thus.* The Psal: Epist: and gospell are no parte of the booke. Therefore the faults charged upon the translation of them, hinder not subsc. If they can make good the Antecedent, we will yeild them the conseq. And let the Reader obserue that D.S. was of another minde, (d) ^{d in the Confes 1584} when dealing against the corruptions of the Com.B: in regard of the canonicall scripture, he sayd we haue two thinges to say wherein we esteeme the booke (whereof we are in question) not to agree with the word of God 1. for omitting much of the Canon and taking in of the Apocrypha. 2. for appoynting a corrupt transl of the psal: epist. & gosp to be read. This was his iudgment then, but the times are changed & he with thẽ. 2 Though these 3 agree in one (viz. that they are no partes of the booke) it mattereth not. The Bishops and namely he of Lincolne, D. S. his ordinarie (to whom M.H. (e) ^{e 1 part pag 13. f preface.} the Canons, & the Com.B. it selfe, f) send him for resolution & reformation of iudgment) is of another minde, who resolved M.B. and other Minist. of his Dioceffe, That the transl. in the Booke must be used onely and subscribed unto, which may be the rather beleevd; because D.C. in his answer thereunto, g) ^{g pag 93. 95.} hath no one word of the B. denyall of it; however he himselfe seemeth to be otherwise minded. And therefore as we cannot see how to iustifie D.S. who perswading others to vnitie &c. dissenteth himselfe frõ the professed iudgment of his owne Ordinarie: so (wishing him to returne to his former mind) h) ^{h that of 1584.} we for our partes must professe, we are not so far fallen from canonicall obedience as in this poynt to beleue him or them before our Ordinances, unlesse they can bring better reasons then these that follow. M.H. hath only two his first is. (i) That the Booke understood as our Fathers in K. Edw. dayes, ^{i 1 part pag 15. and 16} understood it, they are no partes. We answer That to make this reason good he must make good two things. 1 That the Fathers in K. Ed. dayes did so understand it. 2 That the Fathers in K. Iames his dayes doe so understand it: The truth is he doth neither. He assayeth to proue the first by the Com.B. translated into latin and censured by Bucer. wherein (saith he) l) ^{l pag 16.} we finde only prayers &c. mentiõed but not the psal. epist: and gosp, because they might be had in their

pag 51

their owne Bibles. Which is also D.S. his reason when he saith, (m) they are left out in the latin translation thereof. I answer them both by M.H. his owne pen in the same place wher he giveth a reason why they were not Translated; but left out; Because they might be had in their owne Bibles the transl. of the was needles, they were already transl. 2 This reason no more proveth them to be no partes of the booke, then the like proveth the New Testament to be no parte of the Can: Scripture. As if the Iesuites should now Transl. the Old Testament: and send it to the Papists in England without the New Testam: because they haue it already Transl. in their handes. And as if they that transl. the sayd Com.B. into latin had left out the L. prayer and the ten Commandements, and not Transl. them, (because they might be had in their owne Bibles) it would therefore follow also, that they are no part of the Com: book. Thus he sayleth in prooffe of the first. And surely he fainteth in prooffe of the Second, whilest he barely supposeth it, onely saying. so that the Com.B. thus vnderstood, not daring to affirme so it is or, so it must be vnderstood, knowing well enough that his Fathers the Bb. doe not so understand it.

pag 45.

M H: Second reason is (n) The booke hath his denomination (the book of Common prayer) from the Confession, Leiturgie prayers &c. Therefore the Psal. Epist. and Gospell are no partes of it.

pag 133

Def. He shall answer himselfe with his owne quill, where he saith, (o) the denomination followeth the greater parte, Davids psalmes they are called and the psalter of David, though soe were penned by Moses & other servants of God. Now if these be a parte of that book notwithstanding the denomination; why not those? I add further, the booke called the Actes of the Apostles, hath that name because the cheife actes therein, were the Apostles; yet part of that booke standeth in many actes which were none of the Apostles; the Temple is called the house of prayer, from that principall part of Gods worship performed in it; and yet we know other partes of his worship to haue been used their as well as prayer. Man also, hath often in the Scripture his denomination from

from the soule (which is onely indeede a principal parte of him) yet none will thence cōclude, that the bodie of man is no parte of him: how then will it follow? That because the booke hath his denomination from the collets prayers &c. Therefore the psal. epist. and gosp: are no partes of it. Thus much for his two reasons brought to proue them to be no partes of the booke. Now (before we come to two other which D.S. hath to the same purpose) it shal not be amisse for the Reader to obserue how cunningly H. hath dealt herein. For whereas pag 16. he referreth us to this place for further prooffe, not meaning to rest upon that answer of his there; and here in the place of reference (where we haue our full answer) reasoneth onely by the way of supposal. It may appeare that this second reason is but a stale to make those stoope that discern it not, (not that he speaketh as he thinketh,) which elswhere (p) he discovereth when to the Ministers protestation that whatsoeuer they objected either against the transla. or other matters in the booke, it was not done of an evil minde to deprauē the booke, he telleth them. 1 Their deed & protestation agreed not. 2 That by an auncient decree, they ought not to be admitted to speake against that, wherto they had formerly subscrib. by both implying that the translations are parte of the booke, and subscribed to also. And this his dealing is but like to the Bb. proceedings in like cases: who use to lay diuers strings of answers, by the choyce whereof they may make it fast and loose at their pleasures. By which slight they haue caught many an honest man in Oxford and elswhere pretending in words not to requyre their subscription to Translations, or Rubricks, and yet afterwarde they boast of the same as tendred to all. And if any man deny it, they shew his hand against him; if he disclaime, they taxe him of hipocrysic scorning whom they first deceived, as Ammon thrust away his Sister when he had forced her, which iniurie (as she (q) sayd) was worse then the first. Concerning the truth whereof we speake that we know, as well as testifie that we haue heard.

D.S. His two reasons follow. Though the booke (saith he) r) appoynteth epist: gosp: chap: and psal: to be read. yet no where shall we find there 1 either that they are sayd to be any parte of the booke. 2. that it tieth.

or bindeth us to use any one certaine translation of the same.

Def. *The 1 reason standeth thus.* The booke doth no where say they are any partes of the booke. Therefore they are not. *the meaning is,* say expressely, for so he declareth in these wordes following. But if it expressely did. Now if this be a good reason: Then hath the D. shut out al that is inclosed within the cover of the booke, even all the Collects, prayers, thanksg: &c. from being partes thereof. For (to use his owne wordes) though the booke appoynteth them to be read; yet no where shall we finde there, that they are sayd to be any parts of the book. And the truth is, he cannot bring any one sentence or sillable in all the book to proue these; but the same will also proue those to be parts therof. And therefore the D. hath here forgotten himselfe.

The 2 reason standeth thus. the booke bindeth vs not to any one certaine translation. therefore not to this in question.

s 2 dayes Conf.
1584.

t to the book of
Hom,

v Can. 80

Def. *He was of another minde, when he affirmed.* (s) That there were two translations authorized & appoynted to be read in the publique leiturgie, viz. that of our Com. B. and that which is comonly called the Bb. the one contradicting the other &c. 2 He speaketh heerin against, both his heart, (if it be not changed) and a sunshine light. For otherwise the booke bindeth us to use nothing certainly, their being as much sayd for the use of the transl. set downe, as for the thinges themselues, and no more libertie given to choose a transl. then an epist: or gosp: at our pleasure. Nay that (t) preface which was sayd to giue us libertie to chang a chapter, giveth us none to change a transl. But let M. H. and the other two D. D. answer directly to these interrogatories & we shall soone be at a poynt.
1. Whether the Bb. our Ordinaries, who affirme them to be partes of the booke and the subscription to extend to them, or themselues that thus dispute, are to be beleaved?

2. To what end, the Epist. Gosp. Psal. and other parcels of scripture are put into the Com. B. in a transl. differing frō all others, (even the Bible appoynted to be read for 1. & 2. lessons) and all parishes bound to provide (v) those Com. B. both for Minist. and clerkes to use in the reading of service, and in their visitations,

ons, continuall enquiry made of the having and using them & punishment inflicted in case of default; If they be not partes of the booke and we tied to use them? 3 Whether all Minist. beyng bound by the 14 Canon to observe the order prescribed in the Com. B. without diminishing in any respect or adding any thing in the matter or forme thereof, aswell in reading the scriptures as otherwise; be not thereby precisely tied to use that transl. with the additions and omissions verbatim as they are set downe in the sayd booke, yea or no? 4 To what purpose else, is our Subsc. requyred, not onely to the forme of leiturgie and prayers conteyned in the booke (as D. C. would haue it) but to the booke it selfe, (w) as conteyning nothing in it contrarie to the word and may lawfully so be used? 5 Why doe they which write in defence of the booke against all exceptions, defend the transl. by this maine argument about the rest, viz. That we depraue the booke. And amongst others, let M. H. be one in both his books (x) especially in his second if we compare the Minist. protestation and his answer together. 6 Why are there certeine words added (besides the text) to those epist. and gosp. which begin abruptly & without sence? But to make them fit to be read out of the booke in that translation. 7 To what end is the corrupt translation of the whole booke of psalmes with all the additions & omissions as it standeth in the Com. B. thrust into the Bible appoynted to be read in Churches, and the transl. of the sayd psal. (wherin as D. S. saith the most of the faults are amended,) set downe in the first impression thereof, quite thrust out of the impression Ann. 1595: To what end I say is this done, if the intent be not, to tie to the use of that corrupt transl. onely? and how shall the psalmes be read at all, if not in that transl. 8 Why in the Com. B. last printed, is the same transl. kept stil verbatim, both in psal. epist. & gosp. (these words. His Disciples twice (y) left out in the gospels onely excepted) yea why in that later (z) forme of Prayer are the scriptures therein, appoynted to be read in that transl. without any the least varying from it? If not to tie us precisely and wholly to that transla. as

w. Can. 16.

x 1 part pag 36.

69.

3 part pag 144.

y as D. S. saith
pag 30
z published upon
occasion of
our blessed deli-
verance Novemb-
3. 1605.

to the best and onely authentique? let the Reader iudge. 9. Whether they be not partes of the Com. prayer & of the matter of the common-service of the Church prescribed by the booke? And whether the formal & orderly reading of the said psal: epist: & gosp: be not parte of the order and forme of saying the sayd service? in as much as neither Mattins nor Evensonge, in matter or forme can be sayd or sung without them? And whether a man observing the whole booke (them excepted) be not for all that, inditible by the Statute of 1 Elizab. yea or no?

2 Luk 205.
&c.

Let them (I say) answer directly hereunto, and the matter will soone be out of question. But I feare (after some debating hereof amongst themselves as the High Preistes and Scribes did in the question of Iohns Ministrie) 2) they will returne an answer answereles knowing that if they speake their conscience, they yeild the question, if against their heart? All men wilbe against them: who see that nothing is reputed well done, nor suting with the order of the Booke where the psal: epist: and gosp: are not read, and that as they are set downe in the book and translat. in question. Having done with the second. Let us now proceed to M. H. third reason. Where he saith. May we suppose more needeth redresse, then as yet we hold, and that if the Com. B. should be quite removed, why may we not as safely joyne hands for approving it, as the Apostles, who wrote letters (actes 15) in testimoniall of the approved use of the Iewish ceremonies, though such as afterwards gaue up the ghost, their date within a smal while after being utterly expired.

Def. Though M. H. herein marcheth by himselfe alone, yet indeed he ventureth upon the very breach, and therefore the breaking of a pike or two upon this reason, wilbe worth the labour. Let us therefore sound an al. arme and make towards it. But before we meet ful. breist therewith: Let the reader obserue two poynts of his cunning. 1 He granteth nothing, but supposeth onely, so that whe his reason is answered, he is where he was still. 2 The question being about the transl. of the psal: epist: & gosp: which before he affirmed to be no part of the booke; he answereth to the whole Booke and Cerem. that in the universalitie of his answer he may rescrue

an

an evasion. Let us now set upon his reason, which standeth thus.

The Apostles wrote letters for testimoniall of the approved use of the Iewish cerem. though such as after gaue up the ghost. therefore we may subscribe to the Book of Com. prayer and the Cerem. in question, though such as need redresse and should quite be removed.

Concerning the Antecedent. I say: That for his treble falshood in a single sentence elsewhere (a) uniuersally charged upon us by him; a treble deceit may herein be iustly turned upon himselfe. 1 in speaking of Iewish Cerem. indefinitely, thereby making the Reader beleue, the Apostles subscribed to the usage of such Cerem. as were used by them in the service and worship of God; whereas his prooffe is a lone of such Cerem: as accompany the civil life of man. Now according to his prooffe, his reason should haue been: and then thus farr and no further should his utmost extent be. The Apostles wrote letters in testimoniall of the approved use of some Iewish cerem. which afterwards gaue up the ghost: Therefore the Minist: may safely by subsc. approue some things in the book and some cerem: appoynted &c. But he was wiser then so; knowing that though we yeild him all yet; he gaineth nothing.

His 2 deceit is, in using such termes as if he would perswade his Reader, that the Iewish cerem: used in the worship of God were those to whose use the Apostles subsc: which is not true. Never any such Ceremon: were imposed upon the Christians converted from gentilisme: such in deed were tollerated among the christian Iewes until their date was fully expired, but not amongst the Christian gentiles. Paul was a Iewe unto the Iewes, b) but not unto the gentiles; nay rather he rebuked (c) Peter for playing the Iew amongst the gentiles, over & aboue in those poynts, whereunto the Apostles had set their hands: yea how eager was he against the Galathians for interteyning certeyne Iewish Cerm: of Gods worship? And were not the whole Synod (even in the place alleadged by him) against the urging of the gentiles to any other Ceremonies then those by them decreed? Let the reader iudge. His 3 deceit is; That where the question is of Cerem: & Transl. used in the publike worship & service of God; he frameth his reason from Ceremonies used in

a pag 135.

b 1 Cor 9 20.
c Gal 2. 14.

d cap. 4. 5:

common life. The decree of the Apostles urgeth 4 thinges, that of fornication being meereley moral, at all times unlawfull to Iewe and Gentile, the other three grounded also on the moral law, but to be abstayned from, not simplie (as that of fornication) but in case of offence, as the Apostle sheweth the Corinthians (f) where he expoundeth this decree and not repealeth it; as some would haue it.

f 1 Cor. 10

Having considered the deceit & weaknes of his Antecedent, let us come to his consequence: which will indeed no wayes follow. For who knoweth not, that it is one thing to set hands to letters of testimonial for approbation of what the Holy Ghost enioyneth, and another by Subsc. to approue the inventions and corruptions of men, yea of Antichrist that man of sinne. God is of absolute power to command what creature he will to attend his service, where? When? How? how long? as he who hath the forming of al in his owne had to make streite what none can make crooked and crooked what noe can make straite, and al his creatures are bound to subscribe to his will; be it of one nights continuance, (as were some of the Pascall Ceremonies) or perpetual, (as were other) yea although a particular charge, crosse a general course, as that to Ezech (h) & Peter (i) Now man hath no such commandement in the service & worship of God, Nether is he Lord over the soule of the Inferior to warrant unto it, that those particular practises shal not be sinn, which are against the generall course of Gods comandemets. wheras therefore M. H. reasoneth frō things which God had once commaded & even then newly authorized, k) (& by his owne iudgment had yet the breath in their nostrils which God first breathed in them) to the corrupt ceremonies and transl. in question I say, it is a plaine non sequitur: Those were Gods owne holy ordinances, to which no superstitious use could bring a nullity. These are the corruptions & corrupt inventions of men brought into God worship from error and superstition, such as never had good use nor footing in Gods service. These should haue died before they lived, their first gasp of breath should haue been their last: Those whatsoever they were, such (as by his owne confession) though sicke and bleeding unto death

h Ezech. 4. 12. 15

i Actes 10, 13

k Actes 15, 18

death, yet not dead, not without life, not as then having yeelding up the Ghost.

Having done with his reasons. Let us shut up with his conclusions: where 1 he chargeth us with obstinacie in standing out against such strong and evident reasons. saying, The greater is some mens faults that for all this stand out as they doe. Let the Reader consider in the feare of God, whether we haue not cause to stand out as we doe without faultes either greater or lesser, for ought is sayd in all his reasons to the contrary. 2 He condemneth our purpose as evil if it were discovered, saying. If our purpose were discovered it sheweth we cannot well abide to agree in one &c. We may tel him, he is earely up that hath gotten into the iudgment seate before the dawning of the day, contrary to the apostles rule (1) who willeth vs to iudge nothing before the time. And whether is he soared up? and wher hath he seated himselfe? But aboue the starrs, That can lighten thinges that are hid in darknes, and make the counsels of the heart manifest, before (as himselfe faith) they be discovered, we wish him to disthrowe himselfe betimes; least he which sitteth upon that white throne, throw him, not from his seate only but presence also. 3. He taxeth us for not following the truth in loue, saying, not any of these find faultes haue according to his Maiestie direction given notice of the faultes &c. to them that are in hand with the new transl. &c. We aske him how he knowes we haue not so done? hath he ben aske? Or sent to enquire? Or with out inquisition wa sthat newes brought to him? whatsoever he answereth. Let the reader iudge: whether he doth not here condemne upon a mere and malevolent coniecture, yea; or no? 2 Put case the Minist: haue not informed them. Will this taxe lie iustly on them? What need to informe them when the corruptions they delivered in writing to their Ordinaries, being by him and D. C. printed, are put into the handes of almen both Translators and others.

He closeth all up with this petition viz: God we pray forgive them this sinne, that are so eager to reprove but not

to amend. *And we wil shut with up this addition. We pray him to ground his prayers better that they be not turned into sin, as not being lift up by pure handes, without wrath or doubting. M. H. being convicted, let us cal the two D. D. to the Barre and beare how they plead. D. S. hath 2 general reasons and 4 conclusions yet vntouched. His 1 reason is, that no B. in the land (as he is perswaded) wil deny any peaceable Minist. to read all the scriptures in the Comunion. B. according to & out of the great Bible authorized and appoynted to be in Churches.*

n debile fundam-
entum fallit o
pus,
o which we hau
already proved,

Def. If a slight foundation maketh a falling house? (n) Then is it no wisdome to build upon this slender and sandy perswasion of the D. For seeing the Subsc: reacheth to the transl: o) as I see not with what face, he that hath subsc: them can refuse to read, and pray leaue to leaue them: so hath the D: smal reason to be perswaded the Bb: wil grant it. 2 Be it as the D. is perswaded, yet are the Minist. hereby releevd, in Subsc: nothing; in reading the psal. (which are most & oftenest to be read and wherein are most corruptions) as litle. For the transl. of them according to the sayd Bible in the first impression thereof (wherin most of the faults were indeed amended) is now in the impression. Ann. 1595. thrust out of the sayd Bible, and the corrupt transl: of the Com. B. onely left standing therein. So that to read them out of the sayd Bible, helps not one whit. In this reason therefore the D: hath sayd nothing, but either ignorantly or deceitfully. 2 His reason is; That if we were tied to the transl: in the Com: B: yet it is not contrary to the word to read it. Where he sayth. It is not contray to the word to read the scriptures to the people in a transl: that hath such faults as the originals ther of rightly understood, wil not beare. If so? then I feare we shal never allowe them to be read in any transla: at all, unlesse therefore with the Papists we wil debarre them of the scriptures in the vulgar tongues we must be content to read them in such transl: as (happily when we haue all done) may haue some such faultes. To the same effect speaketh D: C: saying, the faults are not such but they may be tolerated without offence though peradventure corrected with more benefit.

Def: The D. answereth not the obiection of the Minist: no not as himf lfe hath set it downe in the former page of his book viz.

That

That their are many knowne faultes which by no meanes can stand with the same scriptures in the original tongues &c. But speaketh idley altogether. For 1 If the questiō were of practice only? Wil it follow, that because we may read a transla. that (happily when we haue all done) may haue some faultes in it, (unknowne faultes, for if knowne faultes: we must amend; or else we haue not all done) therefore we may reade a transl. that hath knowne corruptions (even such as for the most parte are already corrected in the great Bible & so proved to be corruptions? If this reason be good? then may the Traveiler, take no heed to his way, because happily (when he hath taken all the heed he can) he may notwithstanding goe astraie. Yea though he know himselfe certainly to be out of the way; he may walke on, albeit a righter way be chalked out before him. Then also will it follow, that because when we haue made the straightest stepps unto our pathes, we may happily trip and slip & tread a litle awrie; we may therefore cast of al circumspection and heedtaking, and sinne wittingly & willingly against light of hart. But this diuinitie serueth their turnes onely, that hold, they were as good be damned for something as nothing.

The question being of subsc. also; it will no wayes follow that because we may read a faultie transl: (as we must of necessitie doe if (as he saith) all be faultie,) therefore we may also subsc. to it as conteyning nothing in it contrary to the word. which the D. knew well enough, and therfore presseth his reasons here for practice (p) only though his drifte is to perswade to subsc: also as he (q) elswher professeth plainly, we may subsc: so farr as we may practice and it seemeth to him all one in effect to subsc: to that which by practice we allowe or tollerate. Though he wisely keepeth in those hornes heere which if he had put out, he had layd himselfe too open. 3 Let us now reason a litle from the D. reason thus. If (when we haue al done) the translat. may haue some such faults as the originals wil not beare &c: Then surely it is an unreasonable (r) thing to require subsc: to any transl: at all. as in nothing cōtrary to the word, whatsoever if not perdoable, yet not iustificable slipps, humane frayltie, the writers pen or Printers presse haue omitted. It is one thing to hold ordinarily to the

p as the title of the cha sheweth
q cap. 2 and 3:

r and so vnreasonable indeed
as vntill the factio of Trēt, coucil it was without al example.

r the transla. of
the Bible appoi-
nted to be read in
Churches.

s the new transl
in hand.

t the translac. in

question

v Confe. 1584.

use of one best approved, which is fit and convenient. Another so farre to subsc: to any, as in nothing contrary to the word. And yet a farre greater imposition whilst better are, (r) & the best sought for, (s) to impose an use of, & subscr: to the very worst (t) & that which crosseth the transl: of the Bible authorized as we shal hereafter prone, and as the D: himselfe once (v) avouched saying. Al though it were hard to haue any translation in which no want might be found, yet it is meet that of al translac: extant, the best should be appoynted to be read in the publique assemblies, and whereas we haue diuers transl: of the holy scriptures that which by our Serv: B. is appoynted to be read, is the worst of al other, and to be charged with sundry grosse and palpable errors contrary both to the truth & to other transl: allowed & authorized viz. that which is comonly called the Bb. and to authorize two transl: to be publikly read in the Church, the one sometimes contradicting the other, is directly offensive, and so directly contrary to the word, which bindeth the Church to doe althings to edification. 4 To conclude where the D. saith, unlesse we wil with the Papists debarr the people from having and hearing the scriptures at al in the vulgar tongues. So matching us with the Papistes as H. did with the Manichees. and D. C. with the (w) Iesuites. I wish the Reader to marke: how these men which professe to loue us, hunger after our disgrace, that so ravenously seeke it where they cannot find it. The Papists would haue no translac. at all whether corrupt or sound; read to the people in a language understood: we the cleane contrarie, onely we desire (as the D: himselfe once did) the best & purest. And so I end with that speech of M. Beza (x) when (by the Papists he and that Church were accused to be as wicked and heretikes and by libertines and licentious persons, to be too precyse and severe) he sayd. It is wel with us that we heare evil and are falsely flattered for Christ sake, for whom whatsoever (I may add of whomsoever) to suffer is honorable: I hope we shal against etch accusation prove our cause before the tribunal of the Sonne of God.

x to B. Grindal
epist. 8. Bene est
quod propter
Christi nomen,
male audimus
calumniosum
tortum: ha, pro
quo quidvis pa-
ti: honorificum
est. &c.

Having dispatcht his reasons, we are to deale with those 4 conclusions which he staketh downe, with which he saith we must content our selues in this case. The first is such as D. C. & M. H. agree with him in.

D. S. 1 That the faultes be such, as though they stand not ful with the origi-

original, yet they import not any error, against any necessary truth
 elsewhere taught in the scripture. *Therefore we must be content. &c.*

D.C. There is no error in faith contrary to the doctrine of our church
 that can be in pretence confirmed by any reading &c. therefore me
 thinks the article of subscrip: may wel say, that the booke of Com. pra-
 yer, conteyneth nothing contrary to the word of God, and that it may
 lawfully be so used. M: H. *also not much differing from the* page 88
answereth to a particular corruption objected, thus (a) no necessa-
ry poynt of faith.

Def. 1 *They all agree that if there be any such faults in the tra-*
slat: as are against any necessary truth &c. or poynt of doc-
trine of our Church, that then the sayd transl: is not to be read
nor subsc: to. If we cannot proue it guiltie of this treason we wil
for ever loose the cause. And D.S. long since proved it (b) by two b in that Conf: 1584
instances. 1 out of Math: 1:18. Concerning the translat of which
place, he then sayd: VVhere other translations and that of the Bb. ha-
ving that Mary was betrothed to Ioseph, this transl: against al other, a-
gainst the nature of the word their used and directly against the text it
selfe readeth, when Mary was married. How this maketh against a necessary
truth and poynt of faith and how the D. then proved the corrup-
tion of this transla: we shal after heare. 2 Out of Psal: 105.28: of
the transl: of which place, he sayd. That where in the original and other
transl: it was, they were not disobedient to his word, the book readeth,
they were not obedient. To which, when the then Archb. of Cant. answered
their might be some ambiguitie in the word. He replied, their was vt-
terly no ambiguitie at all, and that it was apparent by the storie of their
dealinge in Egypt, that to read, they were not obedient to his word,
were fasly to charg Moses and Aron. And when the Archb. ur-
ged, that these faultes were not so great that therefore men should
trouble the Church & leaue their Ministry the D. then & as of
ten as that was objected, answered. That that was not the que-
stion, but thes (saith he) are sufficient to make it appeare, their is some-
thing in the booke, which by the word of God ought to be reformed,
and that it is not to be justified as conteyning nothing contrarie to the
word, in that hereby it is evident, it appoynteth to read contrary to the
truth and the text in deed. This was the D. minde then: what-
ever it be now, record (c) sufficient remaineth thereof, if he had c litera scripta manet.

the heart and face to deny it.

2 *What if the transla: conteineth error against the truth taught in the very place translated as psal: 105.28 to say not obedient, for, not disobedient, psal: 106:30. he prayed, for, he executed judgment. and Luk 10:2:72 Disciples, for 70. &c. is that nothing? May we so read and so subscr? By this reason we may; but it is scarce good divinitie.* 3 *Though the errors be against any part of Gods truth wheresoever taught, yet if not against the necessary truth, necessary poynt of faith &c, We must be content by these mens divinity to let them alone, they are not worth the standing for. But having answered this before in M. H. first reason, here let the reader note, that the Papists (from whom these men haue borrowed this excuse) never speake more for defence of their corrupt vulgar: And if the reason be good against us, then are the Papists much iustified, and al our writers much to blame, that haue taxed (d) the for following the vulgar, in many the corruptions thereof, that are of much lesse moment, then these we take exception to in ours.*

d See D Fulke
against Grego.
Martin, and D.
Whit. de Script.

The 2 Conclusion followeth: These faultes (sayth D. S.) are not so defended by our Church to be no faults, but that alwayes it hath been permitted the godly and learned Minist: in preaching of any the sayd scriptures in a wise & discreet manner to acquaint the people with the sence most agreeable with the original. therefore we must be content. Def. Concerning his antecedent we say, 1 It is well knowne, the Eb: (by themselves, their chaplines, sermons, books and all the authoritie they haue) doe defend them what they can. Let D.C. book; this of D: S: which he saith was seene allowed & comended by authoritie to be printed. witnes this, both H. bookes especially, wherein he professethly indeavoureth to defend the transl: from every fault objected against it. above all, that speech of D.C. (a) where he threateneth that if they be further urged they will enter into the particular defence of all that can iustly be misliked in our church, defended therefore they are, though iustly misliked: Let the Reader note that. 2 That the Minist: which are godly & learned may giue the sence most agreeable to the original. we grant. But it
must

must be (as the D: saith) in a wise & discreet manner. viz. not
condemning the transl: in question though it be against the origi-
nal; nor confuting H: and such sermons as he maketh in Exeter
for the iustifying of these corruptions. Otherwise the 13. Canon wil
lone conclude him suspended. And D.C. (b) denyeth al liber- b pag 94.
ty of correcting the transl: till authoritie establish a better.

The time when the Minist: may giue the sence &c: is not whe
those transl: are read in the Leiturgie. For that is wholly for-
bidden by the 14. Can. (saith D.C.) (c) because our additions c pag 62
are unseemly & often unsafe) but as D:S. saith, in preaching
of any of the sayd scriptures. Yet a man would thinke, the fit-
test time to giue the sence were at the time when the transl: is read.

Thus having considered the antecedent, let us see how the con-
sequence wil follow. And because it is a wel pleasing inference often
brought in, even for tolleration of the Ceremonyes also, that they
may be let alone seeing the Minist: may teach the people their
right use. It shal not be amisse to be the larger in answer. We say
therefore. The D. reason is farre short of answer to the obiection. It
being of additions, & omisions of whole verses & sentēces,
aswel as of mistrāslating words, he onely telleth us, the Minist.
in his sermons may giue us the true sence, most agreable
with the original. By this he would haue us cōtent with the losse
of many worthy portions of holy writ, and to diiest many peeces ad-
ded which a good stomach cannot brooke.

2 It is like the medicine which reacheth not so far as the disease,
and therefore not likly to cure it. For reading cannot to any; whilest
the Canons (d) forbid the reader (if he were able to say B to a Bat- d Can. 14.
tledore) to make the least exposition in the leiturgie D.C. (e) being e pag 62.
iudge. Preaching doth not to all; whilest Preachers want in most
places, and where they are; some are negligent enough to teach the
clearest truths and easiest poyntes; others unsound, that neither cor-
ruptions in translat: nor elsewhere, seeme amisse unto them, their
iudgments being corrupt or they desirous to please, or full of flatie-
rie (for their owne advantage) or of the spirit of envie, that they

spare not to write much lesse to preach in defence of them al, to add affliction to their brethrens bonds who speake against the, which fier is so farr alreadie kindled, that we neede put no feluel to it. of which number let M.H. be one. His mouth and pen being iudge.

3 If all were Preachers, and preached as they ought, giving the true sence of the places corrupted & shewing the errors of the trāsl. must we there withal content our selues? I thinke not. For 1 (seing as Erasim. sayd of Images, d) they may more easily be thrown out of the Church, then their right use defined so may I of these corruptions they may more easily be put out of the transl. the the sence perverted by them can be set right) the letting of them remain therein to make worke for Preachers, cannot wel be iustified. In that Conference 1584. when the corrupt transl. and Ceremonies were layd open, the two ArchB: (of whom it seemeth the D: learned this reason) answered, they may stand stil the Ministers may teach the people rightly to use them. But it was replied: It is a great fault, that our Church should appoynt such thinges as should teach the people such lessons as the Minist: had need unteach them agayne, having other necessary lessons enough besides to occupie them withal: And can it be other, then a fault, to appoynt a transl: so ful of corruptions; that when the Minister hath read it in the leiturgie, he had need confute it in the Pulpit, least the people be misled? let the reader iudge whether they ought to content themselves & subscribe to the teaching of that to the people by reading, which they ought presently to unteach them agayne by preaching.

4 Besides which; let it be considered, that the people are hardly brought to heare willingly the most wholesome plaine and necessary poynts of salvation, and so far wedded to corruptions in transl: or otherwise, left standing unreformed, that preaching shal doe them little good. Which hath been the constant iudgment of the learned in all ages, in the case of Images and monuments of Idolatrie and superstition, remayning unremoved out of Churches. whose testimonies I passe over, contenting my selfe with the iudgment of Bucer and our owne Church for this time: The one in his censure of our Com. B: (c) saying, If we say, a wholsome use of these signes, may be resto-

d in Catechist.

restored by doctrine, we see that doctrine is wanting to some, and profiteth not others so farre, I had rather therefore these things were taken away, then reteyned. *The other in the booke of Homilies whereto we are required to subscribe, affirming, (f) That it is evident, by all stories, writings, and former experience, that if Images be suffered to stand, nether preaching nor writing, consent of learned, authoritie of godly decrees of counsels, lawes of Princes, extreame punishment of offenders, nor other remedy or meanes, can help against Idolatry: but take the cleane way, then all the danger is gone, for none worshipeth that, that is not. And further yeldeth this reason therof. the occasion remeyning al men are more readie to be offended, then warned, more ready to drinke the poyson, then to taste the remedy. If this be true in the case of Images, why not of corrupt trans?* s. To conclude, this course of reading one way in the leiturgie and shortly after in the Pulpit teaching another, is by the iudgment of the learned, likely to marre all; let the Minister doe it with what minde soever he wil. The Scholmaster that in the dayes of Tertuliā, read the stories of heathenish Gods to his schollers, though in his owne intent he approved them not, yet Tertulian saith (g) the tender youth might be infected thereby, whilest the Scholmaster by teaching the cōmended the, & whilest by reading the, he affirmed them. And what else doth the Minist: in reading corrupt trans? Peter Martyr in the case of using the Ceremo: and preaching against them and for their right use (which is all one, with the use of this translat: to read one way and Preach another) sayth (h) He that shal see thee, who art a Minist: of Christ clothed with those garments, praying at the altar before the image of the Crucifix, wil he not thinke that those rites, are not onely suffered of thee, but approved also by reason wherof no credit shalbe given to thee afterwards when thou teachest otherwise. For he that teacheth otherwise then he practizeth, buildeth the thinges he hath destroyed, and agayne overturneth the thinges he hath built. And this iudgment of P.M. is the iudgment of the Apost. Paul, who (though Peter preached against the abuse of the Iewish Ceremonies) thought (i) that his Conformitie to them for edification of the Iewes, was no better the dissembeling and a destroying of that which he had build. We wish the D. therefore to returne his reason to the Archbb. to the Archpapists Bellar.

istorum signorum salutarem posse restitui per doctrinam, videmus doctrinam alius de esse, aliis eoque non prodesse sublata &c; f Hom. against peril of Idolatry 3 part

g Tertul. de Idol. Dum docet commendat: dum tradit affirmat.

h Epist. curd. Azmico in Anglia: Quis videns te Christi nuncium ad altare, vultibus indutum, corā imagine crucifixi, precari, non existimabit abs te quoque ritus ipsos rōtanti ferri. sed etiam approbari vnde tibi postea secus docenti, fides minime habebitur, qui n. aliter docet atque faciat quæ destruit, edificat. et quæ edificat: vicissim evertit i gal. 2, 11, 14,

k Greg. lib. 9.
Indict 4 epist. 9;

1 cap. 28. 33.

m in Ezechiel

n de script. cō.
1. q. 2 cap 12. at
in jis non inveni
tur quibus illi
tanquam emen-
datissimis &c.
utuntur &c. et
in eorum missali
recensissimo. &c;

o Similis n: pæ-
na facientes ma-
net, ac consenti-
entes,

and others, yea to Gregorie the Pope who first hatched it and en-
ioyned it to Serenus B. of Marsels. (k) For, for our parts, seeing
Gods word teacheth that thinges amisse ought to be removed and
not left standing for the Prophets to preach on and warne the peo-
ple of, we conclude with M. Beza out of Exodus, (l) that as the pit
ought to be filled up and not left open, one standing by to forwarne
the passengers of falling in; so the corruption of transl: ought to be
cleansed and quite shut out, not left standing their. To corrupt the
people by reading them, and then to heale the corruption by prea-
ching against them. For to make the best of that course, I must say
with Origen (m) the wounds are quickly made, but the cure wil aske a
longer time. Thus much for the D. 2 conclusion, the 3 followeth.
D.S. Most of the faults are already corrected & amended in the great
Bible commonly called the Bb.

Def. Ballarmin to the exception taken against the vulgar latin
for mayming the 13. verse of Mat. 9. by leaving out these words.
To repentance, answereth, those words are in som other latin copies, al-
one in effect with the D. heere, who telleth us, the most of these
words are amended in the great Bible. Now even as D. Whi-
takers replied to him (n) But these wordes are not found either in those
transl: which they use as the most perfect & authentique: viz. in that
which the divines of Lovaine set forth, or in their newest Missal out of
which the Gospell for that day is read: so doe we to D.S. grant and wil-
ly subscribe that many of the faults &c: are amended. But in
the transla: of the book which we are tied to use as the best & most
authentique, they stand still uncorrected, and unamended. And
therefore the D: inference that we must be cōtent to subsc: the
book & read the transl: followeth not. Nay therefore the contra-
ry followeth, that we must doe neither the one nor other, unlesse we
will be guiltie of the same sinne (o) and punishment with them,
who having corrected them in the great Bible, reteyne them in the
Service B. 2 Because the D: perhaps may write agayne, I will help
him with 2 or 3 conclusions that wil necessary follow upon this pro-
position of his. 1 That if we may read this transl: which in so
many places is corrected & amended by that other authorized &

oynted to be read also. Then may we haue and read in the church two diuerse transl: one contrary to another and so both not agreeing with the truth. But we may not doe the latter as we haue already proved by D. S. himselfe, who sayd, (o) That to authorize two transl: to be read in the Church, the one contradicting the other, is directly offensive and therefore directly contrary to the word, which bindeth the Church to doe althings to edification. Therefore neither the former. The truth whereof we must stick to, though the D. be now slipt from.

o in that Confe.
1584

That if it be a great fault (p) for men, when faultes are espied & convicted, with pertinacie to defend them; Then surely the Bb. are much to blame: who stil retheyne & maintayne those faultes in the Serv-B. which are not espied and convicted onely, but corrected also in that great Bible. This fault much committed by the papists Rhemists, Bellarmin and others, who not being able to denie that there are diuerse and manifest corruptions in their vulgar Latin, yet wil not indure the changing & amending of them, because they haue been read so long in their Church) is thus censured by D. Whit, who saith (q) our adversaries are so obstinate in the defence of their errors, that although both error and cause of it be manifest, they will suffer nothing to be changed and amended. Shal this fault be condemned in them, and iustified in our Bb: by our subsc. & practice? God forbid. We must carrie an evenner hand then so. But when they are so farr from induringe them to be amended, that being amended in that first impression of that great Bible, they haue in the impression Ann. 1595: put the most of those corrections out againe and brought in the sayd corruptions, by thrusting out the better transl: and putting in the worser as we haue before shewed: let the reader iudge whether we may not say of the as D. Fulk (r) both of the Papists (for mainteyning the corrupt vulgar transl: against the truth of the original greeke and Hebrew.) They are guiltie of the corruption and falsification whereof although they be not the first authors, yet by obstinate defending of such errors. they may be worse then they which did first commit them, for the authors of that vulgar transl: might be deceived, &c. but these men srowardly iustifying all errors of that transl: howsoever brought in, doe give playne te-

p culpam deprehensam petinaciter tueri, culpa altera est

q' de script. contr. 1 quest. 2 cap. 11
Sic sunt adversarii in omnium errorum defensione pertinaces, ut quantum vis et error manifestus sit, et causa erroris apertissima, nihil tamen mutari, nihil emendari patiantur.

r against Greg. Martin pag 9

stimoney, that they are not led with any conscience of Gods truth. And whether that sentence doth not much better fit them then us, which D.C. applieth to us, r) out of Austin (s) he is not a freind to the truth who had rather if it were possible, that that which is right were not done.

3 That either that great Bible wherein the most of these faulces are amended is very faultie or else M. H. is much to blame (s) to write two bookes and make so many learned sermons to proue thē to be no faults at all. But by doing the Bb: this favour he grubs up by the ground that transl: of the great Bible appoynted to be read, even the best plant that ever they helpt to set in the L. vineard. for if the one be faultles, the other must needes be faultie. If we had done it, we should scarcely haue the reward he gapeth for. But it seemeth the Bb: care not much, for being well beaten by them that strike at us. D: C: in deede though he saith, (t) That if he and others be further urged, they wil enter into a particular defence even of all that can justly be misliked in our Church (for iust and vniust is al one with him in this case) and though he maketh a faire promis (v) to answer al the particular exceptions taken by M: B: when he shall come to them in the last page of his booke. Yet being more wise thē M. H. (as having taken a degree in scholes about him) x) he layeth his hand upon his mouth and saith never a word, when he commeth to it. Whether it were (as being more honest) to saue the credit of the Bible authorized? Which M. H. without regard discrediteth; or whether (to use the wordes of Scipio) y) having watched and spent a great parte of the night, about the rest of his booke, (which was in deed but nightworke) and being wearie, he fell fast a sleep, when he should haue begun it? Or whether in the feeling of his owne weaknes to make good his word with credit, to himselfe and his Fathers the Bb: he was content to sleep waking, to sleep fox sleep as the proverb is? which of these we cannot iudge. This we are sure of, that that speach of Austin to Petilian (z) which he vniustly applyed to M. B. in the close of that section, may most iustly be returned to himselfe, we knowe the D: cannot proue that which he saith. not for that he wanteth wit, but because his

cause

r pag 56.

s Aust. in Psal.
66. Non est ami-
cus recti quan-
do si fieri posset
mallet id quod
rectum est, non
fieri

s Bis peccat, qui
peccati otsequi-
um accomodat.

t pag 59.

v pag 96.

x so-as I take it
M. H. hath not
yet his gracet to
be Doctor

y quia ad multa
noctem vigilat
set, arduior se so-
nus complexus
est:

z Aust ad Petil.
lib. 2. cap. 98.
ostendere hoc nō
potes quia inge-
nium deest, sed
quia bona causa

cause is naught. *unjustly we say to M:B. by him, justly to him by us, D:S: being iudge. who saith, the most of those faultes are already corrected in the authorized Bible, the rest shalbe in the transl. in hand. Easily then shall M:B: proue it; hardly wil D:C: disproue it. Thus passe we from his 3 conclusion to his 4.*

D.S. The whole transla: &c. is to be examined, and al faults that haue passed (so far as the learning & diligence of man can retch vnto) are to be reformed. *To which effect D.C. speaketh also saying, we must forbear all private corrections of transl: til authoritie from the diligence of learned men wholly implied in that busines may establish a better.*

Def. *It being granted that more faults are in that transl; then those already corrected in the great Bible. Let the reader marke what followeth thereon. And 1 That til those corruptions be amended and the transl: now in hand (which is hoped will amend them all) be published and appoynted to be used only; this reason of theirs hath no force except it be to keep us from subscrip: and reading it. which D.S. himselfe in a māner confesseth at the beginnyng of his answer to this obiection where he saith. I hope shortly all occasion of this obiection wilbe removed when the new transla: &c. shalbe finished &c: And as, for forbearing all private corrections of that transl. til authoritie establish a better. We wil not much stand which the other D. provided that in the meane time we haue leaue, to forbear subscribe and reading it, seeing it is freely confessed to be so much faultie.*

That the Minist: reason why they desired to be forborne in their subsc: (because else they should prejudice the K. Majesties purpose in reforming the book & persons that tooke paies about the new transl:) standeth good: for should they not prejudice both, if they should subsc: and use the same as faultles? 3. That those Minist: and the rest of us having blamed nothing in al our exceptions to this transl: which the Bible authorized hath not also blamed before us, and which the new transl: in hand will not amend after us, we may therefore in this case plead as the Prophet did (a) what haue we doe? what evil is in our hāds? Our adversaries can charge us with nothing, whercof themselves

^a 2 Sam. 26
18.

Let them beare witnes of it. If well: *Why then doe they thrust at us with syde and shoulder? why then doe they smite us, beat & punish us? and not onely hunt us, as a Patridge in the mountaines: but pursue us also, as a dead dogg or flea. Casting out after us a sea of slaunders (as Satan did of waters) b) wherewith they seeke to overflowe us; as M. H. doth (c) where he prayeth God to forgive us that sin, chargeth us to haue in all our uniuersal exceptions indiscretly iniured our Church. and could haue done no more if we had been enemies to the faith; that our exceptions, are but captious quarrellings, stayne the credit of the places: proceed from over much eagernes of stomache, the transl: deserveth not to be challenged & that we wound the credit of the transla. and of the reverend translators and such like. To all which as D. S: answered in that conference 1584. when (to his exceptions to the transl: the then Bb: of Winchest: much offended, (though not so much as our Bb: now are) sayd, we had thought we should haue had none to quarrel at our transl: but such as Greg. Martin. & that however Iunius & Tremelius travels in translating the scriptures were to be commended, yet their notes had done harme that wayes) he replied. That the faultes he purposed to note he had learned them, neither of such as Greg: Martin. nor by occasion of the others notes but by his owne conference of the foresayd authorized transl: and that the Bb. themselves in that Bible had led him to espie the faultes: So doe we reply: we haue learned them from the Bb. themselves, the Bible appoynted by them to be read in our Churches hath led us to espie those faults. And therefore as our Saviour to the Pharises in a case of like slaunder, sayd. If I by Belzebub cast out devils, by whom doe your children cast the out? therefore, they shalbe your Iudges. So may we say to them that thus blame and reproch us. If we be guiltie of such imputations, by what spirit did they translate the great Bible? Wherein the D: confesseth, the most places we except against, are corrected; and by what spirit doe they now translate: that are in hand with the new transl? Wherein (as the same D: saith) the rest of the faultes objected shalbe amended. Therefore they shalbe their Iudges. They I say, (the one not children but Fathers, the other, not private men taking libertie to correct at their pleasure (which D. C. blameth) but*

b Revel; 12. 15.
c 1. part pag. 46
96, 2 part pag
160, 211, 212
216, 219, 223

but men set a worke by his Maiestie,) shalbe their Judges.

Thus haue we passed through the pikes of all their reasons & find not one to pricke us so much as with a pines poynt. We pray the reader to ponder that which hath ben sayd, that he may see which side hath the better, and also to marke how these men (thus perswading others to vnitie and vniformitie) doe so much crosse & contrary themselves that with little help, they may be answered out of themselves. Which serueth to confirme us, and confute them; seeing as Ireneus (d) saith, Those are good proofs & without contradiction which bring tokens for the testifying of it frō the very aduersaries themselves. When Iulian the Emperour saw the Gentiles confuted by the writings of the Gentiles he complayned saying (e) Behold we are stricke through with our owne quils, out of our owne bookes they finde armour and weapons to fight against vs and wound vs, and thereupon made a decree, that the children of the Galileas should not read Philosophers nor poets. So if our Eb. (seeing themselves thus thrust through and wounded with their owne servants and weapons, chapleins and writings, and thereby their cause twice foyled (f) with every stroake) shall complayne of their ill hap. I can say nothing but as D. Fulke did once of Cyprian (g) if he wil doe against himselfe what can I help: so if they wil doe against themselves what can we helpe? Heereafter the best course they can take (seeing they purpose to haue nothing amended) is either to make a Canon that their chapleines shal write no more of these matters; or if? That then no man shal read their writings.

d advert. Hæret lib. 4. cap 14

e Theodoret ni part Histor lib 6 cap 17. propri is pennis configumur

f his interimistut qui suis armis perit: g in his rejoynder to Brilow

CHAP. 3. OF MISTRANSLATING PSAL. 105. 28.

Minist. **T**He Booke saith. (a) They were not obedient to his word. The scripture saith. They were not disobedient to his word. These are directly cōtrary therefore I may not subscribe. Be it the fault of the Printer, yet shal it be no lesse fault to subsc: it, and say his lye is truth, let it be amended and then subscribed.

a 1. part pag 39

M. H. b) In subsc. to a book we subsc. not to the faults escaped, for that ne^b cap 3 p 78. 79. ther authoritie maeth in urging, nor our Minist. intend in yelding &c.

Def. Having heard thier general answer. Let us now come to the Barr of reason, and heare what they can say for the particulars. it is likely, they which haue sayd so little to the whole, will say lesse to the partes. The two D:D: we shall seldome meddle with unlesse it be now and then at some crosse or two hand way. M.H. being the onely champion that in particular defence of every corruptio, casteth downe his gantlet of defiance against all men; which we are now to take up, and doubt not (by Gods grace) to make the Reader easily perceiue that he is no more able to make his parte good against the truth of the Minist. exceptions, with all his flourishes: then Goliath was against David with all his blasphemies. And 1. if there were no more sayd but this. That the great Bible authorized and appoynted to be read in Churches hath corrected this fault, and readeth not as the booke, were not obedient: but in effect as the original heb. and we doe, they went not from his words. It is sufficient to iustifie the Minist: in their exception and to condemne M. H. and al he hath sayd against it. D.S: being iudge, who (as we haue heard) challenged the transl: of this place to be corrupt and avoucheth it to be corrected in that Bible. 2. The Ministers supposall that this error came through the Printers fault; (being the most charitable and least probable, seeing there is no such similitude of the Heb: words, which signifie to obey and disobey that the one could possibly be mistaken for the other) he will not accept for a full answer but maketh this advantage of it. That in subscribing to a booke, we subsc. not to the faults escaped the meaning of him that imposeth, or them on whom it is imposed being taken. Which if we grant him, the cause betwixt us is untouched notwithstanding. Seeing this transl: which might at first miscary in the presse, is continued in all new impressions of the Serv. B. how often soever challenged: the Bb: charging this upon themselves, not discharging themselves upon the Printer. We answer therfore, that this speech of his, is so farr true, as the manner of the subsc: requyred, will take in, or exclude that exception. For if the subsc. be to the orders or doctries conteyned in a booke, it is true, that slipes of pen or print, are
not

not approved. But if it be simply to such a book so & so set forth and authorized, as is ours; no limitation or qualification being annexed, or by publique act professed, there is no question but the intendment is to take & giue subsc: to the booke as it is; (whatsoever M. H. speaketh here, or D. C. elsewhere (a) saying, It need not be supposed, that our Church desireth to impole an allowance of any corrupt translation) And therefore our deuines haue iustly challenged the Trent decree for their vulgar latin even in this respect unreasonable, that the very errors of copies or Printers become by this meanes authorized as the very word of God. Whose reasons whiles they cannot answer yet doe the Papists deny the conclusion; affirming the very same thing in defence, that M. H. doth viz. That the Council meaneth not to haue the Printers fautes taken for the word of the H. Ghost. To which Iunius (b) replyeth. That the Council did not expressly say so, for that had been a shame: but yet indeed & in effect it doth so or dayne: for what else import these words. That no man shall reiect that transl. upon any pretence whatsoeuer: even as we might say to the 14 & 15 Canons which tie us to obserue the Booke and that without any addition alteration or omission upon any pretence whatsoeuer.

M. H. For examples sake were subsc. requyred to the Bible as it is in Heb: for the old Testam: and in Greek for the Newe, none would detract that busines under pretence of this or that fault in the Scribes that copyed it out: but would confesse the Bible in those tongues to be the booke of God true and sufficient and nothing contrary to it selfe.

Def. It would haue rubbed the scales from his eyes, had he laid the cōparison as he should betwixt the several copies of the Bible in their original tongues and copies of their transla: and not sayd, as he doth (sophistically) the Bible in those tongues, but thus, the Bible in those copies. For what advised man would subsc: either an unknowne copie, or a copie knowne to be corrupted, as cōpeyning nothing contrary to the word? And if not a copie of the authentic originals: much lesse of a transla: when he knoweth it not, or knoweth into the faultie. In turning therefore the state of the cōparison from the copies which all severally may partake

apag 93

b Iunius annot. in Bellarmin de script. Cont. 1 lib. 2 cap. 10. art. 16: expresse non dicit, puidisset enim sed reipla et in effectu test. 4. decret. 2 illud enim quouis prae-textu, quid aliud sibi vult, ob-fecto.

the writers or Printers oversight; to the Bible in those tongues, which comprehend all copies, some whereof doe discover the errors made in the writing or printing of other some; he hath ignorantly or with an evil conscience changed the poynt of comparison and abused his reader. For it is not all one to say. The Bible in the Eng. tongue conteyneth nothing in it contrary to the word, and to say so, of the Bible printed: Ann. 1600. Or of Tindals transla: or the Bb: or vulgar (as he calleth it) or Geneva. And yet in the course of the original more odds is there, because more copies & editions, and they (not any transla:) conteyne the proper authentique: so as that may be affirmed of the Bible in those tongues, which cannot of the Bible in any other tongue, much lesse in any one transla: and least of all, of any one copie or edition, that it is properly authentique.

M: H. The wordes in the Heb: are *lo maru debarau*: difference made in transla: thus, they were not disobedient, they were not obedient. this last our ordinary transla: hath, the other, some other urge. these, say they, are evidently contrary, we answer that in a place challenged contrary to Gods word we must know 1 what contrarietie is and what diversitie, 2, the diversitie whence, as 1 by variety of copyes, 2 ambiguity of the word, 3 the propriety of speach, sentence, phrales must be observed, 4 poynting with distinctions, 5 tuening and accent, 6 the circumstances of the place, 7 the analogie and proportion of faith.

Def. Let the Reader marke, how he halteth at the first stepp; placing the difference as if it were between the transl: which sometimes falleth out, the original remeyning indifferent to them both. Where as his conscience knoweth the difference of the transla: questioned, to be from the text original, in turning the word *maru* obedient, which signifieth disobedient, 2 In the second stepp where he telleth us. This last our ordinary transl. hath, the other some other urge, he aggyne limpeth as if he were lame on both leggs, and indeed must either halt or not goe. For, whē he saith some other transla. urge this other reading, he leaveth the reader to think, that some other also beareth him company, as some oppose it. when as he cannot produce so much as one transla: in any language partaking with this, excepting that which this followeth: I thought if
he

he could; fellowship in error, maketh no good defence. 3 As for his 7 rules given to be considered for the freeing of this translat: from our challenge of contrarietie to the word, wherof certaine being of use in the consideration of 2 several places of scripture which seeme to dissent, are in the question of a transl: making with the original but one onely place, of no use; others of good use in the examining of some transla: but of none at al in the triall of this, which from diversities of copyes, or ambiguitie, proprietie, poynting accent of wordes or circumstances of the place, can take no releife, and the last of them viz. the analogie of faith, much lesse, it being propounded without al iudgment; as if so be a transla. could not be contrary to the word; so long as it may beare construction sortable to the proportion of faith. Which defence as al our divines doe reiect in the Papists as trifling and false; so that the falshood of it may appeare, take this instance. The Apostle saith of the L. Iesus That he reviled not agayne, but committed himselfe to him that iudgeth righteously. The Rhemists in their english after their vulgar latin, read it. He comitted himselfe to him that iudged him unjustly. justly(e) saith the Apostle Peter, uniuistly saith the Pap: Rhem. This is in the iudgment of Montanus, (who transla. as we doe) a corruption and in all mens eyes a contrariety: yet if a sence standing with the analogie of faith, may defend this trasl. the Papists haue done it, referring the wordes to Pilat who iudgeth Christ uniuistly, which Peter spake of God, that iudgeth iustly. But a translator and an expositor are two thinges and haue their several perambulations. To conclude then, as in the former he hal teth, so in every of these 7. stepps he walketh idly up and downe and besides the path way he ought to tread in.

M: H. To come neerer the matter in hand: I as concerning this place, men might know that the word *so*, *not*, is in the heb. sometimes taken for *so*, *ill*, *to him*. Many times the Masoreth notes it thus. Because of which diuers acceptation of the word, some might haue thought upon it, coaling the heate of their reproofe and bitter inuestiues against the transla: of this word.

Def. He commeth neerer the matter in hand in this first answer

F

indeed

Liv. decad: 3. lib
7. pag 191 &c.
edit. Lond 1589

*indeed: But it is as Nero came neere Hannibal, who making shew of a purpose to giue him battel, draweth his forces in the night a contrary way: but yet with this difference, that whereas Nero encountred Asdrubal an enemy, though not Hannibal. This man turneth frō the word Maru, disobedient, about which al the question is made, and incountereth the word lo, not, against the transl: of which, never man obiected, much lesse made invec-
tiues, (as he saith) bitter invec-
tives: which shal appeare to any man that wil obserue this word, lo, to hold amitie with the fight-
ing translations; equally conceived and translated of them both.
For as we say, lo, not disobedient: so they say, lo, not obediēt
He must needes conquer that setteth up his owne adversary, which he may as quickly take downe agayne. 2. If we stroue about the word, lo, in this place, that which he bringeth out of the Maso-
reth, would cut the throate of his cause: for if they obserue it to be taken many times for lo, written with vau, and so to signifie illi, to him, they doe therfore inforce, that not so in this place, because noting al the places (viz. 15) where it is so taken, they note not this.
3 Let M. H. notwithstanding, take it so for his advantage and put out not, reading, illi, to him disobedient to his word, or, to him obedient to his word, the speach becōmeth more harsh, and cloggie, to him, to his word: but the repugnancie between obedient & disobedient, is as it was. Wherfore he in triumphing upon this, not encounter but retreite, saying, men might haue knowne & men might haue thought upon it, cooling the heate &c: this answer seeming; to himselfe to haue wōne our trē-
ches, and to me, to haue runne the feild; maketh me to remember some two faced pictures, which on the one side laugh like a man, and on the other side, looke like a monster.*

Hen jukteleni lo
ajachel.

*M. H: 2 In this seeming contrariety & all about this word, not ob-
edient, not disobedient, we may finde at the first veiwe, the like lob 13. 15.
Behold he wil kil me, I wil not trust in him, or wil I not trust in him? The Geneva omitteth this word not, reading thus. Loe though he slaye me, yet wil I trust in him I wil not & yet I wil, these may be thought to thwart one another, comparing the original and the transla: but a seeming con-
trarietie*

trariety it is and no other. For set a right accent upon the wordes, and giue them the poynt of an interrogatiue, and the transla^r is not at odds. The like course *M. Iunius* taketh for succouring the Chalde paraphrast against *Bellarmin*, as in Gen. 4. *Cayne his speach. I haue killed a man,* the Chalde *non occidit?* Haue I not killed a man? And Gen, 26, *inuenimus aquam*, the greeke *non inuenimus?* these wordes are to be read by way of interrogation &c.

Def: Meaneth he honestly, that this objected contrariety may at the first veiue, be like that he obserueth out of Iob; but not so, if ye looke wel upon them both? Nay he meaneth not so plainly. Yet if he did; it is untrue. For when as the words of holy Iob, (as he confesseth, and the place it selfe assureth) must be read with an interrogatiue note, thus, wil I not trust in him? The Geneva, turning it in way of affirmation, yet wil I trust in him, haue so left out the word not; as they haue (by his owne grāt) caried the weight of it, in their wordes, which is also to be sayd, of the other two instances out of the Greek & Chalde. And the reason is, that by the law and use of speech, a question negatiue, and a proposition affirmatiue, are of equal weight: all one to say, haue I not found water? or, I haue found water, al one to say in a question, haue I not killed a man? and to say by way of assertion, I haue killed a man. And therefore the Chalde & Septuagint are iustly and easily defended, for reading the same thing by way of questiō, which was spoken by way of affirmation; and the Geneva likewise for turning it in way of affirmation, which was deliuered by way of interrogation. But in drawing these instances to this cause, he halteth downe right on both sides, for to make the instance taken out of Iob, to be like that he would defend; he thus layeth them, I wil not & yet I wil: which are in deece contraries in stead of, wil I not? and yet I wil: which (in his owne confession) are the same: and so to make the instance like this cause, he hath falsified it: On the other side in comparing our transl. in question to those of the Chalde and Seventy, which by a question negatiue expresse the affirmation of the original, haue I not killed a man? for, I haue killed a man. Haue we not found water? for, we haue found water.

He doth *sophistically insinuate*; what he dareth not affirme. That their transla: affirming, they were not obedient, is in sence as the former, equivalent to the text, as if the text original had sayd in a question, were they not disobedient to his word? Whereas neither doth any poynting shew it, nor the place requyre it, nor o. ther transla: no nor himselfe dares so read it, nor did any man so defend it, nor durst he openly affirme it; but leaveth to the Reader, to misse himselfe in such a conceipt; & to himselfe a scapedoore to flie out at, if he should be challenged, so to haue affirmed. To conclude then, where the text sayth in a proposition, they were not disobedient. The transla: in another, they were not obedient. The reader may see that this is not like, wil I not? And I wil. But like, I wil not, and I wil, directly contrary.

M: H: 3. Notwithstanding the ods granted in these several translations there is not more differēce in these two *they were not obedient, they were not disobedient*, then in this of the Iewes, *they would for a season &c.* and *they would not for a season &c.* the wordes are Iohn 5, 35. *ye would* and *ye would not*. So Aretius interpreteth *ethelesate*, of *atbeleo* & *etheleo* both true, and that of the same persons: yet a contrary wil, *ye would*, and *ye would not*.

Def: In deed ye would & ye would not, spoken of the same person time and respect; are very like these wordes, not obedient, not disobedient, so contrary as they cannot be both at once, of the same persons & respects true. But to cōe to the poynt, are thes words in the 5. of Iohn 35: *ye would* & *ye would not*, of the same persons & respects & both true. I finde where Christ sayth, Iohn was such a burning & shining light as the Iewes would haue rejoyced in for a season: I finde where he saith they would, but I cannot find that he also saith they would not, No more can he. & therefore he telleth us Aretius so interpreteth the word *ethelesate*. Let the reader obserue M. H. wel, and he shal see him to be lame borne and cannot take one stepp without halting: for when the words are Ioh. 5. 35. he telleth us, so Aretius interpreteth the word *ethelesate*, the word and the wordes, Iohn and Aretius, the text and the interpreter, by confusion of numbers, persons, and things

things severally, are made one. 2 And yet it is not true that Arc
tius doth so interpret the word ethelesate, to make it in that place
found both at once. But sheweth onely that the wordes, atheleo &
etheleo, signifie to wil, and to nil, differing at the first out setting
but in one letter & falling in their declining under the very same
letters, that ethelesate, may come of atheleo and signifie ye
would of the one, ye would not, of the other, and if we take it
the one way, then the meaning of the place is thus; and if the other
way, then the sence is otherwise. Now what a ingling trick is this,
when he saith, the word in his nature may beare a contrary im-
port, which in severall respectes might be true, to make him say,
the word doth in the same place beare both. either saith
Aretius, but then not the other, both saith M.H. one & the other
making a coniunction where he disioyned. 3. But if one might a
vowe two crossing transla: upon this place of Iohn (because how e-
ver the sence directeth to the one only; the word ethelesate stan-
deth indifferent in it selfe, onely to be swayed by the scope of the
place) yet either my spectacles or his eies are not matches: unlesse
he can say, that as ethelesate may truly be translated, ye would
and ye would not; so Maru may be as truly translated obedi-
ent or disobedient. The contrary wherof is so manifest; that not
impudencie it selfe dareth avouch it.

M.H. 4: Admit the same speech be delivered of one & the same thing,
one affirming, the other denying, yet no contradiction. For to examine
the speech Micha 5: 2. thou Bethleem art the least. Math. 2: 6: Thou Beth-
leem art not the least, in the one it is said the least, because of the smalnes of
the circuit, in the other, not the least, because of the dignitie that came to
it by our Saviours birth.

Def. We are much beholden to his curtesy that wil admitt what
none but blindnes and obstinacie can deny. That disobedient in
the original, and obedient in the translation are contrary, being spoken
of the same thing: But he will shew us that this may be without
contrariety. Because Michea said, Bethleem was the least. Math.
saith not the least. And I would gladly know whether Mathew
translateth, or alladgeth the wordes of Michea? he translateth the

Iunius in Bellar.
Cont. l. lib. 2. ca.
12. Art. 11.

not but alleadgeth the for testimony where Christ should be borne. very true. Then I answer to this as Iunius (g) to Bellarmins like defence, grounded upon that libertie, which the Apostles take in al leadging scripture. It is the part of a translator, to expresse al things that are in the original; the case of him that citeth or alleadgeth a place is another thing; For he is at more liberty. Of which the reason is manifest, because if a man in allegation taketh one word for many, or the sence, or but the Argument of the place, or alludeth to it conveniently, he alleadgeth truly, because Gods word doth witnes, whatsoever it cōcludeth aswel, as whatsoever it expresseth. But a translator undertaking to deliver (so farr as the propriety of languages wil permit) the very wordes, at least the true and ful sence, is chained up in streighter confines; and cannot walke a bout, as the other without great transgression. Which truth (to spare o- ther prooffe of it) I claime to lye whole in M: H: conscience. And would aske him or any wise man if he thinke in conscience the lear ned Translators now in worke with the Bible, either wil or might translate those wordes of Michea, iust as Mathew (who gathered them short for a testimony) hath a vouched them? And if not the same place of Michea? Then not another, after such a fashion. So that M: H: first error is in comparing a text alleadged, with a text translated into another tongue. 2. I might put him in mind, that some learned men obserue Mathew not to alleadage that testi mony; but to report storie wise, how the Scribes did alleadage it to Herod; & therefore no more to iustifie the so alleadging Michea then we doe, the so trāslating of David, in telling how they reade. 3 But because this answer though it carrie a pike in the boassom of his cause, may yet seeme to fight retyring; grant we that Math: doth not onely report; but approue that allegation as it is, and ad- mit Michea as he is commonly translated. And thou Bethleem in Ephrata. art the least amongst the thowlandes of Iudah, yet out of thee shall he come forth unto me that shalbe the ruler of Israel. Whereas Mathew saith, And thou Bethleem in the land of Iudah art not the least in the Princes of Iudah, for out of thee shal come the Governour, that shall

shal feed my people Israel. yet are these, as touching the purpose of the places, the same thing. For that which Mathew expresseth, that Bethlem advanced by the birth of the great King, is not the least of the Cities of Iudah; the very same thing doth Michea insinuate, when after these wordes, thou art the least, he presently annexeth a dignitie to be superadded. As who would say, Thou art in deed in some respect the greatest, for out of thee shal come the great King. And thus doe Lira, Beza & Iunius accord them. Now when M: H. can like wise shew us that not obedient, can of one and the same thing and persons (for that he doth and must suppose betwixt the trāsl. and word translated) be likewise accorded with the drift and scope of the word, which saith, they were not disobedient. Then wil we seale him a pardon of course, though a warrant we cannot derive from an allegation, to a translation.

M: H. 5. Read we a contrariety as sometimes we doe, yet either ignorance or want of discretion, that we giue not our selues and others satisfaction in this case. S. Mathew writeth there was a farr of from them, a heard of swyne, S. Mark & S. Luk say, there was there by them. The one saith a farr of. thereby sayth the other: let men learne what this meaneth and when they haue answered these, let them demaund reconciliation for the other:

Def: Read we a contraiety in the sacred writers? He meaneth in shew not in deed. It had been good he had so expressed it. 1 It standeth upon our alleagiance, and homage to the Spirit of truth; to be assured that the holy Scriptures endited by the same spirit, cannot contrary themselves: cannot erre. But this honor, we yeeld (with Austin) to the diuine writers onely. And therefore if our understanding serue us not, to resolute all doubtēs in them, we are bound to silence: But for mens writings not so. Wherefore we may take leaue to examine unknowne passengers, though not free Citizens knowne so to be. 2 Mathew and Luke are two writers, though of one storie, and though they had affirmed thinges seeming contrary, yet might they doe it without contradiction, as we are sayd to be perfect and not perfect, in a diuerse respect without any contradiction. Now then, if Mathew in comparison of the very place, where Christ stood, hath sayd, the heard of swyne

was farr of, and Luk respectiue to another place the Christ stood in, sayd, thereby, or hereby, they contradict not one another; but leade the Reader betwixt the, to conceine a place a good way of, but not very farr; or neere hand; but not very nere. So we see how to make these shake handes. 3 But what is this, to this case, which is not of two severall places speaking contrarily in diuerse respects; but of a translat: which is one and the same place with the translated wordes, and therefore must needs speake of the same thing, in the same respects; in which case, contradiction is unreconcilable. 4 To cut of the hand that layeth hold on this place feloniously, we giue him to understand, that he hath falsified the holy recordes. For whereas Marke & Luke say, there was an heard of swyne there, upon the mounteines, M. H: saith not, there which might note that place or countrie, but, there by them, and then maketh the opposition thus, a farr of, sayth the one, thereby, saith the other. as if Luk & Marke had sayd, hard by at Christ foote, where the man possessed mett him wheras they tel us expressly that the swine were feeding on the mounteynes & that the possessed man met the L. immediatly after his comming out of the ship, which could not possibly be hard by; or fast by; the swine feeding on the hills. So where the Evangelist saith, there on the hills; he hath made them say, there by them. To make way to this forgerie; he taketh hold of the Geneva transl: which, perhaps to avoyd the placinge of this word, there, twice together, to say, there was there; (which yet in Marke they did) chose to say, there was thereby, which is no more in the translators meaning, then, there. As the comparing of the places in Marke & Luke doe shew, where the same word is rendred, there, in the one, thereby, in the other. And M. H: to make it serue his turne, putteth in this word, them, of his owne coyning and so maketh it, there by them, making two wordes of one, thereby & by them super-added, drawing the situatiō of the place as it were to Christs foote, which the Evangelists extended to the country & hills about him. And to countenance this falshood, setteth on his margin the Greek word

word ekei, as if that signified neereby, and were opposite to the word makran farr of. Whereas the Greek word signifieth there, not neere, and the word that signifieth nere, and doth in the counterpoynt answer to makran, is eggis, as himselfe knoweth, and their opposition twice in the Ephel. 2. 13. 17. and elsewhere, doe manifest. Wherefore we wish him to learne what glosse that is, that corrupteth the text, which yet corrupted, wil not serue his turne.

Be like he thought that no schooler should reade his booke though it were printed in Oxford.

Thus having shewed how these places may be accorded; we haue wone his leaue to demaund reconcilement for the other; but we shal onely demaund it; we know he nor no man else can make it.

M. H. Say one place forbiddeth, another commandeth the same thing wil men take parte with one against the other and not lay their handes on their mouth til they know what answer to make. Osea 4: come ye not to Gilgal &c: here is aprohibition. Amos 4: come to Bethel, transgresse to Gilgal &c: here is an injunction. go up, goe not up, one biddeth another denyeth &c: is God devided? is there dissention in the spirit of vnitye? &c. Prophet against Prophet &c: nothing so, the playne song is negative, Go no up the descant in varying the tune by way of an eironie or mock as that of Elias &c.

Def: He that mockingly biddeth, doth nippingly forbid; and the thing it selfe, or manner of speaking, or circumstance of speech, be wraieth it. The people call this speaking by contraries: so Amos and Hosea are soone agreed. But what comparison betwixt two places and one? betwixt an earnest prohibition and a mocking injunction on the one part, and a text originall & a translat: on the other? unles perhaps he meane, that the text saith in earnest, they were not disobedient, the transl: by way of iest or scorne, they were not obedient; or the text in scorne they were not disobedient the translat: in good earnest, they were not obedient; which because he wil not say, for feare of making himselfe a iest; he hath left the transla: and original as he found them, at a plaine discord, whilst Hosea & Amos agree in their plain song & descant.

M. H. take not this word to be more preiudicial to the truth, the word Caiman in the genealogie of Christ put in by the 70. &c.

Luk 3. 38.

Def: Earely up and never the nere. It seemeth he watched lōge over night, that his cies are not matches this morning; for were

they? He would certainly haue seene, that there is no comparison betwixt these two: Luke following the Septuag. doth not say Caiman, not the sonne of Arphaxad; where the Septuag. saith Caiman, the sonne of Arphaxad; and so departe from the copie he followed. as our translat. doth, which (whatsoever copie it followed whether Heb: Greek or latin) departeth from it and speaketh contrary to it, not obedient for not disobedient: Againe, Luke translatheth not the Septuag: but taketh their wordes as he found them and so leaveth them: Ours is a transla: and doth not so: but the contrary.

I but (sayth M:) If that word erroneously put in by the 70. was yet re- teined by Luke, then though this be erroneously translated, we may subscribe it. Indeed heere is some comparison and the mans sight som what amended. They are both errors that of the Septuag. falsifying the truth of Moses; this of our transla: falsifying the truth of David. But he hath lost his sight agayne: when he seeth not, that this inferce of his, wil no wayes follow. For if we may not subscribe to that of the 70; then not to this. for proofo wherof, Let Iunius who he produceth as an advocate for him; speake as a iudge betwixt us.

a malum quide
fuit illud &c.
b quod 70. olim
mutaverunt Mo-
sen; indigne fac-
tum

It was (a) evil (saith Iunius) that the 70: durst departe from the truth of the storie, upon whatsoever advice and purpose they did it. It was evil? that is a gentle word, he addeth therefore, (b) that the 70 once changed Moses, it was unworthily or heynously done. Now then looke how Iunius that worthy servant of God, who followed (as M: H: saith) the truth in loue; subsc: to the 70. in that addition of Caiman: so wil we subsc: the translation (mutatis mutandis) thus. That the transl: durst depart from the truth of the story; it was evil, that he changed David; it was unworthily done; and much worse that M. H: hath taken such paynes to iustifie it. wil this content him? By no meanes. For thus the mouth of his owne Canon is directly turned upon him. What then? How would he infer? Thus saith he. If Luke upon some weightie considerations reteined that word erroneously, put in by the 70, then we may subsc: to this. What? subscribe? To this like fault subscribe? Luke never subscribed to that; neither ought we to this. Moses approved not of the course of divorcemēt,
which

which for necessitie he bare. neither would Hierom (whō M:H. citeth) haue allowed as much by subsc: as he tolerated with silēce. Is there no difference betwixt toleration of an evil? and approbatiō of it, as not evil? Doth he thinke that Luke subscribed to that of the 70. When Iunius commending Lukes wisdomē in bearing it: doth yet condemne the 70 for doing it. But if from Lukes exāple not subscrip: but toleration of this corruption were pleaded, the plea were wayne, and the man not wel sighted, that seeth it not. For 1 Luke being directed by the spirit herein (which we are not) he could not erre, the reason therfore frō his exāple followeth not. 2. we haue not the same reason for our so doing, that he had for his. For he at that time (as M: Iunius sayth in M:H: allegation) in the spring of religion, when a question about the word, mought haue weakēed the faith of the godly, & hazarded the credit of the scriptures (because the lewes ignorant of their language, had no translat: but the Septuag: no other being by any meanes indured amongst them as the learned knowe) thought better to deterre the censure of that fault to a more seasonable time. And as the same Iunius saith, The use of this chang which the 70 had made was by the Evangelists & Apostles wisely done and by the spirit of God, and conveniently to their times. But it wil not follow that the like may now be done; (Iunius who wisheth such moderation being iudge). The case being (as he saith) charged, we may cleare the truth & compound the differences without peril of the Church. For if neither lawes nor examples should extend beyond their reasons: then haue we no warrant further to follow Lukes example, then his reasons of so doing wil cal us after him; which also may be so changed, as to bid us goe backe. Luke (saith Iunius) beare it for those times; these times require, what those could not beare. He could not trouble the peace of the godly mindes in the Church by bearing that change; the chāge of this translat. would much help to settle the disturbed mindes of men & peace of our Church: he bare that for edificatiō, for which we should reforme this: no man being able to shew how the keeping of this fault (in question) doth edifie; whereas every one knoweth the reteyning of that, did. So as I conclude, that the tide of Lukes

suis temporibus

quod autem jam
sine periculo ec-
clesiæ &c.

reason beyng now turned; carrieth us another way; and is so farre, from warranting our subsc: that it wil not iustifie our toleration of so grosse. a corruption as this is, they were not obedient. When God saith, they were not disobedient. Thus the reader may see, what ill happ M:H: hath to bestowe so much labour for so litle profite.

M:H: Lastly to shut up this exception, There is no contradiction, unles it be of the same person, action, time, and in the same manner. Now in the historie their are divers persons to whom the words may be fitted. Some of the learned understand it of Moses & Aaron &c: 2 others of the wonders and Iudgments of God. 3 Others of Pharao & his hoste. They were not obedient to his word, which may be well the meanyng of our received English translation in which sence it is not contrary to the word &c. so as a truth of them all, no falshood at al &c.

Def: M:H: having run 7: faire races, and not once touched the question, commeth a maine in this last, and in deed striketh ful up on the body of the cause, but unhorseth himselfe. For sayth he, there is no contradiction unlesse &c: very good, then where the same person action, time & manner, be spoken of contrarily, their must needes be contradiction. True. But the translat: in question must needes speake of the same thing, person, action, time & manner, of which the word translated doe speake; seeing the wordes translated and transla: are but one and the same thing in severall languages; Therefore if the transla: speake contrary to the wordes translated, there must needes be contradiction. Now giue we him a pardon, for counting the signes and wonders amongst the persons, to which these words might be applyed, though persons and things be not all one. and take he also leaue to apply the wordes to which he will, (though the Holy Gho. ment them but one wayes) let him onely remember that the text and the transla: are but one thing, and then see if he can ease the contradiction. If they be applyed to Moses & Aaron, or to the signes, it is for the storie and text true. They were not disobedient, but then for the storie it is false to say as the translat: doth. They were not obedient. If the words be referred to Pharao(a) & his host, that they were

a which cannot
be don without
violence, there

were not obedient; it is for the storie not mencioned, but poynted at afterwarde in the Psal.) true. But then the original. Which sayth, they were not disobedient, is in adventure; and stil the contrariety betwixt not disobedient in the original, and not obedient in the translat: standeth as naked as it did before, and hoples, yea destitute, of al the covering he would so fayne haue cast upon it; and cannot be reconciled. wherefore in saying as he doth. a truth of al, no falshood at al, he bewrayeth the undoubted note of a desperate cause (as Keckerman saith) b) that wil affirme two contraries true at once.

being no mention or intimatiō of Phatao & his host foregoing in the psalme, & which never any understood til a factious defence of this translation put some learned men out of themselves: b Sy stem log lib 2.

2 M.H: here pleadeth for his translat: iust the same that the Papists pleade for their reading. 1: Pet: 2: 23: He comitted himselfe to him that iudged him uniuistly, in stead of, to him that iudgeth iustly, which is contrary viz. that a sence not repugnant to the word may be given therof. (as if a good sence could iustifie an evil transl:) Take our answer before, with this obseruation upon it. That M. H. and they both, ingage the truth of the original, to redeeme the credit of their transla: and that (which I am sorie to speake) their answers be throughout the same; our Brethren having of transla. (in this cause) no other nor better defences, then the old decayed trenches of our enemyes. But let not the reader marvel at it, for if the creple be the same, why not the same crutches. As for that which M. H: after pleadeth from the wrangling spirits of the dunces that could render a question in the Arabicke &c: I say that if Averroes the Arabian interpreter turned Aristotles possible into impossible as that transla: turned Davids disobedient into obedient; then was his error & theirs a like, and the dunces who defended that fault (as M. H: doth this) which ought to haue ben confessed and mended, shewed themselves to haue (as he saith, and as he hath) a wrangling spirit; such as is absurd in humane thigs, in devine abominable. And therefore their course not iustifiable in it selfe, is fondly pleaded, to urge us to a worse. But on the contrary if learned men, of this age, haue been so careful, to deliver the writings of men, even of Heathens, from the corruption, which trāsl:

codices habere
pulchros potius
quam emendatos

writers, printers, criticks, had made in the: what a shame is it, for our Brethren to defend and not reforme a manifest corruption of the word of God, as if they stroue (as Hieron speaketh) for old fashion sake, to haue bookes rather without blots, the without faults. I conclude then, he hath in deed (as he said) shut up this our exception in this last answer; not as a prisoner is shut up, but as Noah was shut up in the Arke that nothing could hurt him. Thus much for that which he hath in his first parte, concerning this place. In his second part, he onely referreth us to the first, and therefore before we begin, we haue made an end with it; onely wishing that in his second thoughts, (which he telleth us are more wise then the first) he had given us better reasons then these, or else, he had been so wise, as to recant these.

CHAP. 4. OF MISTRANSLATING PSAL. 106. 30.

a part 1 pag 19:

Minist. **T**He Booke hath. (a) Then stood up Phinees & prayed, and the plague ceased. The text hath. Then stood up Phinees and executed iudgment, and the plague ceased.

b part 1, cap. 2:

M:H. (b) The first of these, is contrary to the word. (say they) why is the duety of prayer and executing of iudgment, one contrary to another? might not Phinees doe both, pray, and execute iudgment? These be diuerse things not contrary. Paul preacheth and Paul baptiseth. the same person but a seueral action, and are seuerals, but not contraries &c: contraries are of the same thing, person, time, in one and the same respect, affirming and denying. But as Salom: saith, he that wringeth his nose causeth blood &c: when an obiection is thus forced to wound a translat: the life blood of truth may soone emptie it selfe &c.

Def. Observ. 1. **D:S:** is against **M:H.** and the great Bible called the **Bb:** is with the **Minist.** which transl. according to the truth, He executed iustice; not he prayed. 2 the transla: of this place is not challenged (as the former place) of contrariety to those words it should render. (though he so chargeth the **Minist.**) but for being contrary to the word of God, in that it hath not truly and faithfully rendred the same thing which God spake, but hath changed it. Now **M:H.** as not seeing, or not willing to see, how the
obiec-

objection is layd: doth merveilously trifle; as likewise in the next instance; asking here, if prayer and executing of judgment, and there, if contractes & mariages be contraries, one to another. And therein triumpheth as if he had beheaded the argumēt, which through his owne fault he could not or would not see, and did not so much as once strike at. 3. To take him a litle to taske; I aske him, may a transla: lawfully render one thing for another; so it be not cleane contrary? If yea? Then where Luke sayth, Paul kneeled downe & prayed Actes 20. It shalbe no corruption to turne it. He kneeled downe & preached, and when Paul saith Rom: 10. how shal they belecue, except they haue heard? & how shal they heare without a preacher? the transl. (without corruption) may render it. How shal they hope, except they reade, and how shal they read without a prayer? Faith and hope, hearing and reading, preacher & prayer, are not contrary, no more then the Father & the Sonne, or the Sonne & the Holy Gh: or Christ & his Church, or the word & Sacraments, or wine and water, or Baptisme & the L. Supper. Yet he that in translating the scriptures should take libertie, to put one of thes for another, should in every such chang; deale falsly with the L. recordes, and somtymes make the word speake blasphemie; alwayes, otherwise then it would. He that undertaketh to deliver the same thinges, dealeth falsly in delivering other things, though not contrary. And if transla: may take (as if it be not cōtrary to the will of God, revealed in his word they may) this liberty of changing; there wilbe nothing left entire, and the life bloud of truth (which lyeth properly in the arteries of the Original, not in the veines of the translat:) will in deed be let out. That place therefore of the Prov: alleaged by him; of causing the nose to bleed by wringing it, as if the desire of having the corruptions of this translat: purged, would marre all; is no more fitly applyed hereunto, then it should be cleanly done of him, that for needles feare of making his nose to bleed; should let it run into his mouth and never blowe it.

M: H. In the booke of Nomb: 25, 8, P:inces rose up &c, and thrust

them both through and so the plague ceased. The expresse wordes are not there used, if they were, yet the transla: be stood up and prayed, doth not deny, he stood up and executed iudgment &c, these opponents therefore haue done injurie to God, his truth and their owne knowledge.

Def: *The thing is expressed in Numbers which David relateth in these wordes, He executed iudgment. so that in transla: it, he prayed and the plague ceased. M. H. hath cast the storie of staying the plague upon his prayers (wherein he had no speciall parte more then others, for Moses and the Elders were praying at the doore of the Tabernacle) which the H: Ghost in the place trāsl. and in the story related, ascribed to the act which was peculiar to Phinees; viz. The execution of iudgment upon the offenders. And yet because the transla. doth not deny the execution of iudgment, he holdeth it innocent, as if the mixing of Gods wine, with water, were no fault, because it is a greater to mingle it with graveil: wherefore in concluding the Minist: by this exception, to haue done injurie to God, his truth, and their owne knowledge, be sa- reth like a man blinde or blindfold, that layeth about him not knowing nor heeding where, how, nor whom he striketh.*

M: H: Admit once this kind of argument &c. we may shew our loue in crediting them but not in following the truth, for psal, 40 my eares thou hast perced, Heb, 10 my body thou hast fitted, unlike seemes the places, yet spake they of the same person and action. Esai 28. be that belee- veth, shal not make hast, Paul citing the place Rom, 10. giveth it thus, shal not be ashamed, more ods in shew, then that which offendeth our brethren, but they are made our looking glasse, to see mans infirmity how it pretendeth truth but intendeth not loue.

Def: *Diversitie of readings may be al to one purpose, and to good use, (as Austin sheweth) and nothing contrary, either to storie, or text trāslated, or themselues: because the same thing may be expressed in different manner, as in all our best transla: But under the name of readings betwixt themselues differing; we must not giue passport to such readings as giue a sence differing from the original, least we loose (by percells, what God hath given us in grosse) the truth of the scriptures. In the meane time I say, That transla: should (as Hierom professeth to haue done) rather weigh words*

wordes, then number them in translating; that they might be sure to render the whole sence; where they cannot the very wordes, in number or order. And therefore putting him in mind (by the way) that the Apostles in the places objected by him doe alleadge, not ^{a of which before} translate, (1) and 2 if we presume (not having the like protection of the Sp:) to venture after them in althings, we may perhaps miscary, or we be a warre, putting him in mind I say hereof. The Apostle in those two allegations mencioned (add in all others) haue sometimes stripped of (as Hierō saith) the leaves of words, but they ^{verborum folia} haue delivered us, (which is most properly the scriptures) the pith and substance of the sence, in full measure, sometimes heaped up, pressed downe, & runnyng over. Which as it is playne in the example out of Rom. 10. Where the not being ashamed, doth expound, the not making hast, the cause by the effect: and withal teach, that confidence in God keepeth from shame: So is it as playne, in that place out of the Hebrewes. For whereas the Psalmist to expresse willing & full subiection, saith. Mine eares hast thou pearced, alluding to a custome in Israel, where, by Gods ordinance, the seruantes eare was pearced, that would stil continue a servant, & not be freed from it: The Apostle in saying, my body thou hast fitted, doth excellently open the speech of the psalmist in playner wordes; both that metonimie of the eare, which is named a parte for the whole, and that darker metaphor of being pearced, by a word more intelligible. In saying it was fitted. Now could M: H: shew, how the transla: in question, in any reasonable sorte, did likewise carry the valewe of the text, he had said something, though not enough, seeing he speaketh from priueiledged, to ordinary persons, and from an allegation to a translation. Which I wish the reader to remember til we come to the latter end of this chapter, where we haue occasion agayne to thinke of it.

M: H: In the 12 of Hosea 4, it is sayd: Iacob had power over the Angel, be wept and prayed. In Gen: 32. 28: the historie at large hath no such wordes. That he wept and prayed. what then? yet he might doe al these, and no contrariety in the action.

Def: A strange defence. did Hosea transla: Genesis into ano-

ther language? That frō his addition we might learne to change or add in transl? If a Prophet directed by the same spirit may enlarge the storie? May we change it also in transla? Durst any man but a Prophet that knew it, haue said Iacob wept? May one put Hoseas wordes into that storie of Genesis in transl: the same, as if Moses had there spoken it? But whereto al this? Suppose the translat: in question, not to crosse the storie; if it render not the same, it is false. The Papists (a) are challenged for reading he that killeth a mā, shalbe killed. leaving out these words by man. The true sence remaineth saith Bellermin. Not a false but an unperfect sence remaineth saith Iunius, It is the Transla: office to expresse althings which be in the original. what would Iunius haue said, where not an unperfect but a false is thrust upon the text, and subsc: requyred to it.

M:H. The word is vaj parallel, whence tephilah is derived, that signifieth prayer, it seemeth the translator read vajith parallel. which in hispael is translated prayed, having the same letters, poynts and accent, in the historie of Abraham and Abimelech. Gen: 20: 17. we are not alone &c, the Thargum or Chalde. vesalle, be prayed, the greeke exilasato, offered up sacrifice &c.

Def: Now we come in deed to ioyne ishue. For if the word translated stand indifferent; we haue wronged the 'translat: in so hard a censure. If not? Then doth he the word of truth and us wronge. And it is strange to see how in this poynt. He traverseth his ground, And proferreth, but stricketh not. and faine would but dareth not; and yet declinyng the cause, stealeth a triumph. For confessing the word to be vaj parallel, not daring to say directly, that the same very word signifieth he prayed, he telleth us, that tephilah derived of it, signifieth a prayer. As if a man to the question. Whether the La. Margarit Couësse of Richm: & Darby, were Queene of England or no? Not daring to affirme so, and yet willing to haue it thought so: should say, their cāe a sonne out of her loynes, that was K. of England. Then flying backwards with his face towards us, he saith, it should seeme the Transl: read vajith parallel, which answer of his seeming to defend, doth in deed surrender his cause. For if they read vajith parallel, they read

not

b kennit examen
Cecil Trid:
D VVintak: de
script. cont. 1 lib
2. cap. 12. Art 6
non falsus, sed
imperfectus. In-
terpretis officiū
est, singula quæ
in fonte sunt ex-
ponere.

not vaj pallel, and then reade they otherwise then they should. and then did not vaj pallel beget that transl: he prayed for which he is drivē to seeke up another word, as it were another Father. And yet here he giveth false fire, in saying, which in hithpael is trāslated prayed having the same letters poynt & accent in the storie of Abraham &c: for one would thinke he ment the same word, (which here signifieth executed judgmēt) is in the same letters, poynt, and accent, elsewhere translated he prayed. For if he sayth, the word vajith pallel which the Transla: (as he sayth) seeme to haue read and translated he prayed doth elsewhere, (he might haue sayd every where) signifie he prayed; it is idlie spoken, it being spoken of another word then that in question. How idlie soever? yet so he speaketh, howbeit in such sort, as the Reader may deceiue himselfe in his words, if he wil, and thinke otherwise.

Where he telleth us that we are not alone in this trāsla. &c. he answereth us, as malefactors doe. they are not the first; or at least as Bellarmin doth, for their reading, receiue discipline for kisse the sonne, saving that Bellarmine two witnesses agree in one: M. H: two disagree, one from him one from another, and both from the original that must over rule them al. as the learned in those tongues may easilie discern, upon the first sight.

psa 2. 12. vulgatu
latin Apprehen-
dite disciplinam
for osculamini
filium.

M. H. Since it was an action so pleasing to God we doe injurie not to thinke he prayed, when he did apply himselfe to this worke, since every thing, and executing iudgment, is sanctified by prayer.

Def: However we might answer, that every particular action, nether hath nor needeth a particular prayer, to sanctifie it to God; specially in the very acte it selfe; yet seeing this is but to beate up a new quarrel; when he is faint, and at a fault in the old; we wil not striue for that. But, though we wil think he prayed, yet must we not here say, he prayed, where God sayth, he executed judgment. unles to pray and to execute judgment were al one.

M: H. The word bearing so, other transla: Chalde and greek so translating, as we condemne not others, no more cause haue others to condemne us.

Def: Here he stealth in a speech, that he dareth not speake out.

the word bearing so & afterwards, the word bearing both: cowardly and falsly he doth affirme that the word heere used, wil beare both interpretations. he prayed, he executed judgment. Whereas he formerly confessed, that *vaiith* pallel signifieth the former, *vai* pallel, the latter. If he thinke to succour this false trick, by saying, he counteth them but one word, because they come of one roote *palal* and differ not very much in letters or sound, he might better defend himselfe and his brother (if he haue any) to be but one and the same man; because they agree in their surnames & had but one mother. For so great is the offspring of one word in Hebrew; that the same verbe by the onely varying of coniugations, doth sometimes take up cleane contrary significations, without any great difference of letters or pricks; but yet with some. Wherefore also in offering to beare with them that translate executed judgment, as he would haue us, not to condemne this transl. he prayed he resembleth those men, that having done al the wrong, are content to be frendes to shake handes and forgiue. The Chalde paraphrast indeed readeth prayed: but the Grecke *exilafato*, offred sacrifice, may be understood of executing judgment, (which was in deed an excellent sacrifice) aswel as of prayer.

M H. Is it heretical or an occasio of danger either way interpreted? prayer excludeth not executing of judgment &c but sanctifieth it &c how then are thele two translat. made enemyes one to another, that in this holy busines haue so kind an eye each to other, as Cherubin towards Cherubin both looking upon the propitiatory.

Def: 1 In this demaund, he passeth al men, as if no botches in transla. were fitt to be launched but onely plague soares. 2 And in asking if it be occasion of any danger translated either way? He againe passeth himselfe; in imagining that one may any where falsifie the courtroules of heaven and no occasion of danger. 3. It is a iest to tel us that prayer excludeth not executio of judgment &c: as if therefore it were lawfull to exclude the wordes executed judgment, from the place to which God sanctified it. 4. It is a sophistical trifling, from the affinity or concurrence of thinges in action, to plead for the confusion of wordes in relation; espect-

especially in transla: where a man must render, not what he could speake sutable to the action; but what he findeth spoken by his copy; least he make the transla: and text, which haue indeed but one body; to haue two faces, looking seueral wayes, liker Ianus, then the Cherubims.

M: H. In deed some replied the holy G^oment but one of these wordes not both. I but what is that one? that one which I meane? what assurance for that? why not that one which I meane? The word bearing both, why should we say but one? In this poynt S. Austins grave counsel may wel be followed. When one shal say the holy Ghoste ment as I doe, and another shal say, yea rather as I doe, I thinke it more religious to say, why not rather both, if both be true? yea if a third? if a fourth? &c.

Def: There is no great matter here; in this section; but an untruth agayne repeated viz. That the word *vai parallel* here vsed beareth both interpretations and therefore both may stand. Which being for his transla: false, bringeth his reason backward upon his head. for if both may stand, because the word (as he sayth) beareth both, then but one, because the word (as he knoweth) beareth but one. As for Austins graue speach, it (being spoken of expositions, where the sence may probably and profitably be taken thus or so) is to the case of transl: unapt; saue onely where the wordes original be doubtful or indifferent, which in this place they are not. only the close of Austins advice, that we should seeke that sence, which is the holy scriptures; Doth inforce; That we should therefore seeke to make our trāsl: speake as the holy scriptures doe; not make God speake what the trāsl: liketh. For it wilbe impossible to assure the true and proper sence, upon a false and corrupt transl: whether therefore we haue not cause to stumble at this transla: or M. H. to take this stumbling block away, and whether the Minist: in excepting against; or he in defending this transl. be wilfully disposed to contend, al these thinges judiciously cōsidered as he saith, let men indifferently iudge. We are parties; onely it must be remembred, our stumble is not simply at the trāsl. but at subsc. to it. Thus much concerning his answer in his 1. part, that which he further writeth in his secd p^{ar}te pa. 216. followeth

be considered where not resting upon his former answer he addeth saying, Suppose it granted that the word in the heb. signifieth to execute iudgment and not to pray, whereas we haue shewed the contrary, what difference is there more in thes 2 actions, then in that of the prov. 3. 34 God scornerh with the scornful, which S: Iames and S. Peter following the greek, render, God resisteth the proud, to scorne and to resist are as much contrary, as to pray and execute iudgment but they are not contrary, nether is this a perverting of the meanyng of the Holy Ghoste,

Def. 1 Whether he wil grant it or no? The word (by the iudgmēt of the learned) in it owne nature signifieth to execute iudgmēt, and not to pray. 2 It is false, that he saith, he hath shewed the contrary, he onely sayd it, not shewed it. Nether wil he ever be able to shew it whilst he liveth; al that he hath shewed or can shew, is, that their springeth another word out of that roote, which signifieth to pray, of which before. 3. His instance out of the Proverbs and the Apost: Iames & Peter, being the same in effect with his former of psal. 40 Heb: 10. Esay 28. Rom: 10. are but coleworts twice sodden, and therefore need no other but the former answer: yet let the Reader for his ful satisfaction, obserue that whereas to execute iudgment and to pray, are diuers actions of diuerse natures & conditions, and the words from whence they are translated, diuerse also: the wordes to scorne in the Proverbs and to resist in the Apostles, are not so: it beyng wel knowne, that scornefulnes is a kind of pride, that the scorneful person is a proud person, and the proud person is scorneful litle or much, and againe. That to scorne is to resist another mans person, counsel, or action, after a proud manner. And he that hath as litle learning as M: H. knoweth that the word in Salom: translated scorneful or scorne, is often transla. proud. And must be so taken in this place as the opposition between the Heb. wordes translated (humble & scorneful; giveth grace and scorneth) evidently sheweth. Whether therefore the Apost: followed the greek yea or no? It mattereth not they are stil if not in the letter of the Heb. yet in the sence which is the spirit of the word, and haue rendred in their allegation that which M. H: can never shew the translators to haue done in their
transla:

Valletam jallies
lagnanajum, ju-
ten chen.

translat. though if he could; yet his reason from an allegation to a translat. is (as we haue already heard) without reason. This obiection M. H. learned of Reynolds the Papist, and he mought haue learned the answer of M. Whitakers to him pag 118: printed at London 1585: who saith. To alleadge the sence of a place, is another the to translate the text. The sence is not altered, seeing these mockers are proud men of this world, & God mocketh them, when he resisteth the. And as for his bitter inuective, wherewith he closeth al up. (saying that these speeches proceed of overmuch eagernes of stomach against discipline, doctrine & transla. which our Church proposeth, as if it were cause enough to dislike *eo nomine*, because she liketh and approveth.) I thinke such imputations more properly belong to himselfe and such as he is, whose speeches in deed proceede, from the eagernes of their stomaches; bugging after the preferments which our Church proposeth: they being cause enough to make them like, *eo nomine* whatsoever she liketh, and approveth; or at least wise to dissemble it. Which may wel be thought without breach of charity: seeing the time was that many of them were so farre from being enemies to this cause, that they gaue it, and us, their right hand of fellowship and ran with us with one soote in the same race; though now being choaked with preferment or the hope thereof, embracing this present world, (worser then Demas) they haue shaken hands both with it and us.

CHAP. 5. OF MISTRANSLATING MATH. I. 18.

Minist. **T**He Booke hath when his mother Marie was married to Ioseph. The text saith *When Mary was betrothed to Ioseph*. This is contrary in making the Holy Ghost speake that he would not. 1 part pag 26.

M. H. Can any thinke a contrarietie herein? doth Mariage deny betroathing, or betroathing deny she was married? The one not being contrary to the other, our brethren might haue employed their time better then to find a knot in a rush. 1 part cap 1 pag 87.

Def: The thinges are neither contrary nor the same. The changing of the words is contrary to the word of God, though the words

changed be not contrary but diverse. Mariage is often, after upon a contract; yet is not a contract, Mariage. Though our challenge may seeme somewhere else a knot in a rush; in this place it cannot. Because the Ho: Gh: to manifest the virginittie of Marie, doth tel us that before Ioseph & she came together, whilest she was yet but betroathed and therefore under the keeping and watch (as the manner was) of her Fathers house; she was found with childe so as their could be no suspicion of any other mans companying with her, being by contract to him shut up from all others, and as yet from himselfe til the mariage day. Now this purpose of the Ho: Ghost expressly shewed in this word betroathed, is utterly made voyd by the translation in question which yetteth them married, though not dwelling together, as we shal presently see. Benumbed is his feeling therefore, that can slip this through his fingers, like a knot in a rushe.

M. H. Was Mary married to Ioseph? Surely no difficulty in the right understanding, for 1 she was given Ioseph to wife, Math. 1 where twice he is called her husband, 2 the word beareth it as Luke, 1. 27: with Luke 2 5: being the same, the Geneva translation rendereth it. Mary that was given him to wife.

Det: No difficultie? Yes some difficultie to understand it right, or else why speaketh he not outright, that which he would faine say and dareth not, yea dareth not plainly, but doth obscurely & falsly say, that they were married. 1 Where he saith, she was given Ioseph to wife, If he meane by way of contract, it is impertinent if of marriage, it is a falshood. For she was in deed given, when the Angel bad Ioseph take her to wife, but this was after she was with child, and is so reported Math. 1. That Ioseph is called her husband commeth after and shalbe answered in the 3 place. 2 Where he saith, the word beareth it &c: The poore word beareth it in deed, but it is (as Simon of Syren bare the crosse) by violence and against the propriety of the word. And that M. H. knoweth, the word signifying betroathed not married, (a) The Geneva in deed, rendreth it in Luk 2. given him to wife, (as M. H. saith) but it importeth that giving onely that was at and by the contract;

a as the late
Archb. in that
conference. An.
1584. acknow-
ledged

contract; as the word signifieth. If the Geneva had enlarged the word in that place where (after they had been in deed married) it had been for the sence & scope no peril; Might the Translator therefore transla: it, not, given to wife (as they doe) but married; where the scope of the place necessarily requyreth, that her cōtract before mariage, be understood alone, and not her mariage that follo wed after? I thinke no wise man wil say so.

M.H: 3 If she his wife and he her husband, both which the scripture acknowledgeth, what error is it to say, Mary married to Ioseph?

Def: The scripture in deed, calleth her his wife, and him her husband; by reason of the contract, not in regard of the mariage accomplished: but to say, they were married (in use of speach,) importeth their purpose accomplished. When M:H: shal haue his grace to proceed D: (though not a whit the more deserved by this answer) he is so called, yet no man wil say, he hath proceeded before the Acte. And because he desireth to know what error it is to say Mary married to Ioseph. I giue him to wit. That these errors wil thence follow. 1. It confoundeth betroathing & mariage, which were alwayes two distinct things, as D:S: sayd. (a) Betroathing and mariage (sayd he) both by divinity and al sound policie are to be distinguished and not to be held as alone, and to confound them, would at least, might breed stolen mariages, with rhe appurtenances &c. 2. it confoundeth the nature of the word, which distinctly signifieth, betroathing & not mariage. 3 It translateth as against the nature of the word; so against the truth and the expresse letter of the text, which saying, whē Mary was betroathed to Ioseph, before they came together. plainly distinguisheth between these two: betroathing & mariage. For betroathing was whilest she was remainyng in her Fathers house: but mariage was, when her husband fetcht her home to his owne house to dwel together with him: as these wordes before they came together, of the Evangelist evidently shew; it being as much as if it had ben sayd, whē they were betroathed, but before they were married. To transla. therefore the word betroathed married, is directly; against the words of the

a in that conf: An. 1584: Spon-
salia et nuptia.
clandestinas
nuptias.

text which noteth their betroathing by a word that so properly signifieth, and describeth mariage by the speech that followeth after, viz. cōmīg together. 4. It overturneth & maketh voyd the purpose of the Ho, G. Thus expresly distinguishing these two: which is to free the blessed virgin from the suspicion of ill behaviour; and consequently the birth of our Saviour Christ from reproach. For when the Evang: telleth us, She was found with child of the Holy Ghost, when she was betroathed, before they came together. It is, as if he had sayd, though by vowe and covenant she was Iosephs wife. Yet in deed in regard of her body, she was a pure & undefiled virgine. that, it might be fulfilled in her which Esay had prophesied, that a virgine should conceive a Sonne. and to the end, that which should be borne of her, might be holy; as not being by the lust of man, but only by the almightie power of the Ho: G. Now then if the circumstances observed in the text, to note the integritie of the virgin, and her holy birth to haue been conceived without sinne, and the beleeving of both these doth much import our christian faith. (Let D: S: eating his word (b) and D: C: also, Now say that the faults are not such as import any error against any necessary truth or poynt of faith) we wil answer M: H. question, that that translati: which so corrupteth the text; and so erroneously taketh from us, that which leadeth us, to so sweete a poynt of faith; hath such error in it, as is by no meanes iustificable or tolerable. The sum & effect of which conclusion I appeale to D. S. his conscience whether it was not made in the conference aforesayd; yea or no?

M: H. 4 The general opinion men had, wherfore the Evangelist calleth Ioseph, Christ putative Father.

Def: Had men so general opinion that Ioseph and Mary were married before they were so? As they had a general opinion that Ioseph was the Father of Iesus? Surely no. Marriages were not huddled up with the Iewes in lawlesse Churches without or by vertue of the Ordinaries licence: c) but so fairely carried and distinctly frō their contracts, and so accompanied with kindred & friends, that such an error could not growe cōmon. And if it had? Yet as the Evang. called Ioseph the supposed Father of Iesus, to correct once for al,

Spoken at the
Confer concerning the mistranslating of this
place An. 1584

as too many
are in these daies

that common error; so should M.H: at least haue sayd, supposed to be married, (if he could haue sayd it truly) & not downe right they were married. Nay he might not haue said so much in a trāsl. when the Spirit sayd onely she was betroathed, in the text.

M.H: 5 The content past between them which maketh mariage. It is not the having a maydens virginie, but the mutual promis of couples that maketh mariage, saith Ambrose, and after him Austin witnesseth, that true mariage was between the blessed virgin and holy Ioseph, without carnal copulation. And in the digestes it is not company keeping in bedd but consent of parties that maketh mariage. and in the law of God, the parties having past their consent &c: were man and wife before God and so called in the law. Al which remove the doubt &c.

Def: The consent past between them made not mariage properly taken; but a contract, and an assurance of mariage to be made. His allegation out of Ambrose and the digestes are sophismes; for that which they speake of the matrimonial consent (which in ^{pactio conju} Ambrose is the marriage covenant. and was at the solemnizing ^{galis;} of marriage, whether contract went before or no.) He sophistically applyeth to the consents of contractes which went before. Austin in deed sayth, there was true mariage betwixt Ioseph & Mary without carnal knowledge, which none but Hervidius doth deny. But doth Austin so reade this text? or doth he say, they were married before such tie as the Angel bad Ioseph take her to wife? whilest Ios. was minded to put her away privily, which after mariage he could not haue done; but must haue given a bil of divorcement? Nay, doth not Austin and others say the contrary? Yea and the text it selfe? The law in deed counted the betroathed woman in case of fornication, as a wife, and so calleth her, because the covenant of restraining themselves from all other, & keeping themselves etch to other, had passed between them; which yet giving them mutual right and clame etch to other, did not giue them (as mariage) possession one of another. And to what purpose should the holy Gh. make a particular law for the betroathed wife, if she be not a distinct condition from the married wife? Wherefore these termes of husband & wife, being ambiguous, sometimes importing simply, those that are married, sometimes respectively & in a certaine sence onely, those that were to be married, (how ever often

c dicto secundū
quid ad dictum
simpliciter; a
sight of the Rhe
mists saith Dr
V Whit. against
Reynolds. pag
163. printed at
London 1585.

sodden over to make them tender to cheawe upon) yeildeth no nourishment to this cause, but onely a deceitful fume of sophistrie (not be seeming a Bachelor in divinitie) which the Logicians call, from (c) a word spoken respectiue after a sorte, and in a certaine sence, to a word spoken simply, and without respect. Wherefore I inferre, that this speech they were husband & wife before God, though in some sence true, yet to the sence in hand, is untrue; and in respect of the comon understanding of that phrase, as also of the too comon abuse of such a concept, so dangerous, that it needeth not so much a commentarie as a corrector. I conclude then, that the wordes which importe mariage & contracts, being of diuerse sound and sence, both in their nature & use, the thinges I meane, contract & mariage diuersly defined and conceived of, amongst the Iewes, Christians & Heathens; and so treated of by Divines, Civilians, and Canonists, it were in any place a grosse confusion, especially in transl. to shuffle them: but in this place intolerable, where it dasheth out the holy candle, set up of purpose, to giue us so heavenly a light as is before sayd.

As for the addition, of the virgin Maries perpetual virginity, (which M. H. hath brought in, to each out his matter) howsoever true, yet had it no cause from us to be heere spoken of. And therefore we leave both it, and him for this time. Onely wishing the reader to remember how substancially he closeth up the chapter, for the iustifying of the transla., which being accused to frustrate the Holy Ghosts purpose of freeing the virgin from the suspicion of ill behaviour before mariage: and so consequently the birth of our Saviour from reproach: he talketh of her virginity after marriage.

CHAP. 6. OF MISTRANSLATING Luke 10.1.

1 part pag 34
The Gospel on
S; Lukes day

Minist. **I**N the Gospel. Luke 10:1. It is written, after these things the Lord appoynted other 70 also: & sent them two and two before him. But in the Booke of Com: prayer, we are commanded to reade other 72: which is repugnant to the word of God.

Cap. 4. pag 88.

21, H. VWhether 70. or 72: no necessary poynt of faith. But herein we may

may note mens diligence to take the least advantage &c:

Def: No necessarie poynt of faith: what then? Therefore no corruption? is not this a sweet conclusion? As if we might pluck of the skin and teare the flesh so we cut not the sinewes or breake not the bones of holy scriptures? Did ever Papist speake more for defence of their corruptions? Yea hath not M: H: fetched this answer from them? And doth he not hereby blāe our owne writers^(a) for being over diligent to take the same advantage against the Rhemists for the same corruption in this very place? Yea and lesse then this, one instance wherof may be that of D: Whitakers, ^(b) where he chargeth the vulgar latin to be faultie in saying precisely 5000: when the greek saith but about 5000? To conclude, doth he not hereby blame our whole Church, which in that great Bible appoynted to be read in our Churches, hath corrected this fault, reading 70. only, not 72? Let the Reader iudge.

M: H: The Auncient read 70 but not al. For some as Clement, Epiphanius, Austin and Beda read 72, the reason why others read 70 may be this, because it is a round and grosse number. as the 100 Seniors at Rome, in a strict reckoning were 105. the Septuagint: were 72 &c. But more effectual to perswade, may this reason be, which some learned doe giue that Moses chose 72 &c. 6 out of every tribe: which maketh just 72: the like reason, may be conceived of the Disciples, for as the 12, Apostles answer the 12 Patriackes, so the 72 Disciples, those 72 Seniors, now 70 cannot be equally devided amongst 12, but 72 may be & therefore in all likelyhood, 72. But howsoever? sure we are that 70 and 72 are no more contrary then 70 & 75, yet in the historie of Gen. 46, are reckened but 70, which in actes 7 are accounted 75, al copies in latin and some in greek haue 72 they that stand not satisfied with this must be intreated to proue the number of 72, contrary to the word &c.

Def: The reckoning by round numbers, as in that account of the 100. Seniors, or 70 Interpreters, as likewise the difference of 70 & 75 betwixt the computation of Genesis and the Actes, (sufficiently resolved by the learned) are to the case of a trāsl: utterly impertinent: because men are at libertie either to speake vulgarly according to the grosse number or exactly after the strictest account in those cases: but in this, they are confined to their patterne. As for his quirks of 70 Palmetrees and 72 Elders they being toys & equally

^a D Bulkley in his answ. to the Rhem. priefat. pa.

^b D. VVhita de script. cont. 1 q. 2 cap. 12. pag. 145. in latino est 5000 in graeco est osei penta cithilioi, circiter 5000:

• To which al
matters howfo-
ever judged in
the latin, must
be brought.

d Ambrose
Theophilact
Basil.
Dorotheus
Eusebius
Irenius
Cyril.
Erasmus
Damianus &c:

equally trifling to prove 70 or 72 Disciples, let them be set one against another, and so left as we found them. As for the consent of the latin copies. It (being in a case traversable, and (by his owne confession) determinable onely in the court of requests, the greek original) c) is idley pleaded. Thus having wyped of the shrubbs, the wast and superfluous branches of his answer; we have three faire strokes at the body of his cause. 1 Against the latin & one or other greek copie, we have the general consent of the greek authentiques, and the Syriake transl: for us. 2 We have the body of the Fathers (d) against some very few, & some of those perhaps abused, by the latin which they followed. 3 We have the latter, and much more worthy transl. of our owne Church for this reading which we desire. Add hereunto that probable conceite of Bezaes, how that copie which read 72: might easily be miscaried; which cannot be quitted, with any like coniecture of the other side. We have therefore not onely better warrant to reade 70 then 72: as Mōtanus & al other the best Translators whatsoever doe: but so good as is, or can be had, for any reading, about which there hath grown like question, or difference. Wherefore though (we grant with M: Beza) in it selfe it cannot be a matter of such moment as to be worthy much striving for: yet seeing the one reading is better assured to our consciences & received publicly in that other transl: of our owne Church, and it is impossible that Luke should say both, yea seeing, (as we have heard) it is of no small consequence, to reade it in the Church Bible one way and in the Com: Book another way, (it may be the same day) and that contrary to all other transl: now in the peoples handes. Let the reader iudge whether we that are perswaded Luke sayd 70, can subscribe & reade that transla: that saith 72 and yet keepe good consciences.

CHAP. 7. OF MISTRANSLATING. Iohn I. I.

The gospel on
Christs day

Minist. **T**HE Transla: of the Booke saith, God was the word.
The text sayth, That word was God. &c.

Cap. 5. pag 90

M: H. In that 1 chap: 1 verse, the Ho: G: sheweth 3 excellent poynts.

the eternitie of the word, 2 a personal distinction of him from the Father, 3 in this last clause here challenged, the nature of them both, to be but one, our trans: no way crosseth this truth, unlesse we shal say the original doth &c.

Def: *We obiect not this instance as rendring any word contrary or diuerse to the original; but as hazarding or obscuring the true sense and doctrine of that place, however the Translator intended it not. His answer to it, though given with distinction of 6 figures, yet runneth so much upon one poynt often repeated, that to a voyd needles repetition, it shalbe fit to cast it into one section, binding that together in our defence, which he hath scattered in his answer wherefore denying to haue charged our Church with maintenāce of an untruth in this text. (a) And dispatching that light defence where, in his 3 figure he saith: Austin & some others read as this transla: which being base coyne, our diuines would neuer receive it (in like question) at any papists handes. Their remaineth this onely answer of his; That the words are so placed not onely in the Syriack, but in the original greek, and therefore no more exception against this trans, then against that authentique. In which answer he reioyceth as confidently, as the Iebusites did against David; trusting to the strength of their forte. when he sayth. every smatterer in greek knoweth it. Our Book doth the part of Trallations Sabellius confuted by it, the slaunders of the heires of Sabellianism and other heresies, who charge vs to shift words from the order, and abode the holy Ghost hath given them, are mett with. therefore consider the matter, then consult, and giue sentence. The first assaunt we make upon this fortresse, shalbe by his owne artillerie. For in granting the wordes in question, to shew the nature of the Father and the Sonne to be one, and also the proposition to be convertible, God was the word, into, the word was God, And agayne, that the understanding and placing of wordes is not alwayes the same, and further that our Bookes haue done the parte of translations, others whose ministrie is used shal doe the parte of expounders &c. he hath left his answer as a Canon charged against himselfe. That therfore the Proposition may be converted; and that for the understanding & expounding of it; we must take the wordes as if they were thus placed, (b) that word was God; that so they may teach what they would, namely, that the*

a as he slaunders
reth us; towards
the end of his
chapter.

b as the Homily
of Chrilles nati-
vitye readeth in.

Sonne called there, the word, is God, that is, to say, of the same nature, and essence with the Father. And must not take them in their meaning as they stand in the transl: God was that word, as if the Father & the word, were (as Sabellus taught) one & the same person. By this one shott, we haue made an open breach into his answer, shewing the translation in question, to obscure (as it standeth) the glorious truth, which it ought to deliver to us, from that place, and to leaue the same also (in appearance) to the relief of Sabellius, which was built up against his heresie; or while those words which intended to affirme the Communitie of Essence are made (as they stood) to sound the vnitie of persons.

Now the breach being faire; we enter and come to the push of the pikes with him. Telling him that as it was sayd, something became Plato; that would not come Diogenes, and some thing Diogenes, that became not Plato: so we say some languages haue ornaments & clearnes in such a placing of wordes, in which another would haue obscurity & shame: It is smoothe in latin & greek, by Christ, Lord, our, as smoothe in English, to say by Christ our Lord. It were absurd, to say in (c) French whitebread, as we doe in English, as it is in English to say breadewhite, as they doe in French. It is wel sayd in the order of the greek. a spirit is God, Iohn 4. But it is in our language more cleare to say, God is a spirit. It be cometh the Hebrew to say, In the beginning created Gods heaue & earth; but it fitteth the English to say God created the heaven & earth. It is lightsome in the greek to say of Abraham, that he looked for a foundatiō having a citie. But in English, it needeth be sayd. a citie having a foundatiō. And so in a 1000. instances of which the reason is, that every language hath his proper feature & composition of wordes, without which a man shal never speake sweetly, nor sensible. And therefore to iustifie a transl: by sticking to his patterne, whilest by building to close to the wordes, he stoppeth up his owne light, for the sence; is a defence sutable to such a fault; such a cover, for such a cap. But leauing our pikes; I come to the sword, giuing him further to understand

e as M. Cartw,
that worthy ser-
uant of God no-
teth in his answ
to the Rhenists
preface. Iohn 4
33, pneuma o
theos gen. 1. 1.
Breshuth bara e-
lohim hashsha-
majim &c. heb.
11: 10 exedeche-
to gar ten tous
themelious e-
chonfan polin.

And, that in greek & Syriack which he obiecteth (though placed as in the transl.) there is a sea marke to keep the Reader from wrecke, & to guide him into the harbor of truth, in a poynt of deepest misery; which is not eminent in the transl: in question; for the article (as learned Beza noteth upon that place) in them; being given to Logos, the word, not, to theos, God, doth manifest that the word in that proposition is the subject, and God, the predicat that is affirmed of it; that is to say, that it must be thus taken and read. That word was God, and not thus as the transla: readeth, God was the word. As intending to shew that the Sonne is God, not, that the Father is the Sonne; which were untrue. And here being closed in with him, It shalbe fit to take hold of him & pluck of his beavor or maske of pretended feare, that some Sabellian heretiques should haue challenged them for misplacing the words, and tel him, he hath but a fayned feare, for that the priuiledge of languages, and this last consideration wil stopp the mouth of Sabellius, before he speaketh, or whensoever he beginneth, with shame enough to him. And yet if it could not, we haue not learned to starue the Citizens, for feare that enemyes should forrage in their tents. Agayne we wil him to know, that so many of the Fathers or translators as read otherwise, feared not that scarecrowe. Further that the Bible authorized and appoynted to be read in our Churches, reading it. God was that word, by the relative that, indeavouring to answer and expresse the article in the greek (not fearing Sabellius his challenge) thought good to set downe the other & leaue it to our choyce; saying in the margin. That word was God. And thus having taken, and overturned M.H. in the midst of his fort. Let us now expostulate a little with him & charge him with confederacie (in this answer) with the Rhemists, who doe by the very same pretence defend the childish obseruation of the very order of wordes as they stood placed in their vulgar latin. We challenge him further to be guiltie of their absurditie in preferring upon the former groundes this translation in question, as the better, aboue al the rest. as if ever good transla: (an Interliniary

a Irenæus lib. 3
cap. 35 Hillarie
psal 8
Tertul. Apol.
cap. 18
August de civi-
tate Dei lib. 15
cap. 21
b Hierom ad
Pammach de op-
tino genere in-
terpret;

excepted) tied himself further to the order of the words; the might
serue to the rendring of the sence, and use of the tongue into which
it is turned. Did the Septuagints in translat: (whom some of the
Fathers (a) though a misse) iudge to haue been inspired as wel as
the Prophets) doe so? Did Hierom so? who saith (b) he, weig-
hed but nombred not wordes, kept words so far as the custōe of words
beare, and rendred not wordes but sentences. Did ever any good transla-
so? Or can it stand with reason so to doe? But we specially charge
him with want of conscience in this answer of his, as a man that
onely speaketh as serveth turnes, and maketh (as poore men doe)
shifts, for the present. For in cōmending this translat: to be the
better, as if it had thus rendred for feare of over boldly departing from
the patterne, and agayne telling us, that loue doth not peevishly, is not
crossly given, nor preposterously minded, plating displacing, misplacing
at al adventures, but as nere as possible can be, rendreth word for word.
Who seeth not heere a merveilous tendernes of conscience in this
answerer that wil not let a translator shift a foote backward from
the wordes, though it be to gayne two foote forwards in the sence.
And yet in al the other instances, this is the man that undertaketh
to defend the translator in the crosing chopping, chāging, ad-
ding and omitting of wordes, sence & sentences, as we shal
at large heare hereafter. But thus may the Reader see how they fal
foul upon their owne ancles, that strīue for parts & not for truth,
and let their wittes run to al answeres, their consciences to none.
We wil therfore (for this poynt) reade him his sentence, that (for
asmuch as he hath clearely: abādoned al his other places to drawe
succours unto this, and yet hath lost this also, which he thought in-
expugnable,) he henceforth carriē the poynt of his sword to the
ground as a looser, and (for his owne and reverend Fathers credit
sake) beare armes no more in the fēilde, til God giue him an honest
heart, to fight for the truth, which he hath evidently resisted, by
this answer of his.

CHAP. 8. OF MISTRANSLATING Luke 10. 1.

The Epist. the 1
sonday in advēt

Minist.

IN steed of surfetting & drunkennes in the text. The
Serv: Booke readeth eating and drinking. As if the
Apostle

Apostle in that place, had forced eating & drinking amongst the workes of the flesh to be cast away.

M. H. The greek which is the original, must determine Komos is not simply eating but with excesse, so is the word methē. This exception argueth more spleene then reason.

Def. 1 If this exception argueth more spleene then reason; then was (a) D. Whitakers' sicke of the spleene in taxing the vulgar Latin; with the very like corruption. Which turneth avenge not your selues Rom: 12:19 into, defend not your selues. So making defence of our selues and revengement (as this transla: doth eating & drinking gluttony and drunkennes) al one, which yet are diverse thinges in themselves, and concludeth against Reynolds his shifts (b) for salving of the corruptiō. That so to transla. the one for the other, is not onely improper but dangerous & such as from whence many errors in iudgment and practice of life may follow. 2 But if the greek must determin, and the words in greek import not simply eating and drinking, but (as he saith) with excesse, that is in playne English surfetting & swilling or drunkennes; by what rule of Logicke, commeth in, that his inference, This exception argueth more spleene, then reason. Seeing it cannot but be cōtrary to the word of God to confound what he distinguisheth; and make him speake, what he did not speake; especially where the change of speach draweth thinges lawfull into rancke, with unlawful things, as here it doth. But heare we his reasons.

M: H. For eating & drinking is taken in scripture by way of reproofe, as in the dayes of Noah, they ate & drūke & gaue in mariage Luk 17:27

Def: This place of Noe, noteth the security that men were in, and doth not necessarily reprove eating & drinking or mariage, if it doth, it is for unseasonableness of the time as Esay 22:13. Not for unlawfulness in kinde, as surfetting & drunkennes are reprov'd. But how doth M: H reason. Eating & drinking are spoken of, in the scripture by way of reproofe. therefore we may render the wordes, which import surfetting & drunkennes, eating and drinking: a good conclusion. Spurr on apace then, and likewise conclude, that where the Ho: Gh: speaketh of fornication, we may turne it ma-

K2

Cap. 6 pag 98

a Against Reynolds
holdes the Pa-
pist pa 187 print
ed 1585

b not much dis-
tinger from M.
H. here.

riage, and when he speaketh of wolues devouring the flocke, we may translate it Pastors, and when he speaketh of theeves, we may render it Marchants, and when he speaketh of Infidels, we may english it Profelites, and then defend al and a 1000 like absurdities, with this buckler, that marriage, Pastors, Marchants and Profelites are spoken of, in the scripture by way of reproofe. He that strooke so lately at our wittes & reason, and left his owne so naked in this answer, seemeth in this sence like him whom Tullie speaketh of in another sence, who had a better right hand than a lefte, for however, he striketh, he wardeth not wel.

M:H:2: The transla: as an interpreter in the epist: gal, 5, 21, read the 14 Sonday after Trinitie, rendreth it gluttonie drunkennes and the like.

Def: As an Interpreter? If you meane of those wordes of the text Gal: 5: 21: you enterfire and marre al. For if as an Interpreter it rendreth truely the very same wordes which are used in Rom. 13, Surfetting & drunkennes in Gal: 5. 21, then hath it not dealt equally nor faithfully in rendring them otherwise in Rom. 13: where they are ranged amonge the lust of the flesh as wel as Gal: 5: 21. But if you meane (as no doubt you doe and your words are witness) that the transla: as an interpreter of it selfe, hath in the Epist: taken out of Gal: 5. rendred surfetting & drunkenes; you speake monsters. What truth? What iudgement? What conscience in this answer? Did the Transla: so turne the wordes Gal: 5: to interpret another reading which it had used on Rom. 13? and must the epist. reade out of Gal. 5: the 14: Sonday after Trinitie, interpret those wordes read in the epist: out of Rom: 13: the 1 Sonday in Advent? (41 weekes before, or 11: weekes after choose whether?) how truely was it sayd by the heathen man, that evil minded men want either witt to contrive or boldnes to execute, surely here is no want of boldnes in this affirmation. I wil not say there is much want of witt, I dare boldly say some want of conscience and iudgment.

M: H. 3 S: Pet. 1 epist. cha. 4, verse 3. Counteth drinking amongst the finnes he there reproveth, wantonnes, lusts, drunkenes, gluttony, drinkings &c: The watchman for breach of loue herein, is that of S. Paul. loue swelleth not, knowledge (in deed) puffeth up, 1 Cor. 8:1. but loue edifieth. So doe not these quarrells.

Def:

Def: *The Reader may see the proverbe true, custōe breadeth habit and taketh away the sence. It is not true that the Apostle accounteth drinking amongst the sinnes there spoken of, but drinkings. speaking plurally, of purpose to note oftē & immoderate drinking; as a greivous sin though a man become not sottishly drunke. But the translat: in question keepeth not so much as the number with Paul; but turneth surfettings and swillings (if I may so speake) into single eating and drinking as if both were forbidden. 2 Though Peter use a softer word there, which signifieth drinkings; what warrant is that to M. H. to use it heere, where Paul useth a harder. If Translators may thus shuffle wordes, we may have the body of scriptures; and yet al out of ioynite. And if he may not doe it alwayes; the not once. 3 Seeing Peter doth himselfe use these words distinctly (in the place alleadged by M. H.) to signifie drunkennes and immoderate drinkings, he should rather have learned there, the necessity of keeping the difference of wordes, as of signes and landmarkes; by the confusion whereof, al understanding of thinges, is taken away or corrupted. To conclude therefore, if where the H. G. saith, surfetting & drunkenes, the transl. may (upō M. H. reasons) turne it eating & drinking, then likewise whē it speaketh of eating & drinking the Transla. may render it surfettig & drunkennes. For as there is the same way and distance from Thebes to Athens, and from Athēs to Thebes; so in this case; and then iudge of the absurditie. And if any should report so of himselfe; would he beare the wronge of such a change? Let him learne to be iealous of the Lordes bookes of recordes; and tel in conscience whether it be loue to God and to the brethren, that rayseth up defences for these corruptions, (even this which is cōvinced & corrected by our Bible authorized which readeth not eating and drinking with the Serv: B. but rioting and drunkennes with the text and us) and not rather knowledge, or a conceipt of knowledge, that swelleth in deed, but edifieth not.*

CHAP. 9. OF MISTRANSLATING. Gal. 4. 5.

Epistle the Son-
day after Christs
Nativity:

Minist. **T**He Serv.B.readeth thus.*That we through election might receive the inheritance that belongeth to the natural sonnes.* Whereas the great Bible appoynted to be read in our Churches hath it according to the original thus. *That we might receive the adoption of the sonnes &c:* Natural sonnes of God we cannot be sayd to be; it is not agreeable to the word.

Cap 7: pag 93. A

M.H: This objection was handled by word of mouth, not set downe as the rest. the answer was and may be, that the diversities of reading seeme to proceed from diversitie of auncient copies which translators follow, and neither of them repugnant to the word.

Def: *In the Transla.(in question) these wordes through election, natural, are added, and the name of adoption changed into inheritance, and yet no repugnancie to the word? This is strange. But as he willeth us there, so let us see his reasons here.*

M,H In some greek copies it is *natural sonnes*, not adding whether of God or otherwise: therefore not contrary to the word, &c.

a appoynted to
be reade in our
Churches.

Def: 1 *Seeing we finde not by search, or report of other Transla. any such copies, we shalbe very charitable to take his word that bath so often fittend in his answers, cōsidering he nameth us not any place where such a copie hath or may be seene, though it be his use, to margin his English, with greek or latin or both, where he meeteth with any testimony that seemeth to cast any looke towards him.* 2 *If their be any such, it is a very insufficient answer against the consent of the most auncient purest and learnedest copies of the greek, which our great Bible (a) and al other (the vulgar latin not excepted) doe follow herein; to plead some one or other copie. And so is it esteemed, when the Papists doe pleade it for their turnes; because the Transcribers of the Greek copies, sometimes mistooke in, & sometimes slipt that into the text, which stood (as perhaps this might doe) for a glose upon the margin, as supposing it to be another reading and likeing it better.*

M.H: It wil easily appeare, if we marke the drift of the Apostle. who speaketh in law termes of sonnes and heires of their parents, who have right from their conception, though for the time of their nonage, they possesse not. 2 *If so applyed natural sonnes of God, yet not understood*

is begotten of God by eternal generation. For the wordes are added here, through election as of grace and favour, and as we say naturalized. Nature is set opposite to opinion, which is meere in conceite as vers following, those that are not Gods by nature, in deed &c. In this sence the elect are natural sonnes of God, though not begotten of the Father, yet natural that is, true, &c. Lastly I demaund: what sonne Titus was to Paul? not begotten of his body but through faith, whom yet the Apostle calleth his natural sonne.

Def: Let the drift of the Apostle be examined, and we shal finde small succour in it, for his releefe. For though the Apostle speaketh in law termes, yet doth he not lay the opposition betwixt natural and adopted, or true & supposed sonnes, in this place; but (as learned Beza noteth and the words of the text shew) betwixt sonnes of age and sonnes under age: so as this addition, natural inheritance by election, hath utterly miscarried the comparison their intended. For whereas the Apostle ment to shew that the Church, under the law, and in her minoritie, was kept under the wardship and tuition of Ceremonies; as little differing from a servant: now in fulnes of time under the gospel, had, (as a sonne come to yeares of possession;) received that forepromised light and libertie of worship, which before, (being under age) it could not possesse, (calling the fruition of this benefit the adoption of the sonnes, that is the benefit whereof the sonnes before adopted, were now possessed) whereas I say, the Apostle thus intended; the translat: or he that changed the greek, b) thinking to expound these words (received the adoption of sonnes, by an inheritance received through election belonging to natural sonnes, as it were to shew that we are not borne to this inheritace, but haue it by electiō;) hath in this glose ignorantly shut the window, which he thought to open, and turned (c) the proper current of the place; setting the comparison betwixt the nonnage and maturitie of the same adopted sonnes. Neither is this at the hurt, that it spilleth the proper sence of that place; but seeing it poynteth out a difference betwixt the estate of Gods people under the gospel and that under the lawe; it clearly taketh from al the Patriarches and holy men of that age; the inheritance; as fallen to us by election. For while

b if there be any
such as M. H.
speaketh of

c without an e-
vil minde.

the Apostle doth plainely designe a difference in deed, & the trāsl. doth nominate it to be this, that we might receiue by election the inheritance belonging to the natural sonnes, it hath taken us in, and shut them out, that were before us. Wherefore to his 3 defensiuē reason, it sufficeth to answer, that though the word natural importe no more but true sonnes by regeneration, yet in this place it cannot be borne, because it doth wrongfully distinguish the sonnes of the latter, from those of the former ages, which though in some respect under age, yet weare as natural & true sōnes of God, as any since their times. Further I add, that if whatsoever may be truely sayde in some good sence, may be crowded into the text by the transl. & subscribed by us; we may retaine some truth recorded; but not true recordes, nor good consciences.

CHAP. IO. OF MISTRANSLATING. Gal. 4. 25.

Minist. **T**He text saith, *Sinai is a mounteine in Arabia, which answereth to Ierusalem that now is.* The Serv: Book saith (a) *Sinai is Agar in Arabia & bordereth upon the Citie, now called Ierusalem.*

a Epist. 4. sonday
in Lent

M: H: Advantage taken. is from these two differing wordes, *bordereth on*, and *answereth to*, which in the original is *sustoichei*, of *sun* & *stoichein*, *esse* & *incedere*, as if you would say, *coincedere to go together*. The Com: B. translateth, *bordereth upon*, by neighbourhood of *allusion*, not *situation*. In which sence we haue in some languages when one profession is answerable to another, as Rhetoricke and Poetrie, a Poet is a nere neighbour and bordereth upon an Orator (b) &c.

Cap 8. pag 94

b finitimus orator
et poeta Quintilian

Def: *The transla: of this verse is challenged of obscuring & perverting the sence of the place, as not rendring the wordes a right. And the advantage taken is not a lone, frō the misturning of that word sustoichei, bordereth, which signifieth (by his owne confession) to goe together in a certeine rancke and order (as M: Beza saith) as a feild or ranke of pikes or such like; but also from the addition of these two wordes, Citie & called, which are thrust in; to assist that word bordereth, for the making up of that speech and sence, mount Sinai bordereth upon the citie, which being sometime called Iebus, sometimes Salem, is now called Ierusalem.*

salem. Whereby as a notable untruth is avouched, (the places be-
 yng farr a sunder) so is the Apostles meanyng utterly defeated &
 doctrine of the place, buried in ashes. Which wil better appeare, if
 the sence and scope of the place be thus manifested unto us. The
 Apostle to shew those that would needes be under the law, into
 what state they cast themselues thereby; putteth them in minde of
 Abrahams two wiues. Agar the bond woman that with her chil-
 dren was cast out, and Sarah the freewoman that brought forth
 the Sonne and heire of promis. These two weomen (saith the Apo-
 stle) are the two testaments, that is, in a similitude, Agar is Synai.
 which was (a) without the liimits of the land of promis in Arabia, upō
 which the covenant of the law was given with lightning and thunder,
 feare and trembling, and al the children of that covenant as begotten vn
 to bondage & feare. Sarah is Ierusalem, not that which is under the law,
 the staple of justice and legal worship, but the new Ierusalem, out of
 which the spring of the gospel floweth to al nations, called immediatly
 Ierusalem which is aboue, and elsewhere the mount Sion, the celestial Ie-
 rusalem, the citie that came downe from heauen, from whence commeth
 that new Testament the Gospel, which beareth children free, the heires
 of libertie, giving unto them the spirit of adoption, whereby they crie
 abba Father. Now the Apostle following these grounds saith, that
 Synai, that mounteine in Arabia, answereth to the new Ierusa-
 lem in a certayne rancke of resemblances, that even as Sinai being
 like Agar the bondwoman, bringeth forth the children of the law
 unto bondage: so the new Ierusalem, the heavenly Ierusalem,
 like Sarah the freewoman; bringeth forth her children of the Go-
 spel unto freedome. And therefore unles they wil chose to be, the
 sonnes of Agar, rather then of Sarah, the brethren of Ishmael,
 rather then of Isaac, cast out, rather then inherit; they should hold
 them to the covenant of the Gospel of peace, not unto the conditiōs
 of the law. This being undoubtedly the meaning of the place. 1 I
 would aske M: H: whether in conscience he thinke that any man
 can gather this sence out of that transla: which thus rendreth it.
 Mount Sinai in Arabia bordering vpon the citie, which now is called Ie-
 rusalem. 2. I would know of him whether this word bordereth
 being of two local places, Mount Sinaj and the Citie, caled Ie-
 L rusalem

b whom M. H.
alleged to
clear his fellow

c in the midst of
his chapter

d as we have
heard more at
large in the 2
chapt; and D. S
a conclusion.
e as sometimes
it faileth out,
that in the same
day the epistle
for the morning

Jerusalem, that one of them bordereth on another, be not likely to lead the Reader a side, and to make him dreame of a proper situation of the places to the utter overthrowe of the Apostles purpose? 3 I would know whether in his conscience he thinketh not the transla: so to haue understood the place; and therefore also to haue put in the wordes, citie & called, for the exposition? In which error he was not the first, but had some before him, it seemeth Chrysostom for one, who yet rendreth not the word, but expoundeth it, by the wordes neighboureth and toucheth, as (be it spoken with reverence to him) neither seeing nor shewing the sence of the place. Wherefore, it is to no purpose that M. H. telleth us of the use of the Metaphor bordereth in another language, being of no such use, with us, in comon; specially to iustifie it, in such a place as this; where the places being (proper that are spoken of,) wil drawe that word to a proper construction; and cheefly where it answereth not the value of the word Translated, much lesse openeth the sence of that place, which importeth not some likenes or neighbourhood of qualitie; (as doth his finitimus oratori poeta, (in the margin) out of Quintilian) but a faling in rancke together, or answering to all poynts of the comparison as we haue before expressed; and himselfe seemeth to grant saying, (c) amends of transla. needeth not so much as due exposition &c: implying thereby that the transla: needeth some amends (and that by another exposition then the wordes import:) faintly acknowledging it guilty of that misprision & concealement of the sence, of which we indite it, however he would deny the same. But when he pleadeth this in defence of the transl; that help from the Minister, by opening the coherence and drift of the Apost: wil free al &c: He fearefully forgetteth. 1. That for the comon peoples reading and understanding by reading, the scriptures should be made as cleare as with fidelitie they can be. 2. That it is of no good consequence (d) to heare one and the same text read in the Church one way and expounded another; yea to read two translat: one crossing another (e) it may be the same day. 3. That there be in our Churches few sound and able expounders in comparison of readers

is read for the
lesson in the at-
ternōe, or short-
ly after.

readers, and therefore in those places where seldome or never, cometh the benefit of exposition, (that ordinance of God in dividing the word a right, whereby all (as he saith) is freed;) this place as wel as others shal lie in bonds stil. 4. That hereby he iustifieth any fault of transl. that may be holpen by exposition. As if the transl office, were to tie needles & hard knots, for the expositors to untie. M:H: Howsoever we take it, in this case we say our misprison (were it so as it is none) may breed an error in Cosmography, but no error in found divinitie.

Def: As if any fault in a transla: may be subscribed unto, if it tend not to heresie. He speaketh strangly. I meane not, in saying it can breed no error in found divinity, which ceaseth to be found, if error be breed in it. But in saying it can breed no error in divinitie, for to thinke the holy Apostle, so to haue sayled while the spirit of God guided his tongue; as to say one place bordereth upon another, which were about 300: miles distant; may certeynly breed no smal error; Austin being iudge; who sayth, If but one lie in the whole body of the scriptures, the authoritie of the whole fayleth. It is no error to thinke Paul could err in his calculation? wil it breed no error in divinity, to overthrowe the authoritie of scriptures? And can this be helped, by the Minist: opening the coherēce and drifte of the Apostle; but he must either disclaime this trās: or to make the Apostle to erre in Cosmography at least? Or driue him from his coherence and drifte? One or more of these, whether you wil? Cōcerning your catastrophe therfore, that our watchmā here, is, loue is not ashamed: I conclude, your watchman here is not loue, or if it be, either it was out of his centonel, or a sleep, that could not see to be a shamed of such an evil, the defence especially of such an evil as this is. Thus much for that which he hath in his first part, concerning this place. In his second parte he addeth nothing to it, but referreth us to the first. And therefore as Constantius the Emperour sayd of the high and mightie buildings; that nature had emptied al her strength upon that one Citie: we say of M:H: his labours in his 2. parte he hath spent al his strength upō that one answer. And so leaue him, and the christian reader to con-

naturam vires
omnes in vnam
vibem effudisse.

sider, what reason we haue yet, to subscribe the booke that hath these corruptions in it. We are now to enter combat with him, concerning the Minist: exceptions (noted by him in his second part) to 19. places more corruptly translated 14: whereof are accused to pervert the meaning of the Holy Gh. The other 5: to be senselesse. And before we come to the particulars let us ponder a little that which he saith in general to the accusation. *viz.* That they pervert the meaning of the holy G. greivous (sayth he) *a* if it be true, but odious because false, S: Peter noteth them for unlearned and unstable that pervert scriptures, and that they doe it to their owne destruction. Surely unlearned & unstable our transla were not &c. Neither shal the malice of Satan, now prevaile to their disgrace, as it seemeth this bitter invec-tive doth forcibly intend. Greivous (say we) then it is, for true it is. And odious it is, that he dareth accuse this accusation to be false; which hath been & shalbe iustified by many, yea too many instances. The Apostle readeth their sentence (in deed) who perverte scriptures (wittingly and wilfully,) which though it reach not to our transla: who (notwithstanding the knowledge they had in the tongues, and they reverend in their times) erred ignorantly, as we are perswaded; yet may it overreach M.H: who wittingly & wilfully, defendeth them in their errors; and so wil it (no doubt) if repentance preventeth not. Whether it be the malice of Satan and a bitter invec-tive forcibly intending the transla: in disgrace, for the Ministers by commandement from the King, and in so peaceable manner as is wel knowne they haue done) to propound their exceptions? Let the christia reader iudge. As also whether the Transla: of that great Bible (b) ap-poynted to be read in our Churches, and the transla: now in hand with a new transla: (c) to be onely used in our Churches even they both are not lead by the malice of Satan &c: yea or no? For if in the sayd transla: it shalbe found, that wordes and sentences are re-dred cleane contrary to the translat: in question, either they make good the Ministers exceptiōs, or with them must be lead by the malice of Satan &c: as M.H. saith. But drawe we to the instances as he requyreth.

a part 2 pa: 212
b wherein as D.
S. saith; the most
of these faultes
are corrected
c wherein as the
same D. saith,
the rest of the
faults shalbe a-
mended.

Minist. **T**He Serv: Booke readeth. *Because of mens workes done against the wordes of my lippes &c:* Where the original faith, *Concerning the workes of men, by the wordes of thy lippes* I haue kept me from the pathes &c: Psal. 17:4.
M: H. The differenc two fould, 1 *against the wordes*, instead of, *by the wordes*. 2 *Of my lippes*, for, *thy lippes*.

Def: *Truc, the whole controversie lieth about the translat: of those words you speake of; c) & looke how much difference there is between against, and by or through, thy and my, so much differeth the Transla. in question from the meanyng of the H. Ghost; and turneth from it to another.*

M: H. Of the first we are to know that the Heb. manner is to imploye Beth in the front of a word to expresse al sortes of causes. And the learned (d) know, sometimes it signifieth *against* as Exod: 14. and sometimes by as here some render it.

Def: *It is idley done, to tel us here, that Beth is used to expresse al sortes of causes; and that it is sometimes translat. against, as if against were a note of a cause. 2 As idley spoken it is, that the learned know (& namely M. Beza,) that Beth signifieth against; seeing every one (meanely seene in that tongue) knoweth it to be often so transla. 3 And no better then the former is his inference. Beth in some places signifieth against; therefore it is wel so translated heere. If he could reason thus, that every where else it is so translated and therefore heere, There were some shew of reason. And but a shew onely; because it often falleth out, that some words and letters are to be transla. in some one place, diversly from al the rest.*

M: H. VWhether way (in a diverse relation to the person) no dangerous interpretation. In the 1 person of David, it hath coherence with the 3 In the 2 person of God, it hath coherence with the words following:

Def: *Teas, so dangerous, as to pervert the meaning of the H. Gh. to another, or none at al. For. 1 If they be referred to David, the reading is thus, against the wordes of my lippes I haue kept me from the pathes of the cruel man. And what sence is there herein? made David a vowe or promise with his lippes, to walke in the pathes of the wicked, or at least not to keepe out of them? 2 If they be referred to God, as certeynly they must; (e) then the reading is thus. A-*

ning to referre
them to David

gainst the wordes of thy lippes. (by thy, meaning God) I haue kept me from the pathes of the cruel man. *Let the sence be marked, and it wil either be none at al or blasphemous. Sounding as if God had forbidden and it were against his word, for the Prophet to keep himselfe from the pathes of the wicked: whereas if we reade it as we ought. In, by, or through the wordes of thy lippes, the sence is right and sheweth the cause, or meane whereby the Prophet was kept from the pathes of the wicked, viz. The word of God. As for the coherence here spoken of; I answer. 1 It is so farr of, from having coherence with the 3 verse (being referred to David) that it seemeth to oppose to it. For if David against the wordes of his lippes kept himselfe from the pathes of the cruel, how could he make that good in the 3 verse, that God had tried him and found nothing, and that he purposed his mouth should not offend: 2 as for having coherence with the wordes following (being referred to God:) it is cleare, it being the 4 verse, it must needs haue coherence both with the 3 & 5; understand it how we can; unlesse he wil say, there is no coherence in the Psalm: the contrary whereof, is so evident, that none can reasonably deny. This distinction therefore argueth a broken wil, rather then a sound head.*

Idem potius
principium, quam
sanum cerebrum.

M.H: VVe may note the like difference in the Arabick, Syriack, Chalde and greek translation, yet not any of them charged to pervert the meaning of the Holy Ghoste,

f For they haue
paraphrasin but
not paralexin

Def: Besides that the 3 former of these 4 cannot properly be called Transl: (f) but paraphrasts rather, the Chaldee especially, which hath no where the name of a transl. but every where a Paraphrast. 2 Besides that his idle or deceitful telling us of like difference, seeing the like are not alwayes the same. And 3 not to tel him that if there be the same difference, the meaninge of the Holy Gh. must needs be perverted, though they were never to his knowledge, taxed therewith. We 4 charge him to haue slandered them al (none excepted) no one of them rendring as the transla. in question doth, against the wordes of my lippes, but as the truth is, (g) in, by, or through the wordes of thy lippes. And therefore either M.H. never read them, or else deserveth double stripes, for knowing

g Cald. breimeimar
Shipvathac
Greek dia tous
logous ton chei
leon sou:
Syriac and Arabick
are al one with the greek,

ing to speake truth and did not. Thus much for the 1 difference, which is sufficient to make good the Minist: exception. The 2 foloweth which much more iustifieth it. Turning (h) thy lippes, into, my lippes which for al that is thus defended by him.

M.H: As for the exception taken against the Com, Bo, which translateth in the 1 person, my lippes, what others read in the 2 person thy lippes, the reason may be this.

Def: Were it not vsual with him, it would be strange to us, to see how deceitfully he speaketh, saying. The Booke translateth in the 1 person what others, read in the 2 so making (here, as often elsewhere) the difference betwene the Com: Booke and other transla: of men, and not between it & the original, as he ought to doe & say, the booke transla: in the 1 person, that which in the original is in the 2 but he knew, in so saying, he should open the windome, that would let in light to discover the error.

M.H: 1 The transla: read not Ca, or else tooke the termination to be paragodicum.

Def. That is to say (in playne English) they were deceived: for if they read not Ca. the read not the word, but a peece of it, and may as iustly be taxed for leaving it out, as the vulgar latin is by

D: Whitakers (i) for the same fault in the translat: of Dent. 15.

10. 2 M.H: hath bewrayed his ignorance, and checketh the trāsl:

by this excuse: for let him shew us either rule or exāple that Caph should be paragodicū, much lesse caph with camets in his boasom, specially with segol and the accent. 3 Though they had taken it to

be paragodicum, without al reason, (either rule or example,) yet

there want the pricks to make jod, the first person, for if it were

the 1 person, it should be sephathaj, with camets not segol. 4 If it

be replied that they read the Bible without pricks, and so mistooke.

We answer (granting the use of the prickes to be lesse auncient the

the letters) which we need not) it is cleare, the translat: were not so

ancient, but they had or mought haue had, the use of the Bible (as

it is now) with pricks. And therefore either they looked not into the

Heb: at al, or were little seene therein, who reading Sephatheca

(thy lippes) which is the termination of the plural nōber contract,

with

being translated
out of it, as they
say, who know
it.
h Sephatheca
into Sephathei

i Against Rey-
nolds pag 147
they leaue out
Ca the affix thie
in the word mag
naseca aswel as
changing works
into time Deut:
Deut. 15; 10.

k millepaneca
gudnecha; be-
magnelo theca
ofnecha, chafa-
deca &c.

with the pronoun singular and 2 person, mistooke it for Sepha-
thaj; the 1 person singular. But the truth is, they both read it, and
that with prickles & tooke it not to be paralogical, for reading the
same termination, immediately before & after this word. Ten(k)
times in this psalme at the least, and translating them al in the 2.
person, not in the first; it argueth they read al, and tooke none of
them al, to be paralogical. Had they so read or tooke any one of the
other: there had been some colour for this device.

M H. 2 Because both this, and the former verse, deliver the rest in the
first person, I am utterly purposed that my mouth &c. I kept me from the
pathes &c: These and some such like motiues, led on our predecessors
thus to english it.

Def: Whilest he indeuoureth to uphold the learning, and credit
of the Transla:, what silly persons doth he make them to be? That
without any necessitie at al would translate, Sephatheca my lipps,
because some words goe before and some follow in the 1 person, as
if the word could not be ioyned to a 2 or 3 person, aswel as to the
1. and it were not as good or better to say. I wil walke according
to thy lawes, as according to my lawes. 2 If that had ben a mo-
tiue to this transla: then would they haue turned millepaneca: thy
face, into, my face gneneca, thy eyes into my eyes & the rest
of the wordes having the same termination, there being as much
reason for the one, as for the other; and as much sence remeynning.
3 If this be a good reason that when a word of the second person
cometh between two of the first, it may also for good fellowship, be
turned into the 2 or 3 person, though the sence thereby be drawne
quite out of doores; and al company twixt it and the text be parted,
(1) Let the Reader iudge whether most verses in the Bible, may not
be misfrendred, and made blasphemous or sencelesse; and yet by this
reason, defended.

1 as in this in-
stance.

M: H: Goodmen, we say but wel, to say and thinke so &c: Goodmen there
fore we shal and doe cal them, and their memorie be blessed, Goodmens
they little thought, or did (though now fastly accused) pervert the mea-
ning of the Holy Ghoste.

Def: Goodmen we confesse they might be, nay we are perswa-
ded

led they were, and they little thought, in deed, to pervert the meaning of the Holy Gh: but to say, they litle thought, therefore, they did not, wil scarcely follow. Who knoweth not that many a good man hath done that, which he little thought of; yea which to haue thought of, they would haue abhorred. 2. If they be falsely accused; it is the original text that is the 1. author of their accusation; and next to it, al translations (Arabick, Chalde, Syriack, Greek, Latin, (as Montanus Paginne, Vatablus, Tremelius and Iunius, Interlineary, Ordinary glosse yea the vulgar latin not excepted) French Italian, Spanish and English, not the Geneva only, but our great Bible authorized to be read in our Churches.) Which read, not against the wordes of my lippes, but in, by, or through, the wordes of thy lippes. M:H: therefore charging us; falsely to accuse the transla: sheweth himselfe to be one of them (of whom Austin speaketh) ^a who impudently resolve not to care, what they say, saue howsoever to contrary, that we say. The memorial of the Transla: is and ought to be blessed, for that dimme light, which in the dawning of the day, before the day starr arose, they held out to Gods Church; for which we prayse them, and God for them. Yet haue we not learned so to prayse them for their welldoeing as with M.H: to defend their errors. Goodmen, yea 3 good we confesse them to haue been, notwithstanding their ignorances and oversights: but neither 3. good, nor 1 good is he, who wittingly and wilfully doth thus defend them. I conclude therefore of them, with that excellent speech of Ciprian ^b (b) If our Predecessors either by ignorance or simplicity, haue not kept and holden that which our L. hath taught them, by his example and authoritie, the mercy of the Lord might pardon them. But as the same D. saith of them in his dayes; so I, of M:H: and the rest in these, who defend and mainteyne their errors. We cannot (so wel) hope for the like of them; seeing they sinne against that light revealed, which the other saw not.

^a De ciuitate Dei
lib. 3. cap. 1.

^b lib: 3. epist. 3.

IT FOLLOVVETH OF MISTRANSLATING Psal. 18. 26.

Minist. **T**He Serv: B: readeth, with the froward thou shalt learne frowardnes. The text saith. With the froward thou wilt shew thy selfe froward. Spoken of God.

M

M.H

part: 2 pag 213
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M. H. Nay spoken indefinitely, not determining whether God or man, viz: with the froward any one shal learne frowardnes. Meaning with the froward, it is the next way for one to be as froward as he &c: And to conclude, if ye be froward, ye take the readiest way to teach the L. to be as froward as your selues are, which is in effect according to the vulgar english, *with the froward he shal learne frowardnes.* wherefore to many as haue had a finger in reproving this translation, may be intreated to understand what they did reprove.

Def: without his intreaty, we wil understand what we reprove, and doe tel him. 1. that it is false, that he saith, it is spoken indefinitely not determining whether God or man; was this euer heard or iudged true, that the Hol: Gh: should not determine his owne meaning but leaue it to our choyce to determine whether we wil understand it of God or men, of either, both, or neither? 2. That he is past shame that dareth deny this to be definitely spoken of God: seeing it cannot otherwise in any good sence and construction cleaue to the verses before goyng, c) nor can the verse after following, d) cleaue to and haue any good coherence with it. For to follow this mans veine; we should thus read. With the pure thou (Lord) wilt shew thy selfe pure, and with the froward, thou (that is any one) wilt learne frowardnes, thou Lord wilt saue the poore &c: Let the Reader iudge how this wil hange together. 3. Where he would apply it to men saying. If ye be froward, ye take the readiest way to teach the Lord to be as froward as your selues are. Let us lay this sentence to his former, with the froward it is the next way for one to be as froward as he. And then compare them both with the translation: with the froward thou shalt learne frowardnes; We shall easily perceiue no good sence can possibly be drawne out of them. Though as he saith, they are in effect both one, yet the truth is, they are both without sence; and it is wel sayd of him, that his exposition is in effect al one with the vulgar english, for the truth is neither of the is in effect al one with the original. Though if it were, yet the Holy G: meaning being layd downe in an effect onely, not in deed & truth, it is not enough to iustifie the transla. As for a whole page or more wherin he labourerth to shew how God may be sayd to learne frowardnes of man (which is so untrue and sencelesse as

c as may appear to any that shal by the rules of reason resolve the plai; d which is directly vnderstood of God;

none

none but froward persons would teach) as he that beateth the Ayre in his discourse; so if it were granted him, it is to no purpose, seeing (in all he hath sayd,) he applyeth the speech not to God but to men. I therefore passe from it and shut up with his owne conclusion turning his intreatie of us, backe unto him, and pray him to understand, that the original text first, e) al transla: next, (that onely excepted which this followeth) and lastly al Interpreters that I haue scene, haue had a finger in reproving this trās̄la. Some whereof for brevitie sake I name. The Septuagint, f) the Chalde Paraphrast, and the vulgar latin, g) the transla. of our great Bible authorized (h) &c. And Augustin Iustinian (i) the Arabick Interpreter thus, with the froward. thou wilt deale frowardly, that (saith he) the speech may be understood to be directed to God, who is the punisher and reuenger of evil. which (as he saith) is also the iudgment of Hierom, Bernard and the Fathers. I hope these understood what they did in applying that to God which the transla: & the defendor of it, doth to men. Let him know therefore, we knowe what we doe, in reproving this transla: and not subscribing it.

e gnim gnik-
kesh tish pattab

f caj meta streb
lai dialeptis
g cum perverso
pervertetis
h with the fro-
ward thou wilt
be froward:
i rectius pervers-
tes quam per-
vertetis, vt ser-
mo ad Deum di-
rigi intelligatur
qui vultor et vin-
dex est malorum:

CHAP. 12. OF MISTRANSLATING. psal. 68. 6. psal. 107. 40.

Minist. **T**He Serv: Booke readeth thus, he maketh them to be of one minde in a house. The text original (a) requyreth it to be, thus as we read. He maketh the solitarie to dwell in families.

a psal. 68. 6 Elo-
him moshit je-
chidim baithah.

M:H: Amongst all them which haue the vulgar latin in chafce, none we finde so sharpe set against Bellarmin, to charge this sentence as a text that perverteth the meaning of the holy Ghost, how much lesse should our brethren, thus hotely intreate ours, which is much better then the latin.

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Def: How much better? Even as much as English is better then latin, for it is evidently the same with it. b) It seemeth he doth not or will not understand what he saith, I may say to him with Tullie, (c) This is not to speake with discretion, but by haphazard & adventure. 2. And surely did he consider, what he sayd, he would not so openly bite at them that write against Bellarmins defence of the corrupt vulgar latin, as if they were not our brethren that haue

b vulgar latin
vnius mois.

c accad; quest.
hoc non est con-
siderare, sed qua-
si fortini quid lo-
qua: e.

d Clearchus a-
pud Athen.
Anometon de
ouden egeneto
hrotois.

*the vulgar latin in chaf; but herein he verifieth the saying of the
beathen, (d) that amongst some men nothing can scape without a nipp.
3. If we too hotely intreat ours; what hath almost al other
done, even that Bible authorized in our Church, which readeth as
we doe, he is the Lord, that maketh those that dwel alone, to haue a fa-
milie, and in the margin thus paraphrasteth. Those to haue children &
familie, that had none before. If we be to hotte, then is it. with the fire bin-
ning on our owne altar.*

M. H. Our Auncients (whose labours many of vs thankfully accepte
of) next after the original, looked into other transla: Greek, latin & the
commentaries of the Fathers upon them, where finding in the Greek
monotropus and in an auncient paraphrast *Apollinarius*, (who lived 380
yeares after Christ,) the same words reteined, and in the vulgar latin (of
one fashion) and all this with a joynt consent, did not on the sudden wil-
lingly forgoe what was so commonly approved.

Def: *To indeavour to a mend some of the slippes and errors of
our Auncients, is not to be unthankfull to them. And albeit (as one
saith) (e) we rise up and reverence them, yea doe homage to their very
names: yet we owe them not so much dutie as to erre with them.
Wel may it be the foggie diuinitie of Papists that belecue as the
Church beleeveth & of such Teachers in Israel as hunt after Pope
ry: but for our parts, we had rather acknowledge (f) that fault (if it be one)
then seeke to put it from us, having learned with Chrysostom, (g) That
whatsoever is spokē without scripture (much more against it) maketh the
knowledge of the hearers to halt, the iudgment of our auncients being
able to settle and keep the understanding firme and upright where
the scripture resolveth not) and not forgotten this of Austin (h)
That it is of no force to tell the people, this I say, this thou sayest, this
such a one saith, onely this, thus sayth the Lord, is that which striketh the
stroke and either convinceth or confirmeth the conscience of the hearer, that be
shal euer agree to it, or not be able to say against it. And further to honor &
be thankful to them, we thinke themselves never looked for, being
perswaded, they were of Austins mind, who gaue this advice to
his friend, saying. (i) I would not haue thee to follow my authority, as
though thou shouldest thinke thy selfe bound to beleue whatsoever I
say. 2. It is cleare, that our Ancients the Transl: either looked not
at all, on the original, or if they first looked on it, and then on other
transla: (as he saith and was fit they should) that either they un-
derstood*

vnus motis,

e Sen. lib: 8. E-
pist. 65 ego illos
veneror et ran-
tis nominibus
semper assurgo.
f Picus Mirand;
mallem agnosce-
re culpam quā
deprecari
g in psal. 86 si
quid dicatur ab
ique scriptura,
auditorum cog-
nitio claudicat
h ad vincent nō
valet, hæc ego
dico, hæc tu di-
cis hæc ille di-
cit, sed hæc dicit
Dominus &c.

i ad Paulinum
nolo authorita-
tem meam se-
quaris, vt ideo
putes tibi ali-
quid necesse esse
credere, quoniā
a me dicitur.

understood not the original, or else forewent it, to follow others; whom howsoever they might haue looked on, they could not without wrong to the original, haue followed; Their duty being to transla. according to the 1 samplar, not a 2, a transla. a paraphrast, or comment. (that was (as Apollinarius) within 380. yeares after Christ) for so to doe would soone marre all. 3. Their consent in the use of the word monotropous, *k*) is not so skilfully pleaded; for as it signifieth men of one sort, conversation, fashion or manners, so doth it also signifie both in it owne nature and use of others, those that liue a solitarie life. And as it must needs signifie so in this place, so mought the 70. understand it, (for ought we know,) & so would the vulgar latin haue understood the 70, had they knowne the signification of the word, and obserued the circumstances of the place. 4. If the transla. were so commonly approved as he speaketh of, he mought haue done wel to haue produced more then the vulgar latin and Apolinarius. But let us proceed.

M.H. *Iechidim*, the heb. word signifieth, single, and a single word it is not expressing, whether persons or affections. However we take it, no such difference, that we should be challenged for no lesse, then to pervert the meaning of the Holy G:&c. whereas *iachad* signifieth to make one, it may intend it either of persons or affections: either of both, one or other: no way preiudiceth the truth of that sentence.

Def: M.H. cannot giue us one place, where *iechidim* signifieth affections; they which know the nature and use of the word, know it to signifie those that are alone, desolate: destitute: without help: or company, and thus not onely the dictionaries, but the translators both in this place and (*m*) others, so take it. As Vatablus, Pagnine, Iunius, Tremellius, those before named &c.

m psal 23:21 &
25.16 &c:

2. It mattereth not so much, what the word diuersly signifieth of it selfe; as what it signifieth here, and where unto the circumstances of the place doe inforce and sway it; which (if my learning sayleth me not) must here be to persons, not affections, for these causes. 1. because of the word *baithah*, *n*) wherewith it is ioyned. In which, the letter (*he*) (or heb. *h*. in the end thereof) as often times elswhere, *o*) so in this place, is taken locally, and noteth a moving to

n in an house, or
to an house.
o ba airtza venit
in terram.
*h*iccib hashama-
jim suspexit in
calum Gen: 14,
10. harah in nō-

tem:vide Gen.
 28:14. Iosh. 2
 16. haharah ad
 montem. Deut.
 30. 12. hashamai
 mah eis ton ou-
 ranon in cælum
 vide Esai 14. 17

p in radice ba-
 jith vehannere
 begnenai chi pe
 rush vajagnas
 lahem battim,
 shehistrum mip
 pargno, sheho he
 ragu lahem.

*a place; (having the same force in the latter end of a word, that la-
 med, or el hath, being put to the begining of a word) & therefore
 jechidim (signifying single, or alone, desolate &c:) being here
 ioyned with baithah, which hath He local in it, must of necessity
 be understood of persons, not of affections. For had it been ment
 of affections, the word baithah translated in an house, should
 haue been not baithah but babajith. And thus doth Rabbi Kim-
 chi (amongest others) interpret it, Both in making He in baitha lo-
 cal, and in understanding iechidim of persons; not of affections, ap-
 plying it to the time of the Israelites being in Egypt. exod: 1 saying
 (p) It seemeth to me that the exposition is, that he made them houles to
 hide them from Pharao, that he might not hurt them. Which applica-
 tion to that time, though perhaps not very fitt; yet the exposition
 of the wordes jechidim & baithah, cannot be infringed. 2. Be-
 cause of the circumstances of the place, which carrie the word je-
 chidim to persons and tie it wholly to them; or else the coherence
 wilbe very harsh, or none at al, if not absurd. 1. Because he spea-
 keth of persons both in the former verse, Fatherlesse and wid-
 dowes, and in the clauses following in this verse: prisoners and
 rebellious. 2. Because of the analogie betwixt Asirim prisson-
 ners, & jechidim solitarie. 3. By reason of the exposition of the
 words sorrerim rebellious, to jechidim solitarie. shocun to dwel, to mo-
 shib to dwel, & of tsechichah drie land or wildernes, to baithah an house
 or familey: Let M.H. understand it of affections and see how he
 can resolute this. 3, because of the scope of the place, which is to
 prayse God, for so great a benefit as to bring men, that are wan-
 dring in the desert and wildernes out of the way, finding no Cittie
 to dwel in, by the right way that they may goe to a Cittie of habita-
 tion (as the Psalmist elsewhere speaketh 107.) yea and so brought
 thither, as there to make them families like a flocke of sheep. Now
 this is quite overturned by the trāslation in question. Which implieth
 no more but the making of men to agree together in an house;
 which is no such matter as the H. Ghost; intendeth. However ther-
 fore M.H. saith, take it which way we wil, it perverteth not the meaning
 of the holy G:al men may see, it thus farre perverteth at the least, as frō*

solitary persons, poore, desolate, without house and harbor, to men devided in affections, though full of friends & riches, dwelling in houses & cities and palaces. And as for his derivation of jechidim from jathad, which signifieth to make one, may intend it of persons or affections and therefore concludeth we may indifferently take it, without prejudice to the truth of the sentence: Besides that it is Bellarmins owne defence of the vulgar latin corrupt Transl. of this place (from whom, both here and elsewhere he borroweth many of his answers) and is well consulted by D. Whitakers (q) viz. That the wordes receive but one true sense, and the same plaine and easie and namely, that the Prophet remembreth among the prayes of God, that those heere called jechidim who lived (as it were) without the world, solitarie, without kindred, friendship or wealth, were so increased, enriched & honored by him, that they had houses full of children and servants, of which iudgment (saith he) is Pagnin: Vatablus: Montanus: and Hierom of old &c. Besides this: I say, let the Reader observe, how substantially he reasoneth. No perverting of the holy G. meaning. Because which way soever we take it, it no wayes prejudiceth the truth of the sentence. As if it were no perverting of the Hol. G. meaning when we translate besides or cleane contrary to that he intendeth; provided the sentence translated hath not an untruth in it. Wise men have alwayes thought otherwise, and M: Whitakers by name, who concludeth to this effect: (r) Though the sentence be true, when it is turned, of manners and affections, yet it is a stranger to the meaning and pertaineth not to the purpose of the Spirit. And againe, elsewhere (s) finding fault with the same corruption, he saith verely this was not the meaning of the H: G. This answer considered, I conclude 1 For our selues we have small reason to subscribe this transl. 2. For M. H. it seemeth he is so affected with making jechidim to signifie affections for the salving of this corruption, that he loseth if not his senses, yet his good affection to the truth and those worthies that have defended it against the adversaries.

IT FOLLOVETH OF MISTRANSLATING. Psal. 107. 40.

Minist. **T**He Serv. Booke readeth though he suffereth them to be evil intreated of Tyrants &c. Whereas the text is, He powreth contempt upon Princes &c.

M 4

M.

q descript. Cont.
1 quest. 3 cap. 12
Bellarm. verba
hebraica opti-
me recipiunt
plures sentis.
Resp. verba non
nisi vnum veru
sensum recipiunt
eumque planum
et expeditam na
inter Dei laudes
Propheta com-
memorat quod
unicos id est, or-
bos et solitarios
&c.

r In the conclu-
sion of his for-
mer answ to Bel-
larm saying.
itaque quae hic
de motu sinu
litudine &c.
Quaquam vera
sunt, tamen alie
na sunt nec ad-
institutum per-
tinent.
s In his answer
to Reynolds
the Papist p. 156

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which D. S. saith,
hath corrected
so many of these
faulces.

a. A devine not
overfound.
b. whom M. H.
knoweth but
keepeth to him
selfe, for he nameth none.

c. Brentius went
no further then
the 6 psalme of
the 11. Decad.
viz 106

d. perseverantia
consuetudinis
amisi admirati-
onem.

M:H: They are deceived that thinke these words in the *Com. Booke* are a perverting of the meaning of the holy Gh. *Brentius* and some others before and after him, propose it in the same sence, as the *Com. B.* doth. The *L.* (saith *Brentius*) vouchsafeth outward peace to his children &c.

Def: *If we be deceived, the Original text hath deceived us, and all transla: Septuag. vulgar latin, and others, yea that great Bible, challengeth the Serv: B. as much as we doe, reading as we doe, He bringeth Princes into contempt &c: 2. Let us cast his reason into the balance of reason, and see the weight of it, and how it proveth us to be deceived: Brentius & some (a) others before & after him, doe so turne it: therefore we are deceived. Is not this a sweet conclusion? I will make a sounder argument then that. All Translatiōs Septuag: vulgar latin, yea our owne great Bible authorized, doe not so turne it, but cleane otherwise even as we doe: Therefore not we, but M:H: is deceived. If this be not a better reason then his, let the world iudge. But returning agayne to his argument: we reply and say. 1. It is not Brētius (c) but one Snepsius that hath the words here alleadged, and therefore he hath ignorantly or cunningly named the more famous author of the two, to countenance this error.*

2. The wordes alleadged are not a transla: but a paraphrast, and therefore not to the purpose. 3. A paraphrast they are not of this verse, or wordes in question; but of the wordes goyng before in the former verse, as he that hath eyes to see, may see. Out of which premises I conclude. That (besides the vanitie) there is flat falshood in this dealing. I merveil not hereat. For the (d) assiduity & custome of this course, hath taken away the merveile, neither it can much trouble him thus to deale with men, who whē he hath done the like with God, wipeth his mouth and saith, I have not sinned. But the Reader may learne, hereafter: first to trie, and then to trust him.

M:H: As for the other words *He poureth contempt upon Princes.* Though they are not expressely mencioned, yet may wel be understood by coherence of the rest.

Def. The words being expressed in the original; and heere confessed not to be mencioned in the translat: his labour (notwithstanding) for the iustifying of it, bringeth to minde the saying. That

a

e Stob. ferm. 3 a
homine impudē
ti nullū animal
est confidentius

(e) man overpassing the bonndes of modestie surpasseth all creatures in obdurate obstinacie. For 1. *What impudencie is this, to defend in translating, the bringing in, of a sentence not expressed in the original, & cōteyning a diuers matter from it, & the leaving out, that which is expressed in the original, and to say, yet no perverting of the Hol. G. meaning, because that sentence leste out, may be understood by coherence with the rest. He that shal read al Bellarmins justifications of that Idol (f) of theirs, the vulgar latin translat. shal not find a more grosse shift then this. Concerning the translat. of psal. 2. 12. apprehend Discipline, instead of, kisse the Sōne, he in deed speaketh somewhat like M. H. That though the wordes kisse the Sōne, be not expressed in the transl. & though the wordes apprehend discipline, be not in the original; yet the sence of the place, is rightly rendred by the wordes, apprehend discipline. Which D. Whitakers notably confuteth. (g) yet that shift of his, is not so bad as this: for he saith the sence is given in the wordes translated M. H. saith, the words are not there in deed, but they may be understood by coherence with the rest. The same defence which Reynolds the Papist, maketh for the vulgar latin translat. which leaveth out this sentence, when this corruptible hath put on incorruption. 1. Cor. 15. 54. There is no losse, saith he, of any parte of doctrine, for the same thinge is set downe in the next lines before, where to M. Whitakers answereth (h) A proper reason it is, that giveth libertie to scrape out of the scriptures, whatsoever is in other places repeated. It shalbe happy if M. H. can learne to be ashamed of shaking hāds after this sort with our adversaries. But let us proceed: We 2 tell him, that, that which he saith concerning the sence here, is more untrue; then that which Bellarmin saith concerning the sence there. For who can say with any shew of reason, that, in that sentence, though he suffereth them to be evil intreated through Tyrants, inserted by our Serv: B. these words of the original. He powreth contempt upon Princes, can possibly be implied or collected: they haue strange chimical heads, that can extract the one out of the other, either words themselues, or coherence with them. Nay we conclude as M. Whit: against Bellarmin. (i) This, not onely maketh them that are disagreeing, to accord and be the same;*

f I cal it idol, be-
cause they pre-
ferr it before al
others, like as
some of our Sb.
doe this transla-
in question; as
appeareth by
their putting out
the transla. of
the Psalmes ac-
cording to the
great Bible, and
putting this in
onely

g de script: cōt.
1, quest. 2, cap.
18. Interpreti-
scripturæ non
licet &c,

h against Rey-
nolds pag 170.

i ibidem quæ
sunt dissentāe
eadem omniū
erunt,

N

but

pulcherimam
testimonium no-
bis hac versione
tripatur,

but also depriveth the Church of an excellent poynt of doctrine & comfort. And thus we see the dangerous rockes, those men strike on, who set themselves to iustifie the corruptions, of our Leiturgie, and what smal reason we haue to sayle after them and approue them by subscription.

CHAP. 13. OF MISTRANSLATING. Psal. 125. 3. & Psal. 141. 6.

Minist. **T**He Serv. Booke readeth Psal. 125. 3. thus. *The rodd of the ungodly, commeth not into the lot of the righteous:* The original is thus. *The rodd of the ungodly shall not rest on the lot of the righteous.*

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M. H. *Commeth not, for, resteth not, that is, commeth not to rest: no great difference, but agreeable to the Hebrew, whose manner of speech is to like effect.*

a against Rey-
nolds pag 155

Def: 1: *I must answer him as D: Whit: a) doth Genebrard for helping the vulgar latin in the like corruption Psal: 34: 8. By the like exposition. The text being. The Angel of the Lord doth pitch his tents about them that feare him. The vulgar latin translateth. The Angel of the Lord shal send round about &c: Genebrard glosseth thus. His help and defence. VVel holpen doubles saith D: Whitakers when the text is so plaine, to make such a simple translation as this, which without supplying some necessary word, can haue no shew of good sence: I know not how it may be excused from a fault. And surely were M: H. as lame of his legges as he is of his right witts, we might call him creple, & not nickname him; seeing he which goeth with two crutches, hal-ieth not more, then he doth here, and the fault is the worse; because he doth but counterfeit. For he cannot be ignorant of that, which every one knoweth viz. That there is so great difference, betwixt commeth not, & resteth not, that no man wil understand the later by the former; but rather the contrary to the former, by the later. For when one saith simplie, such a thing resteth not, it implieth plainely, that it cam, but continued not. And were this translat: blamelesse? Then where the text saith, (b) Lot entered into Zoar. We may translate. Lot entred not into Zoar. Meaning to slay at Zoar: And where the text saith (c) The wicked watcheth the righteous & seeketh to slay him: but the Lord wil not leaue him in his hand.*

b Gen 19. 23

c Psal: 37 3. 33

We may translate: But the Lord wil not let him come into his hand. *Meaning to leaue him there: And where the text saith (d) the wicked shall not stand in judgment: The Translat. may say, The wicked shal not come into judgment: meaning to stand there. And where the text saith of the Church (e) The gates of hell shal not overcome it, the translator may say, shall not fight against it, meaning to overcome it: To conclude where the text saith of (f) Christ, his soule should not be left in graue, the translator may turne it, his soule shal not come into the graue, meaning to be left there. VVhat a needlesse (that I say no more) ambiguitie is this, where the words are playne and may as plainly be turned; to use wordes that must haue such an interpretation? And how untrue is it? That he telleth (and onely telleth us) it is agreable to the heb: whose manner of speach is to like effect. Why giveth he not one instance thereof? Where? And how? Even because he cannot. Why nameth he not one transla: that doth accompany him? Because all goe hand in hand with us, that these wordes haue both another sound and sence, then that the translat. in question giveth as this margin (g) sheweth, al of them rendring it according to our owne Church Bible (h) The Scepter of the ungodly shal not rest on the lot of the righteous. Which paraphrasteth in the margin, (not as M: H. doth) thus. Though God suffer tyrants to vex us, yet he wil deliver vs from them. And therefore (though it being but barely spoken by him, might haue been as easily put off by us) if the argument of comon consent so often, (though untruely) urged against us be good; it wil beare al downe before us, and for us, against him. And in this case I may say, it is better, his one unsound iudgment for the help of this corruption, then that ioynt consent (i) of so many for maintenance of the truth should fall to the ground. But what did I call it unsound? Nay I must say more, a popish mental reservation, like that of Genebrard (k) to salue the corruption of Psa. 88. 10. by the vulgar latin, which turneth these wordes of the verse: Shall the dead rise & prayse thee? most ridiculously thus. Shal the Phisitions rayse vp, Genebrard to mend that which is a misse here, inventeth a new sence thus, Shal the Phisitions raise up? that is, the dead, that they may prayse thee? But as D. VVhit: (l) saith of him for that, so I may say of M. I against Rey- H: for this. I mervail that he is not ashamed to make so lewd a glosse it*

d Psal. 1. 5

e Math. 16. 18

f Act 2. 31

g alium sonum,
sensumque Heb.
lo janvach, Gr.
ouc aphesei,
Chal-la jenvach
shibra;
vulg. lat. non re-
linquet varab.
Non requiescit,
Trem, & Iunius
nō quiescit &c.
h Before our Bi-
shops put it out
and put in the
transla in questi-
on onely.
i melius est vt
pereat vnus quā
vnitas.
k theit Hebrew
Doctor of Paris

l against Rey-
holds pag 153

commeth not, *that is*, it commeth not to rest: Father Garnet never came to such a place, *that is*, he came not to it, to dwell there continually or rest there during life. And verily if these words, commeth not may be truly sayd, to be wel translated, with this mental glosse, or reservatiō, cometh not to rest? as Father Garnat did, so Reynold the Fox & and all his cubbes may sware, and that truly, they never came to such a place, and being in deed convinced of periurie and lies, they may say for themselves (as he doth for this transla.) we came not thither, *that is*, to rest there, to dwell there, to lay our bones there &c. But although this may iustifie them in so doing, yet their iudgments concerning mental reservations wil condemne him for his defence of this translat. For they (however in cases of necessitie make use of them, yet) count them venial sin, dissembing and insincere dealing, yea, as deadly and damnable sin, in case (as they teach) necessitie of Gods glorie, neighbours good, and there owne safetie require it not: And therefore seeing M:H: (no such necessitie, requiring it, but the contrary) maketh shift by this mental glosse to main teine a corruption (and that in the translat. of Gods word) he iustly deserveth to have that speech of Austin which he elsewhere (l) uniuersally applyeth to us, returned home unto himselfe. We marvel, he hath any blood left in his body and blusheth not, to conceiue this glosse and print it.

I pag 144. Aug
habere in corpo
re sanguinem et
non erubescere

M:H: And it more then seemeth, the translator followed some copie, which had *jabo*, for *januach*, reading *beth* for *nun*, omitting the letter *cheth*.

Def: Little rime, and least reason. 1. If it more then seemeth? How may it appeare? The truth is, it more then seemeth, that this reason is as likely to be true, as *Iabo* & *Ianuach* are one like another. 2. In saying the Transla: followed &c. and so read the word. It is as much as to say in playne English, they followed a corrupt copie and read they knew not what; thus this champion beate them downe, whom he striveth to uphold. 3. Which is yet more, he treadeth them underfoote with much reproach, that they should be so far deceived as to read *Iabo* for *Ianuach*, for granting him, that *beth* might be for *nun*, in some copie; yet what shal become of *cheth*? They must needs want their eyes and spectacles

tacles too, that could not see it. If they saw it, but read it not; by what rule or example can that be excused? Surely they must in some other copie also, read aleph for cheth, or else find out some new found roote, never dreamt of, as boch, to signifie to come or some such like. Were not men shamelesse? They would never abuse themselves, and their readers with these shifts, by which the grossest corruptiō that can be, may aswel be defended. Nay had they received the loue of the truth into their heartes? They would never speake thus contrary to it, to the taking away of all advantage of answering the common adversaries thereof, and to the yeilding up of our weapons and armour into their hands.

M: H: VWhich way soever, the sence is agreeable to scripture, and to this place. For the rodd of the vngodly is in judgment, so commeth it not up on the rightuous. It is from God in judgment to harden and obdurate, so commeth it not upon the rightuous, it is for a further condemnation, so cometh it not upon the rightuous, as a forerunner and tast of hell torments, so cometh it not upon the rightuous. And therefore al this considered, the translation may be wel indured.

Def. M: H. telleth the Ministers in a sarcasme, (m) that the head being losse, the wit is gone. I may here (without any bitterness) in good earnest tel him, that some men keepe their heads on, but loose their witts and let them run a madding; though they reteine so much witt, as to seeke (as they say) to be madd with reason.

m part 1 pag 46
qui caput amisit
perdidit ingenium.
cum ratione insauire.

For by this reason of his, the whole Bible may be translated by contraries, and yet the transla: defended to be good & sound: as where the Text saith (n) God created heaven and earth, the translator may render n Gen. 1. 1
it, God created not heaven and earth, and yet a good translation: the sence agreeable to scripture and the place it selfe; for God did not create them for his owne dishonor, for men and Angels to sinne in. And where the text saith (o) whom the Lord loveth, he chastineth, and he o Heb. 12. 6.
scourgeth every sonne that he receiveth. the translator may change it, he chastineth not, whom he loveth, he scourgeth not every sonne whom he receiveth, viz: As he scourgeth the wicked in judgment, to there further condemnation, to harden and obdurate them, as a forerunner, and for a taste of everlasting torment. Might not the Apostle Peter by this course haue freed himselfe from all blame? And made good his 3. fold denyal of Christ? And sayd, he knew him not, that is perfectly

scetly, he knew not the man they spake of, *that is*, to be pure man onely but God also, he did not follow Iesus of Nazareth, *that is*, as one of Nazareth or Galiley, but as the *Messias*, and when he denyed himselfe to be one of his Disciples. saying, I am not, his words might haue had (by this device) a true sence. For, God is he onely, which is, in respect of whom, al creatures are nothing. Thus might we lead the Reader a longe in the spirit, and shew him what abominations may be committed, and yet by this reason defended. But I passe on to his conclusion: where he saith. Al this considered the transla. may wel be indured. Which arguinge for nothing but a toleration, reacheth not to our approbation of it by subscription which is the question. However therefore we might indure it as evil translated; yet by no meanes are his shifts to be borne, for the iustifying of it, which (when he hath al sayd) is onely to be indured.

IT FOLLOVVETH OF MISTRANSLATING Psal. 141. 6.

Minist. **T**He Serv: B: readeth, *Yea, I would pray against their wickednes.* The text saith. *Within a while, I wil even pray in their miseries.*

part pa 217 218

M: H. This transla: hardly appeareth but to their discredit, that haue served it with a writ at this time: for before it come to answer, it may take exception at the lesser Bibles, which in this case are not to be iudges, but to be tryed by the Original as it selfe is.

Def: *Who maketh those Bibles iudges? We except not against the transla. because of the smaler Bibles; but for that it answereth not to the purpose of the place as those Bibles and other translat: doe, and therefore they wil hardly appeare here but to the discredit of the transla: in question and of the defender of it, who hath served them with a writt at this time. Let them both come to the barr, therefore, and be tryed by the original, which is the iudge in this case.*

M: H. The word is rightly translated here. *Wickednes*, not *mifery*, and so the smaler Bibles, though not here, yet Ier. 44. 9. translate it *wickednes* 5. times together.

a et malum cul-
pe et malum pe

Def: *The word doth signifie, evil, indifferently (a) aswel of sin, as of punishment. But whether of the two in this place, the cir-*

cum-

cumstance and scope of the place must declare. A rule to be obserued in al places, where wordes are of the same sound, but diuers sence. (as D. Whit: answereth (b) Bellarmin in the like case.) But as for his reason, that it is wel translated here, because the lesser Bibles translate it elswhere, so 5 times together, it maketh nothing to the purpose, (except it be to convince him, who denying the lesser Bibles before to be iudges, doth heere set them upon the bench) for unlesse the word did alwayes and in al places so signifie, the translating of it so in other places (c) wil not conclude it to be wel so translated here, unlesse the scope of the place requireth it. And if we tel him backe agayne, that the smaller Bibles translate it misery, or evil of punishment. 2. yea 3. together (d) and that according to the scope of the place; haue we not sayd as much as he? Yea and more too, considering, if we thinke the scope of the place swayed them one way in one place, and another way in another, we ought to conceine the like of their translating it miseries here.

M: H. Tremellius rendreth it in their evils, (not of misery, which them selues indure. But) of wickednes which they committ. &c.

Def: 1. It is cleare Tremellius ment it not of the evil of wickednes but of miseries, and that appeareth 1. By his general note upon the verse, shewing he understood the whole verse (and that a right) of the rightuous their dealing and condition and not of the wicked and their sinnes. Noting to this effect (d) That whatsoever measure the rightuous should offer him, he would beare it and pray for them. 2. By his particular note upon the word evill, (parte whereof M: H: quoteth in his margin, being wise enough to spare the rest, for spilling his cause) the effect whereof is. (e) whatsoever evils he should suffer at their handes, it should not exasperate him, but rather move him, in his thankful prayers to comend them to God. 3. By his translating of the words themselves, of which he giveth this note Where making those evils the cause of his prayers, he rendreth the sentence thus. (f) The more (often or hard) they should smite him, the more (often or fervent) should his prayers be made for them in their evils, viz: miseries. 2. If Tremellius had ment it of the evil of sin, as he did not: yet his transla: being (g) in their evils; it wil not helpe the transla. in question, which is (h) against

ne vtrum hoc
aut illud dignos
ces pro ratione
loci.
b de script: Cōt:
1 quest: 2 cap. 1 &

c not 5 times
onely, nor 15
times also

d Gen. 41. 3. 7.
19: Ezech. 7: 5
&c;

d si iustus me
persequeretur et
iusta de causa
me affligeret,
ferrem et orare
pro illo.
quacunque ma-
la feram ab jis,
non exacerba-
bunt animum
meum (thus saie
went M H) sed
potius efficiant
ut gratis preci-
bus eos comen-
dem Deo. This
he left out.
f quo magis, eo
amplius oratio
mea erit in ma-
lis eorum:
g in malis eorū
h in mala eorū.

their wickednes, *these two having a diverse sence as they have a diverse case; and M.H. unable to picke out of these words of Tremellius, in their evils the words of the transla. in question against their wickednes. To conclude therefore, we may see here, he is nere driven that flieth for succour to Tremellius whom for the most part he elsewhere flieth from; which extremitie is the greater that he flieth to him onely to be his advocate, whom we are comēd to make his iudge; and which is yet more, maketh him to speake, & his Reader to beleue he spake, that which he never ment.*

M.H. Now let any man but of competent knowledge, giue sentence, whether this be to pervert the meaning of the Holy Ghost, seeing he which prayeth for evil mens *miseris*, because they are in miserie, wel knoweth, he must pray against their *wickednes*, which is the cause of *miseris*.

Def: *His vanitie appeareth, in that, having gotten nothing, (i) he holdeth it fast, boasting of it as if he had wonne all. For whereto else tendeth this his confident calling for competent iudgment? Let the reader iudge; whether he hath spoken one word so much as seeming to free the transla: from the exception taken to it? And whether his owne and onely Advocate hath not pleaded against him? As for that close of his, whereby he thinketh to shutt up all unanswerably. That he which prayeth for thē that are in misery &c. Besides that the conclusion agreeth not with the premises, it being of miseries the effects of sin, they being of the sinnes themselves; and besides that it is cleane besides the meaning of the Prophet, who speaketh not a word in this verse of the wicked, but altogether of the righteous, And therefore argueth, he satt up late and nodded, when he noted this; I giue the Reader to wit, that this is Bellarmines shifte to avoyd the vulgar latin corrupt translating of Psal: 38: 8. Which turneth these wordes my loynes are filled with burning, viZ, diseases thus, my loynes are filled with scoffings: saying (k) the word beareth both significations, and the effect being put for the cause the sense remaineth good. And therefore we may say to him as D: Whitakers (l) doth to Bellermin. Fie. Fie. If this be sufficient to free the transla: from perverting the meaning of*

i meden labon
cratei crateros

k significat nō
modo ignomini
am sed et ardore
&c. ponendo ef-
fectū pro causa;
i de script. cont.
1 quest. 2 cap. 11
1 page.

of the H: G. that turneth it wickednes, when he speaketh of mi-
series; and that of the wicked, when he meaneth of the rightu-
ous; thus changing the effect for the cause, and one person for ano-
ther; then when David saith. (m) O deliver my soule frō the
sword, the translator may turne it. O deliver my soule from sin, and wbe
be saith, deliver me from al my transgressiōs, the translator may render it,
deliver me frō al my miseries, here is but the effect for the cause, the cause
for the effect; &c. But what should I stand upon further confuting
this Popish shifte of his; I wil onely repaye him that sentence of
Austin, which he lent us. (o) Large sighes are fitter, then long answers,
for such evil dealings as these are.

m Psal. 31. 20
n psal. 39. 8;

o part 2 pa. 253
August. talibus
malis, magis de-
bentur prolixi
gemitus quā pro-
luxi libri.

CHAP. 14. OF MISTRANSLATING. Esai. 63. 11. Math. 27. 9

Minist. **T**He Serv: B: readeth. (a) *Israel remembred &c.*
The text is, He remembred &c. *He*, that is God.

a Read the mon-
day before Ea-
ster.

Esay: 63. 11.

M. H, The adventure we thinke overbold to say, it is a perverting of
the Holy Gh. It is not hard to note as great a difference *Hosea* 11: 12. part 2. pag 218.
219.

VWhere our lesser Bibles & Tremellius read: *Judah is faithfull with the
Saints*, others as *Aben Ezra*, *Oecolampadius* &c, read: *Judah is faithfull
with the Holy one. viz, God &c.*

Def: Never a whit overbold. For if the Hol. G. by the word He,
understandeth God, not Israel; it must needs be a perverting (not
of the Holy G, (as he saith,) but of his meaning. For what is per-
verting if this be not; to turne his speach from one person to ano-
ther. The error in a person is worthy correction, in the iudgment
of Papists, who haue corrected in their missal, the old reading,
Christ spake to his Disciples, that which in deed, he spake to the Phari-
ses. Which fault is acknowledged in the conference, (c) the wordes.
His Disciples, being the, concluded to be twice left out in the Go-
spels as D. S. (d) saith. As for that his inference of like difference,
in the translating of *Hosea*; it is idley drawn in here, to succour
this cause; for how ever etch Transla: (as he saith) calleth not o-
ther perverters; yet one of the two, must needs perverte; seeing
the Holy Ghost did not meane it of both.

b Greg. 13. mis-
sal.
c at Hampton
court.
d In his perswa-
sion pag 3.

M. H, The 3 person is put indefinitely for some one: Now whether God

O

or

e vterque sensus
verus est

106.

PART I. CHAP. I4. CONCERNING THE

or *Israel*? Hereon depend the question, *Oecolampadius* (e) proposeth it of both, and concludeth either way interpreted, neither way dangerous. *Snepfius* translateth as our Com. Booke doth, and writeth thus withal, this word *Israel* is to be understood in comon; not onely of the mercy but of the power of God. *M. Calvine* (f) approveth ours and utterly misliketh them that wil needes haue God put for *Israel*, holding it very base and wide. Let us intreat that *M. Calvin* & *Snepfius* his judgment may overballance the prejudice of our homeborne criticks. If neither shal, let a third, no freind to the cause nor our religion: *Pintus* upon *Esay*, be heard speake &c.

Def: We are now come to ioyne ishue. If it be not ment of *Israel*, then it is ment of God; (g) but, it is not ment of *Israel*. Therefore, of God, and therefore a perverting &c: The truth whereof (the verses precedent being compared with this) doth easily appeare. 1. For that the wordes aforegoing, (h) being spoken in the singular number of God, and in the plural of the people, It is so strange a thing: now on the sudden, to change the plural of the people, into the singular, He, without the word *Israel*, or any other word, or circumstance in the text, that doth necessarily carrie it, from God to the people; so strange, (I say,) as I think, an instance cannot be given of the like, in al the Bible. 2. The Coniunction, vau, coupling the former verbes of the 3. person with this verbe of the same person & number, argueth this to be spoken of God, aswel as that. The booke therefore, not onely putting downe the word *Israel* definitiuelly, (not mentioned in the text,) which *M. H.* granteth to speake indefinitely. And 2. By putting it downe, not expressing the meaning of the H. Ghost, but directly against it, drawing the wordes out of the Lords mouth into the peoples, (the booke I say doing this) may, and that not undeservedly, be challenged in this place.

As for his 4. testimonies brought in for help, seeing they are but the bare authorities of men, not one of the (as they are here alleaded) yeilding any reason for referring it to *Israel*; I see no reason why their persons should swaye so much with us, as to overwaie the former circumstances that perswade the contrary. But to every of them a word or two. 1. *Oecolampadius* making two senses, reiecting neither, affirming both true; must needes understand it of the matter, not of the meaning of the Holy G: which he could

f quod nonnulli
ad Deum refe-
runt &c. viderur
esse alperius et
nimis remotum.

g for it is spoke
but of the one
by his owne
grant.
h verse 10. vai-
jehaphec lahem
leojeb. hu nil-
cham bam, ver-
i i, vaijicor &c
he turned to be
their enemy, he
fought against
them, he remem-
bred &c.

i and that in the
same letters as
if it were expre-
sed in the origi-
nal,

k duo mihi sen-
sus occurrunt
quorum. neutri
rejecerim &c.
vterque sensus
verus est,

not, but certainly know, to be but one and the same. And therefore he reiecting neither, nor taking either, no not in his Commēt; will litle help our B. which reiecteth the one, & taketh the other, in the transla: 2. Though Snepsius may use the word Israel, yet by his observation upon it (as it is here alleadged) it more then seemeth, that by Israel, he meaneth God. 3. As for M. Calvin. :l: Besides that his wordes are set upon the tainter, and stretcht beyond their retcher; though we may say of him (as was sayd of Ambros in his time (m) he was the eye of the world in his dayes, yet because it is also true, that Barnard :n: before him, saw not althings, and we see not, by what eye of reason, he saw this in the text, we must heere (with due reverence to him) craue leaue to belecue our owne eyes for the reasons aforesaid, and the eyes of many that looke the same way with us. 4. As for Pintus we may answer him as Hierom answered Tertullian alleadged by Helvidius. :o: As touching Tertullian I say no more, but that he was not a man of the Church. For Pintus being commended: by his alleadger: to be no freind to the cause, nor our religion, we understand him, to be an enemy (worse then Tertullian) to the truth, and therefore as M. H. had litle witt to alleadge him and that to perswade his homeborne criticks, where neither Calvin nor Snepsius can; so should there be lesse in them; to belecue him. We wil therefore saue that labour of hearing him speake at this time. Thus much to his authorities. We further oppose unto them. The Chalde paraphrast, Lira and his 3 glosses, owne, Interlinary & Ordinarie, Vatablus, Tremellius, French, Italian, Spanish and our owne English, not Geneva only, but even that auncient translation of aboue 60 yeares standing, with diverse others; al which in the translat: render it He. The most of them giving notes also, referr it unto God with us. Wherefore let us now in the conclusion; intreate M. H. that homeborne critick, to let the iudgment of al these; and the reasons before drawne frō the text it selfe; so farre overballance his preiudice at the least; as not to condemne al them, to preiudice us & the truth it selfe.

IT FOLLOVVETH OF MISTRANSLATING Math. 27. 9.

1 M. H. turneth his latin word. videtur it seemeth in the margin, into, vterly mislike & holding, n Orbis terrarū oculus, n Barnardus nō vidit omnia.

o Hieron adversi Helvidi, de Tertulliano nihil amplius dico, quam Ecclesie hominem non iustie.

p Tho, Mathew translatio 1537. printed 1549.

a Gospell the
Sunday before
Easter

Minist. **T**He Service B: a) readeth, *whom they bought of the children of Israel*, The text is, *whom the children of Israel valued.*

M.H. Omitting diverse points in this clause worthy our enquire &c. which might be cleared with good advantage &c. And taking the place as it is here proposed, we may resolve that neither of the interpretations perverts the meaning of the Holy Gh. both come to one passe, For if Christ was *bought*, he was *valued at a price*, fith to *buy* and to *value* implie one the other, and in the Heb: phrase of *matches* or *paires*, by one we understand both. Like that, Psal. 68. 19. cum Ephes. 4. 8. One text saith, *he received*, another, citing the place, rendreth it, *he gave*, both true, because he *received to give*. So little cause was heere, to produce this quotation.

Def: *Pardon us, we pray you, that we beleue you not. It is not likely you should omit many or any doubties*, the clearing whereof would be with good advantage to this cause, that can as Hierom (b) saith make much of nothing and as if you had found a treasure hold it fast. *But you are like him whom the wiseman speaketh of*, who how poore soever he be, *maketh himselfe rich. Which is the more evident, by the povertie of the advantages here taken, and pleaded by you*, which is so great that either they afford not the gift of one pennie towards the transla: releefe, or what they giue is so base and counterfeit, that it rather hazardeth the givers apprehension for a coyner, then helpeth towards the receivers succour.

For 1. Bought and valued are not al one, he that is bought is more then valued; they are not matches & paires, for the one is more then the other. 2. Though valuing be a consequent of buying, yet buying is not a consequent of valuing, for that may be valued, that is not bought. Neither doe we by one vnderstand both. this therefore, which you haue sayd, can no wayes salue the corruption of the Transl: that bath bought for valued. To translate the lesser for the greater had been bad enough, yet better then (as here) to translate a word that signifieth lesse by that which signifieth more: For in the first, though the translat. be corrupt, yet the truth is affirmed; in the other, it cannot be, but often untruthes are uttered. As if the original had been bought, and it
had

b quasi inueni-
rit thesaurum,
mordicus reti-
net.

c Prov: 13. 7.

had ben translated valued, there had ben necessarily comeyned a truth; though the transla: corrupt: but the original being valued, and the transla: rendring it bought, there may in that be a flatte untruth. And by as good reason it might be defended, if the Trāsl. should for 30. pence, translate 30 pounds: he might say, all cometh to one passe, if Christ were solde for 30 pounds: he must needes be solde for 30 pence. And where it is sayd they smote Christ with rodde. If the translator turne it, they killed him with rodde, he might al so defend it and say no perverting, al cometh to one passe, for if he were killed, he was smitten.

As for your allegation of Psal. 68. 19. with Ephes. 4: 8. Besides that Christs receiving of gifts for men in the one place, doth necessarily implie giving in the other. (so wil not valuing implie buying) I 2 remember you that wherof you are estsoones forgetful, that Translators must not take the libertie which the Apostles did in alleadging scriptures. It being one thing accurately to translate the scriptures, out of the original, into another tongue, and another; upon reason of a special application, of some verse to expresse the substance and meaning of it in another phrase. And 3. I tel you, that if this rule of yours be such as the Transla: may follow, that when the original speaketh of the meanes, the Transla: may expresse it by the end, then where Gen. 1, it is sayd, God created heaven and earth, it may be translated, God glorified himselfe. and where Math. 1, It is sayd, the birth of Christ was thus, it may be thus turned, the death of Christ was thus: And yet by this rudiment of yours, be no perverting: Both true (say you) because he received to giue, Both true say we, God created heaven and earth for his glorie, Christ was borne to dye. Thus that which you haue given for releife is naught worth. Now 4. I further accuse you to haue said never a word here, for succour of that which hath most need of helpe: for where the Transla. is challenged not onely for changing, valuing for buying, but also, for exchanging the persons, the buyers and sellers and confounding them; you say nothing to it. The text speaketh of the valuing of Christ by the children of Israel, the transla. speaketh of buying of him, of the children of Israel. As if the buyers or valu-

ers were not the Scribes and Pharises, but some other forreigners and strangers. And as if Iudas who sould him, were the children of Israel. None sould him but Iudas, and who bought or valued him but the Scribes and Pharises &c? Vnlesse therefore. You be one of them, who goe about by candle light to disanul the day, (which, Christiās in Tertullians (d) time would not doe) you must needes acknowledge it to be a perverting &c. Thus we see what smal cause we haue to yeild subscr: to this transla: and how he, who at the first made shew of a large almes for releife there of, may most fitly be compared to him, who, as Salomon (e) sayth, boasteth himselfe and lacketh bread.

d Tertul in A-
pol. cap. 35
lucernis diem
insingere:

e Prov. 32.9

CHAP. 15. OF MISTRANSLATING. Luk. 1.28. & verse 48.

Minist. **T**He original text is, *Hayle, freely beloved.* The translation is, *Hayle, full of grace.*

a part 2. pa. 330
331.

b quidam liberi
us Marlorat.

c Valerius Max-
imus, In dubio
est Scillane pri-
or, an iracundia
Scillae sit extinc-
ta.

d If every word
in the compara-
tiue degree may
be so translated
then may we
translate mehus
over good, too
good &c.
e rectius gratia
consequitur a. qu-
dam liberius
gratis dilecta:
spoken in com-
mendation.

M: H: (a) The lesser Bibles are not to be umpier in this poynt. but the original greek, which, if translated thus *freely beloved*, M. Marlorat censur-eth with this marginal note, (b) that it is *overfreely* or *somewhat too bouldly* attempted, to interprete it so.

Def. To assent to the translat. of the smaller Bibles, as that which agreeth with the original, and meaning of the Holy Gh; maketh it umpier, no more, then the acknowledging of a faithful witnes, to haue spoken truth; maketh him iudge. 2. As Silla is reported (c) to be one of whō it was doubted, whether himselfe or his anger were first extinguished: so the continual custome of M: H. abusing his al-leadged authors, maketh me doubt, whether he, or that custome wil dye first. For the most of them from the begining to the end of his bookes are abused, As for Marlorat; besides that his word liberius is here racked, being by him translated; *overfreely*, or, *too bouldly*, d) (for a man may speake, or doe a thing liberius, that is, more freely or boldly, then another; & yet not overfreely & too bold-ly, as Grammer children know.) He abuseth him, making him to speake contrary to that which he ment, for his wordes in the margin (e) (beyng the note upon the turning of the word *cecharitome* ne, *gratiosa*, gracious) are onely these more rightly doe they read, having found

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found favour, some more freely, freely beloved, speaking no one word in censure of them that reade as we doe, nor in iustification of the translation in question; but for the overthrowe of it; saying it is more rightly translated. Having found or obtained favour, then gratiosa, gracious, which yet is lesse then ful of grace. And which is yet more, at the writers alleadged by him, for exposition of that place, doe understand and take it, either for having obtained favour, or, for freely beloved; not one of them, for ful of grace (which considered) maketh the abuse of him, the more evident.

M: H: Had not some wronge conclusions been drawne frō abusing the word, ful of grace &c: It had never ben altered either in latin or english.

Def: He secretly implyeth that in al transla: at the first, cecharitomene was turned, ful of grace. This is in effect alone with Gregorie Martin and the Rhemists on this place, from whom he hath borrowed much of his answers: But (with D. Fulke to them) we deny it, and doe appeale (with him, amongst others) to Chrysostome, who rendreth the word as we doe. 2 If it had ben so translated at the first; and that well, according to the proprietie of the word, and meaning of the Spirit, yet the cause by him alleadged can be no good reason of the change; for if a good and fit transla: shalbe left, and a lesse fit used; because wicked persons draw from thence erroneous conclusions; we shal change often. But this is nothing but a popish trick of G: Martin and the Rhemists, who often challenge M. Beza, and others for like causes to have altered the transla. of diverse places. 3. We affirme that the word, cecharitomene, being not translated as it ought, occasioned the arising of erroneous conclusions and helpeth them being up as M. Whit: saith, the consideration whereof, (no question,) the rather moved the Transla: of later times, to looke more neerely into the proprietie of the word, and that, not uniuersally.

M: H: It being wisely understood (as in preaching now, (thanks be to God,) it is) indangereth no more, then that of other the Saintes, Steven and the rest, (f) ful of the Holy Ghost, and wisdom, ful of faith &c, no way confirming ever a whit the more, any erroneous opinion formerly mainteyned of the virgins merits &c, then of Steven & other the Saints, of who words are delivered at the ful, as fulnes of the H: G. &c.

Def-

against Reynol.
this corruption
saith he, helpeth
your doctrine of
merits pag 105

f Acts 6. 3. 5. &
7. 55: & 11. 24.

h cap: 13 p. 31. 33

h Discov; ca. 18.
pag 276:
1 answered by
D. Fulke in his
defence pa. 455

k Act 6: 3. pler-
eis pneumatous
agion, ca; sophi-
as verse 5. pler-
e pisteos: the same
of Banabas and
Ioh. Baptist acts
11. 24 Luk: 11: 15

Def: Having before answered (f) the former part of this speech, and that at large. We wil here onely remember him in breife. 1. That there is worke enough for Preachers to interpret such words, and sentences of scripture, as are in deed ambiguous, and obscure, and a great fault, to make more worke for them, by translating wordes improperly & ambiguously, which are of themselves plaine and direct. 2. That not one of many Ministers can interpret as they ought. 3. Not many of those that can, who doe it. 4. When it is done, not one of many beareth, and understandeth; the most looking rather to the transla: the hearkning to the Preacher & c. Secondly we tel him that the next part of his speech is borrowed frō G: Martin; h) who in effect, useth the same reason, for the iustifying of the vulgar latin translat: of this place, whereto, with D. Fulke (i) and others, we answer- 1 VVe so follow the truth of the greek word, as we deny not, but that the virgin Mary, of Gods special goodnes, without her meritts (as she her selfe confesseth) was filled with al gracious gifts of the Hol, G. as much as any mortal creature might be, Christ Iesus onely excepted, whose onely priviledge it is, to be without sin and to haue received the gifts of the holy G: without measure in his manhood. 2. That it wil not follow, that because it is sayd of Steven & c. and may be as truely, and with as litle danger sayd so of the virgin; that therefore it may be so translated heere. For the word, for Stevens fulnes, Iohn Baptists, and other the Saints, is playne in the original, (k) ful of the H. G, ful of faith, of wisdom & c. Whereas, the word used to the virgine Marie, signifieth nothing for her fulnes here, neither ment the Ho. G: any such thing in this place. For had he? He would not haue used a word that signifieth, not any grace, or vertue inherent in one, but such a grace or favour, as one freely vouchsafeth and sheweth to another. How true therefore soever it be, that the virgine was ful of grace, yet here it is not sayd so; and though the phrase used to her, is no more dangerous then used to others. Yet if we wil needes giue it her, here, where God hath not; there is danger of wronge conclusions; as it iustly falleth out, where the transla: is not right. Tea we add yet further, if we take it here, not (as the Papists) for fulnes of

of grace inherent in her, but for fulnes of that grace, which is in God; whereby he in a fulnes of his favour, vouchsafed her that singular honor, and benefite to be the mother of our Lord. Howsoever in this sence it is true, she was ful of grace, yet so to translate the word here, as it departeth too farr from the propriety of it; so it draweth it into both senses, and maketh that doubtful which of it selfe is cleare; and so without cause, casteth a stumbling blocke in the Readers way; which cannot be iustified.

M: H. The Syriack reteineth it, the auncient latin Fathers. in that sence which our Church receiveth: so turne it, the word it selfe wel understood, beareth it. Graced, in grace, gracious, or ful of grace: al one. And that place Ephes. 1:6. He hath accepted us, Piscator translates (k) he hath made us gracious, and therefore in this Luke 1: He rendreth it graced or gracious. Therefore no perverting &c.

R' echaritōsen e-
mas graciosos ef
fecit nos Ephes.
1.6.

Piscator.
I Tremellius his
turning of the
word Taibutha
gratia, wil not
help it seeing it
may & ought to
be englished, fa-
vour.

Def: 1. Besides that it is untrue, that the Syriack reteineth the selfe same word. ful of grace; for the word is Taibutha and signifieth happines, blessednes, goodnes, bountifulnes. 2. Besides that, this is also borrowed frō G. Martin, Reynolds & the Rhemists, with this difference onely, that where, they cite Chrysostom, he quoteth Piscator but with agreement herein, that as the one is against the, so the other is against him. 3. Besides that, he mought haue done wel, to haue tould us what Church he meaneth, whether the Church in deed, or the Church representatiue? And in what sence receiveth it? And 4. Besides that, in what sence soever it be received, (be it never so good,) if it be not wel translated, it wil not help it. We tell him: that take it in what sence he wil, or can, it is not wel translated; neither word nor place bearing it. For 1. ful of grace, is not al one with graced, in grace or gracious; these signifying not grace or vertue inherent in one, as that doth, but grace or favour shewed by another to one. 2. We say that the greek word wil not beare this english ful of grace, it signifieth onely, freely beloved or made acceptable, the roote from whence it is derived, being knowne to favour of nothing, but of free grace or favour, and never used for inherent vertue. For prooffe where of we appeale. 1. To al Dictionaries, 2. to the use of the word by all

Against Greg.
Martin & the
Rhemists
in Against Re-
nolds
in Against the
Rhemists.

in qua nos ac-
cep. os sibi fecit

writers. 3. To all sound expositors either of this place, or any other where the word is used; Vatablus, Pagnine, Chrysostome, Theophilact, Beza, Piscator &c. 4. To some of the chiefe Papists themselves, as Iansenius, &c. 5. To our owne writers against the Papists, (l) D. Fulk, (m) D. Whitakers (n) M. Cartwright &c. 6. To that transla. of our owne Church Bibles which readeth thus, Hail, (thou art) in high favour. 7. which is more then all these, to the exposition of the Angel & the Virgine Mary themselves. The Angel adding in the same verse, the Lord is with thee, (meaning by his special favour.) And in the 30 verse, saying, she had found favour with God. The virgin in her thankful song, magnifying the mercie of God towards her, that he had so graciously looked on her in so mean estate, as to make her the mother of her owne Saviour, after so merveilous a manner. This being the signification of the word, and the sense of the place; the translat. goeth from both, and not onely draweth it, into a sence doubtful and ambiguous; but whereas it is a note of a verbe transitive; it turneth it into a verbe neuter, whose action passeth not into another, but dieth in it selfe; & so the grace here ment which passeth from God to her, is not onely in danger to be caried, but is in deed, transported to grace inherēt in her. And whither this be not a perverting of the meaning of the H G. let the iudicious Reader iudge. There remaineth nothing but the testimonie of Piscator untouched. To which we say. 1. He doth not translate Ephes. 1. 6. he hath made us gracious, but both in his translation and scholie upon it, rendreth it. wherewith he hath made us freely accepted to himselfe. In the 1. of Luke he hath those wordes in deed; that echaritosen used Ephes. 1. 6: signifieth to make acceptable or gracious, and rendreth the word here used graced, but sheweth from the nature of it and the exposition of the Angel before spoken of; that it is to be understood of the free loue & favour of God vouchsafed to her; and M: H cannot shew one word of his, there, or else where, tending to iustifie the transla. in question: or to make full of grace, gracious, or graced at one, as he saith. I conclude therefore it had been better Piscator had been spared

spared, then thus abused to the disadvantage and discredit of him that cited him.

IT FOLLOVVETH OF MISTRANSLATING Luk I. 48.

Minist. **T**He Service B: readeth, *For he hath regarded the lowlines of his handmaid.* The original is, *The lowe degree, or meane estate.*

M. H. This word *humilitie* or *basenes*, as it signifieth an humble estate, whereinto one is cast, so yet doth it signifie a contentment in that estate part 2. pag 221. &c. So was it our Saviour case Actes 8. 33. who was bebased, and in his *humilitie* his iudgment was exalted: where *humilitie* signifieth, both his poore abiect degree, and also lowly and modest carriage &c.

Def: *He cunningly ioyneth humilitie & basenes together, as though they were one & the same in our english, as sometimes they are in latin. Whereas many times the most honorable and least base, are most humble, and they that are least honorable and most base, are least humble. Nay, humilitie properly is an humble carriage & behaviour of him, that is in a good estate, and therefore cannot of it selfe, signifie one in a base & lowe degree; though he that is humble being in never so good estate, iudgeth himselfe to be but base and vile, or as one that is base and vile. 2. Neither humilitie nor basenes doth signifie a contentment in a base estate, with a patient bearing of the same, neither is such a contentment properly humilitie or basenes, and as we shal see, it were a harsh ye a false transla: and contrarie to the purpose of the virgin, in this place, to reade thus, he regarded the contentment of his servant in a base estate and her patient bearing of the same. 3. The word actes 8. 33. Nether in Greek, Arabeck, nor Syriack, signifieth humility here, no more megnotlei, vni
mishpat lukka-
cho. in depressi-
one lxx, then there; it being understood of the lowest ebb, whereto he was brought, even unto the graue, and in it. And though it be (out of question) true, that both the Mother and her Sonne were humbled: yet to make a word signifie any thing, that may be true of the partie, to whom it is applyed, is not onely a strange enlarging of the signification of wordes, but bringeth forth a monstrous translat. As where Steven is sayd to be ful of the H: G: the transla. may reade, Steven was ful of sin, or ful of good workes for both these were true of Ste-*

ven. 2. If the word in either places, had such a signification as he speaketh of; it wil appeare notwithstanding, it cannot be carried from the one, to the other, or to both, in these places.

M. H. VVhich, if understood of the virgins modestie, as peradventure the english word *lowlines* implyeth, no advantage for avouching works of merits and desert, more then other like speeches: psal 34. 13: Gen: 4:4: &c. Nor other matter for suspicion of any pelagianisme, or popish teme pelagianisme, more then that which is, in sound of words and substance for sense psal. 138. 6. which al english Bibles translate *lowly*, and therefore may wel be here, *the lowlines of his handmaide*.

Def: It is cleare, the Adversaries of the grace of God take advantage both of the one and the other, of this especially; D. Whit: be-

b who challenging the translation of this place to be corrupt, saying This corruption helpeth your doctrine of merits, against Reynolds, pag 115. printed. 1585

c aristotilein adunatoetoi legem.

ing iudge. (b) We haue therefore the more neede to take heed, we further them not thereunto, by making his word to sound ambiguously, where it hath not two significations, but one only. 2. That is not by an by, a true translation. which giveth no occasion of error in matter of faith. &c: For a man may translate directly contrary to the truth, & meaning of the place, & yet occasion no such error. At that his discourse therefore, of 26 lines, together; is altogether idle & frivolous; & I may conclude him, to be one of the. (c)

VVho are excellent to discourse, but very unable to speake to purpose. 3. His conclusion from the english Bibles translating of Tapeina lowly, psal. 138. 6: to the translating of Tapeinosis, lowlines, in this place; hath no more substance and truth of consequence in it; then the former. For 1. the lesser Bibles translate not the Greek Tapeina, but the Heb: Shaphal, which signifieth humble. 2. The Antithesis between proud & lowly, in that place sheweth. How it is to be understood. Now what is this, to the translating of Tapeinosis, lowlines, which neither so signifieth at any time, nor if it elsewhere did, yet in this place, by no meanes can: where he thinketh therefore to stop up al, with the english Bibles turning of that place, saying, So that (under correction of better advertisment) they are foully deceived that call this translation a perverting &c: he foully deceiveth himselfe in his imagination; with so fond a conclusion: specially when he beginneth afresh and saith. But might none of al these proofes be alleadged as we see they are, upon better ground in our defence, the of

of the contrary part by them that take offence. *Agayne* be having granted, that the word lowlines implieth the virgins modestie & vertue, and that our Church so intendeth by it saying, grant that our Church did not intend lowlines & humilitie in this place for the vertue which the Grecians call modestie. Let the Reader iudge how he hath reasoned for the iustifying thereof, and what we haue answered. And doe further add therunto, namely, 1. That as the word lowlines must needs be understood of her vertue, not, meane estate, (the nature of the english word, necessarily carrying us thereunto:) so it is against the nature of the Greek word, the circumstances of the place, and the virgins purpose, so to translate it. The word signifieth a poore, base, lowe, or meane condition or estate, either not much risen out of the earth, or throwne downe to it agayne. For prooffe whereof I appeale. 1. to profane writers. Tapeinosis, saith Quintilian, (d) they call that, whereby the greatnes or excellencie of a thing is lessened, Isocrates saith of Hippocrus, he lived not Tapeinos basely, meanely, as an out cast or object. And it is sayd of Philip the third, that he grew great, from out of smale and base beginning. 2. To the continual use of the word throughout the scriptures. Where we shal find as Tapeinophrosune, used for humilitie the vertue; so Tapeinosis for a poore & base condition, as these places in the margin (g) amongst others sufficiently shew. 3. If the word would beare another sence, yet the circumstance of the place, and the virgins purpose wil admit no other here; for she maketh this a special cause of her thanksgiving; that God had looked on her, with such loue and singular fauour Which she amplifieth by this circumstance of her meane and base condition, the greatnes whereof, she enlargeth by opposing it, to the excellency & greatnes of God; who had from the highest heavens; so farr debased himselfe, as to be content to be borne of her. 4. I magnifie the Lord not without cause, for asmuch as he that is higher then the highest, hath not yet disdayned thus farr to debase himselfe, as (concerning his humanity) to take his first being, & beginning of me so poore and meane a servant of his. Behold & consider how much honor he hath given me, in raising me up from so lowe degree, to such an height of excellencie. And according to the nature of the word & purpose of the virgin, haue al Transla: almost, in al languages thus turned it. The Syriack and Arabeck as before. The latin. Beza, Pagnine &c. His meane, or base servant. French, littleness, in their

d Institut oratoriarum lib: 8. ca. 3. Tapeinosis vocat quare magnitudo minuitur e ad Demonicū oude tapeinos &c.
o men dhe megas ec microu cai tapeinou to cata archas o philippou enxe-
tai. 1. Philippū igitur. magnum epauo et humili ab initio excreuisse;
g gen. 16. 11. Tapeinosis, answer-
ring the hebrew word gnoni. 12 Sam. 1. 11. ean
epibleptes epi ten tapeinosis
res doules soue Sam. 9. 16 epiblepsa epi ten tapeinosis populi mei and 3 Sam 16. 12 si quando respiciat Dominus en tapeinosis mou.

f humilem ancil
lam suam:
g la petiteſſe
baſſe condition
h nederheit.
i ala baſſezza,
k ala baxeza,

margin baſe condition. *Dutch* (h) low eſtate. *Italian* (i) baſe. *Spaniſh* (k) baſenes. *The like our Engliſh* as Geneva, (l) poore degree, the old Bible printed 1541. (m) low degree, and as it is appoynted to be ſong in our Churches, (n) baſe eſtate. All which *Transla:* obſerving the nature of the word and purpoſe of the virgin doe, (as one man) turne it as we ſee. And therefore to turne it lowlines, by which (as he granteth) we underſtand the vertue of the virgins modeſtie; it overturneth both the ſignification of the word, and cauſe of her thankſgiving; and laying it upon her vertue, turneth the cauſe thereof, that was out of her, in God; from out of God, into her. If this be not a perverting &c: Nothing is or can be. Now (under correction of better advertiſment) let the reader iudge whether he that denyeth it, or we that thus affirme & prove it; be ſouly deceived?

M. H. Be it that our Church intēdeth not lowlines & humility &c. But abiectiones or baſenes of condition as it is ſong in the pſalmes, ſo baſe eſtate of his handmaide. why may not we ſuffer the word lowlines to ſtand, and diſtinguiſh it, as Chitreus doth *humilitie*; rather then on ſo ſmal cauſe, to wound the credit of the tranſla: and our reverend aged Translators? Def: There be ſome perſons, that having nothing (as they ſay) to help themſelves with, but their tongues, wil ſpeake ſtil, when they are beaten downe to the ground. Of whom M. H. (it ſeemeth) is one. For 1. What Church meaneth he? And who can tel whether our Church now, underſtandeth it, as the Church did 40. yeares ſince. New Churchmen haue new opinions. I would we could not ſay ſo. 2. What meaneth he to grant, our Church meaneth by lowlines, the vertue which the Grecians call modeſty, and not her abiectiones or baſenes, as it is ſong in the Pſalme: is he not a ſhamed to wound the credit of our Church in reading it one way, and ſinging it another. 3. Moſt abſurd it is, that he would haue us to let lowlines ſtand, though our Church intēdeth not by it, the vertue modeſty, becauſe we may helpe it with a diſtinction &c. By which reaſon, if his Church ſhould by humility underſtand pryde, and decree, to haue pryde ſo called, and underſtood, and ſo tranſlate & reade the word; a man may ſubſcr: it, that the ſence is not perverted; becauſe that
ſome

some (who call themselves the Church,) say, they meane the contrary to that, which the word translated, giveth to the understanding of all men. 2. We may easilie distinguish lowlines, from the signification of the word Tapeinosis and meaning of the H. G; other distinction can no ordinarie witt make, however his extraordinary witts can finde lownes in lowlines without any circumstance to lead to it. If the word here translated lowlines did so properly signifie, there is no reason but it should also be so understood, except some circumstance did carrie it further: but seeing it doth properly signifie lownes, it is perverse to let lowlines stand, which the word doth never signifie, and the to interpret it by lownes which it doth properly signifie. Let the reader iudge, whether thus to distinguish, be not (to make the best of it) to goe about by the bowe, when we may goe by the stringe. To conclude, where he maketh the cause why we should thus distinguish, to be the care of not wounding the credit &c. It is a reason wel fitting his owne and his Masters pryde, who taking it a disgrace to them to haue any thing amended, must haue al stand stil, and they honored before the people. But in measuring the Translators by him selfe, he much wrongeth them, for the amending of their errors will not wound their credits. (l) Lastly, if for this cause they might stand stil; yet no reason, that by subscription we should approue the error. Which is the question.

If they be such
reuerend good-
men as himselfe
elsewhere wil
haue them to be
and our selues
are perswaded
they were.

CHAP. 16. OF MISTRANSLATING. 1. COR. 9. 27. & Phil. 2. 7.

Minist. **T**He Serv: B: readeth. (a) 1. Cor. 9. 27. Should be a
castaway. The text is, Should be reprov'd.

a epist; sonday
before Easter

M. H: In deed the lesser Bibles so translate as these correcters of the
Com: B: giue direction. But what reason that they herein should be a
squire for this, then this for their translation.

Det: Reynolds the Papist, even so, ever and a none, girdeth at the
following of Calvin and Bezaes transla, and oth. rs, as he doth
here at us & the lesser Bibles (as he calleth the.) Now as M. Whit:
answered Reynolds; so in effect doe we him, saying. We make
no such account of the transla: of the smaller Bibles, as to allowe and re-

b pag 167

ceiue whatsoeuer they haue translated, without examining them by the text, and having examined them, wherein they haue dealt faithfully, we follow them, and where we find oversight, we leaue them, and cleaue to the original text, and not after your preposterous manner, to follow & iustifie a corrupt translation. They that cannot see this, are naturally or maliciously blind. And the reasons why in this place, we rather follow that transla, then this of the Serv: B. may be these. 1. Because as in interpretation; so in translation of the scriptures (yea or of any other author) the most large and general sence of any word, (so far as it wil stand with the scope of the Author, & circumstance of the place) is to be received, which is not here observed by the Serv: B. 2. Because this of the Serv: B. is scandalous and giveth occasion of confirming men in that corrupt opinion. That the elect: and such as are regenerate, may commit such sinnes, after their effectual calling, as may make them damned everlastingly.

M.H. 1. Or what is it contrary to the H:G. meaning, if we keep it, as it is. 2. Sure we are, the word here in question, so beareth it, 3 the lesser Bibles so (c) render it. 4 and so Piscator in this place giveth it. Least I be a reprobate. So as they should rather keep, the change this translatiō.

Def. In this, it is contrarie to the meaning of the H.G. 1. Because it streitneth the meaning of the H:G: further, then it hath warrant. 2. It carrieth us to understand the word in that sence, the H:G: never ment it. 3. It needlesly maketh the H:G: (in appearance) to contradict himselfe, and to confirme impious errors; both that before spoken of, and also that there is uncerteinty & mutabilitie in Gods eternal decree of election & reprobation. both which the adversaries of the truth, haue (upon the misunderstanding of this place) gathered and concluded. 2. Where he saith, The word beareth it, so doe the lesser Bibles in 4 other places turne it. Therefore it may be so turned here. It is a conclusion not be seeming such a publique champion. For who knoweth not (d) that to translate a word of diverse signification in every place a like; wil produce a monstrous transla: seeing one & the same word is sometimes so farr of from having one and the same meaning in every sentence, that it hath in one, a cleane contrary sence to that, in another. (e) The circumstance of the place therfore, must carie it, as here it doth, The smal

c Rom. 1. 28.
2 Cor. 13. 56 7.
1 Tim. 3. 8;
Titus 1. 16

d as we have of
ten heard,
e for so doth Ba
rach signifie to
blesse, to curse
chara: to cal on
the nāe of God,
and to profane
it. chadish to be
holy, to be vn-
cleane:

ler B
bere;
from
that
engli
scrip
prob
Of m
speak
this
his r
fieri
tin,
engl
causa
ned
ned,
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ler Bibles, which translating it reprobate elsewhere, doe not so here; of purpose (as it seemeth) least the Reader should be carried from the Apostles meaning. But further I wish him to understand that the word adochimos, here beareth not the significatiō of the english it is turned into. viz. a castaway. Which throughout the scripture & alwayes in our owne understanding, is taken for a reprobate, such a one as is not elected but ordayned to destruction; Of whom it is cleare (by the iudgment of all learned) the Apostle speaketh not. As for Piscator, the only man brought in so to turne this place. Let the Reader obserue that M:H: hath abused him, & his reader by misenglisshing both his reprobum esse, or reprobū fieri; For these wordes haue a more general significatiō in the latin, then to be a reprobate and castaway, hath in the use of our english tongue; and also his latin wordes in the margin. *atque ita causam damnandi sui præberet.* Which he turneth thus. And so be condemned. Whereas it is one thing to giue cause of damnation, another to be damned, al the elect giue cause to be damned, but none are. And it is cleare both by this note & others, that Piscator understandeth it not of the damned reprobate, for he opposeth (k) reprobis, reprobate, not approved, not allowed, rejected, to probatus, proved approved, allowed received, according to the first spring and continual use of the word by all dictionaries, and authors (profane as Plutarch. (g) & others) on this place, as Calvin, Beza; the French (h) &c: who understand it, not of men ordained to destruction, and in that sence reprobate; but of such, as for due desert, are to be reiected and disallowed, as unfit & unmeet for the place and office they are in. Thus farr Piscator and others are with us, and for us and the truth, against him: notwithstanding he hath no other, or better freind to help him.

f adochimos genomaj id est Nō probatus ac fīdus &c should not be declared to be a faithful & approved Minister. n preaching the gospel printed 1599; g dochimotaroj poietaj probatissimi. Plutarch h Non receivable. viz. To the spiritual cōbato proposed to him in the Church after the custō &c;

IT FOLLOVVETH OF MISTRANSLATING. Phil. 2.7.

Minist. **T**He Serv: B: readeth. (a) *Christ was found in his apparel as a man.* The text is, *was found in shape as a man.*

a Epist. Sunday before Easter:

M:H: All this while obserue we, that no other is brought to checke our Com. Book but the lesser Bibles, which must be content to be judged as

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wel

ceiue whatsoever they haue translated, without examining them by the text, and having examined them, wherein they haue dealt faithfully, we follow them, and where we find oversight, we leaue them, and cleaue to the original text, and not after your preposterous manner, to follow & iustifie a corrupt translation. They that cannot see this, are naturally or maliciously blind. And the reasons why in this place, we rather follow that transla, then this of the Serv: B. may be these. 1. Because as in interpretation, so in translation of the scriptures (yea or of any other author) the most large and general sence of any word, (so far as it wil stand with the scope of the Author, & circumstance of the place) is to be received, which is not here observed by the Serv: B: 2. Because this of the Serv: B. is scandalous and giveth occasion of confirming men in that corrupt opinion. That the elect: and such as are regenerate, may commit such sinnes, after their effectual calling, as may make them damned everlastingly.

M.H. 1. Or what is it contrary to the H:G. meaning, if we keep it, as it is. 2. Sure we are, the word here in question, so beareth it, 3 the lesser Bibles so (c) render it. 4 and so Piscator in this place giveth it. Least I be a reprobate. So as they should rather keep, the change this translatiō.

Def. In this, it is contrarie to the meaning of the H:G. 1. Because it streitneth the meaning of the H:G: further, then it hath warrant. 2. It carrieth us to understand the word in that sence, the H: G: never ment it. 3. It needlessly maketh the H:G: (in appearance) to contradict himselfe, and to confirme impious errors; both that before spoken of, and also that there is uncerteinty & mutabilitie in Gods eternal decree of election & reprobation. both which the adversaries of the truth, haue (upon the misunderstanding of this place) gathered and concluded. 2. Where he saith, The word beareth it, so doe the lesser Bibles in 4 other places turne it. Therefore it may be so turned here. It is a conclusion not be seeming such a publique champion. For who knoweth not (d) that to translate a word of diverse signification in every place a like, wil produce a monstrous transla: seeing one & the same word is sometimes so farr of from having one and the same meaning in every sentence, that it hath in one, a cleane contrary sence to that, in another. (e) The circumstance of the place therfore, must carie it, as here it doth, The smaller

c Rom. 1. 28,
3 Cor. 13. 56 7.
1 Tim. 3. 8;
TITUS 1. 16

d as we haue often heard,
e for so doth each signification to
blessed, to curse
chara: to call on
the nāe of God,
and to profane
it. chadish to be
holy, to be vnclean:

ler B
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nomaj id est Nō
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Minist. **T**He Serv: B: readeth. (a) Christ was found in his apparel as a man. The text is, *was found in shape as a man.*

a Epist. Sunday
before Easter:

M:H: All this while obserue we, that no other is brought to checke our Com. Book but the lesser Bibles, which must be content to be judged as

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wel as the translation here challenged.

Def: 1. Had we no other reason but the transla: of those Bibles, or had we used that for one, to checke the Com: B: then might he haue had some colour for this speech; but this often biting at the lesser bibles without al reason, argueth no smal hart burning against the, especially considering, he not onely is impatient at the naming of them; but his stomach riseth at his owne thought of them, from whence he openeth his mouth with disdeyne: There is certaynly a fault somewhere. 2. As for checking the Serv: B. the lesser Bibles shal not need, let the great (b) Bible, at this time gine the check, which translateth the place, not as the Serv: B. doth. he was found in his apparel as a man, but as the word and truth is, he was found in figure as a man.

M. H. The Apostle had a little before used, both these words, shape and likenes, and therefore the text varyng, the Transla: though good also to vary.

Def. This man hath strange thoughts, and strange conclusions. For 1. He ever taketh upon him to know the perticular intent of the Transla: in every place, as if he had been of their priue counsell, or their soules had ben translated into his body: how else should he so wel know they had any such ground or intent? And who revealed this oracle to him? 2. Wil it follow thinke you, that because the Apostle by diversitie of words varied, that is, by diversitie of phrases further enlarged and inforced the matter he dealt in. Therefore, the Transla: may vary by diuers phrases from the text and poynt in hand, neither enlarging nor inforcing the same, but making it ridiculous. The Transla: may and ought to vary with the text; but not from it, as here they doe. 3. And surely by this conceit of his, (in defending) he overturneth the credit of the Transla: both in that, they (indeavouring to vary in their english words answerable to the greek) could not find a fitter english word to expresse the H: G: meaning by the word Schema, that should in sound differ from the other two, whereby they translated morphe & omoioma, but onely apparel; a word besides the nature of the originall and meaning of the H: G. wheras every Grammer boy, could haue done

is authorized in our Church, wherein D. S. saith, so many of these faultes are amended.

g morphe, omo-
joma Schema.

it; there being no such povertie in our english tongue. And also in that, they would take that libertie (for variatio sake) as to use that word, which should cleane alter the sence of the H:G. But the truth is they had no such respect as M:H: speaketh of.

M: H: VVe would gladly learne what perverting the H:G: meaning it is to say, Christ was found in his apparel like a man. The Fathers compare his manhood to a garment &c. Athanasius calleth his body a cloke &c, the reason why they so speake, is, 1 Because apparel addeth not to the body &c, 2 As apparel hath honor for the body, so the manhood of Christ for the Godhead, 3 as a man is knowne by his apparel, so the Godhead of Christ by his humanitie, 4 as the garment changeth for the body, so the humanity and not the Godhead. Vnto which allusions of the Fathers, the Translator might respect, for they were learned & did much eye, what language was in use before their time, that if safely they might reteine it, they would as it seemeth, here they did.

Def: Putting of the shewing, how the translating it apparel perverteth the H:G: meaning to the last place. And granting him, his allegations of the Fathers, yea and passing by his 4 reasons (d) of there speeches. I say, that his inference out of them for iustificatio of this transla: is as strange and fond, as that in the former sectio.

For thus he reasoneth. The Father compares Christ manhood to a garment (in respect of his Godhead.) therefore the translator may translate Schema: apparel By the same reasons because Athanasius called the body of Christ a cloke of the godhead, they might also haue translated Schema a cloke, and so haue read thus, he was found in his clokelike a mā. The Fathers in deed, (d) to shew that the Godhead was not chāged by assuming

the manhood; compare the humanitie of Christ to a garment: but dare he say or can he proue, that they doe it by warrant of this place? If not? Then surely, those speeches of theirs, can be no warrant of this translation. Agayne though Christs humanitie, may wel be compared to a garment; Yet every one may see. 1. That the H:G: meaning is never the lesse perverted by this transla. And 2. That M:H: sheweth himselfe to be grossly ignorant, who can put no difference betweene these two phrases: Christ is apparelled with man as with a garmēt. And Christ is found or apparelled with the apparel of man. It is one thing to be apparelled with man, another thing to be in the apparel of man. To conclude; had the Tra-

d som of which notwithstanding are strange, absurd, & vnfound

e both those here, and Austin & others, after-wardes named.

flator any such eye, (as he speaketh of) to the allusions of the Fathers? they would haue used their phrases. And had they respected the language used afore their time? They would haue followed Chawcers english, for that was in use before their times. But the truth is, that of all that he speaketh both here and afterwarde concerning this reason, we may say with Salust; (f) there is talkenough but little wisdom.

M. H. The word Habitus (which in latin interpreteth the Greek word) signifieth an habit, or attyre, or kinde of rayment. 2. VVhen it is sayd: *The fashion (g) or figure of this world passeth away*, so the Prophet, psalme 102, 26, Heb. 1, 12: &c.

Def: Schema in greeke, and Habitus in latin, doe as much signifye a habit and attyre, as Homo doth signifye M. H. For an habit or attyre is but species habitus, as M. H. is species hominis. And that Schema never signifieth apparel, I appeale. 1. To all Dictionaries and writers, in which we shal find the word, euer to signify the figure, forme, shape, or fashion of a thing, yea of a garment but never, apparel or garment it selfe. 2. To his owne confession, (h) where he saith plainely, that the word which properly signifieth a garment or apparel, is not Schema, but enduma. 3. To his owne conscience, and doe as ke him, whether he dare translate (i) 1. Cor: 7. 31. The garment or apparel of the world, and not as he hath truly rendred it. The fashion or figure of the world. (He daureth doe much yet I thinke not this, though he doth as much in effect) 1. Because he should speake improperly, where the H: G: speaketh properly, and by Schema which properly signifieth fashion or figure, he should improperly attribute apparel to the world. Whereas under figuratiue speeches, playne speeches are to be understood, but under playne speeches, men never understand figuratiue. 2. Because (apparel neither adding nor detracting (k) to the body) it wil follow thereupon, that something belonging to the world shal be changed, but the world it selfe, shal stand stil, and whatsoever addeth to or detracteth fro it. As for the two other places produced to countenance this conceipt; wil it any way follow, that because the heavens which in respect of their corruptibilitie are resembled to garments; therefore Schema cosmon, must needs signifye a garment? Nay by this reason Hea-

f latis loquen-
tia, sapientia
parum

g 1 Cor 7. 31.
i schema tou cos-
mou.

h in his 4 reason
following:
i schema tou
cosmou.

k as he hath be
fore sayd.

uen it selfe must needs signifie a garment, and a man may translate it so: (k) For the heavens themselves are resembled to apparel: and not the fashion of them. But admit it were here sayd, that the forme & fashion of them did passe away as a garment, and as a vesture shalt thou change the forme & fashion of them. This doth no more argue that schema signifieth a garment, then that Christ should signifie a theefe, (m) because it is sayd of him, that he shal come as a theefe in the night. But let us proceed.

1 The kingdome
of heaven: The
kingdome of
garment

M: H. 3. Shape & likenes &c. were words used immediatly before, therefore this word comming next to remembrance, upon these considerations was accepted of, without preiudice to the meaning of the the H: G: for his humanity was a garment, and his apparel a garment and in them both he truly man &c: and he wore his apparel like a man as his unseamed coate sheweth.

m absit blasphem
ia verbo.

Def: 1. M: H: divineth, when he saith they did it upon the afore sayd considerations. 2. It seemeth they onely looked on the old latin, and they could not for that time, construe habitus any other way, but by apparel. 3. As for his reasons, to proue that this was done without preiudice to the meaning of the H: G: I wil onely for answer put them into due forme of reason, and then let the Reader iudge how they hold together. 1. This word apparel cam next to remembrance after these two wordes, shape and likeness: with these considerations that Christ humanitie was a garment &c. Therefore no perverting of the meaning of the H: G: to translate Schema a garment. Besides that his humanity was not a garment, but like a garment. Let the sequel be observed: 2: He was in them both. viz: humanity and apparel, truly man. and 3 He wore his apparel like a man as his unseamed coate sheweth, therefore these wordes may be translated, he was found in his apparel like a man. This is answer sufficient.

M, H, Though the word be not *enduma* which properly is apparel or a garment, yet *Austin*, the author on *Iohn* under *Cyrils* name (n) *Haymo* *Aquinas* & some of our owne writers by *habit*, understand apparel &c. *Austin* rendreth it apparel, as our Communion Booke doth &c.

n Author sub
Ciril in lo.c. 11.

Def: 1. Is it likely he ever read the authors, he citeth, that doth not know their names? 2. *Iudocheus Cliteus* (the author he meaneth) wrote on the 5: 6: 7: & 8. chapters of *Iohn*, which goe under *Cirils* name, but he wrote not on the 9: 10: or 11. chapters; he

bath therefore mistooke in reading, or else it was mistooke for him, by them that read for him. 3 The authors cited by him, are abused, neither Austin nor the rest, render it apparrel, (as our Com: B. doth) but habit. They onely shew that his manhood was to his Godhead as his apparrel was to his body, as Aquinas (reckoning up Austins 4. significations of *Habitus*) sheweth, and referreth Schema to his outward conversation, *n*) as eating drinking wearines &c: (o) Caietan: by *habitus* understandeth *figura*, and referring the former word Similitude to the soule, and *figura* to the body, expoundeth both thus, he was made in his soule, like to the soules of other men & he was found in his body as a man. But what should I heape up writers, let him name one, that translateth Schema, apparrell.

so doe Dionisius Carthusianus and Peter Lombard.
o Caietan on this place. *figura* significandi proprie est, rei quantæ quantitatis molis

M: H. Lastly, suppose none of al these answers might be made, let men presse what they wil to the utmost, this testimony of theirs fitteth not for that purpose, wherefore it is produced, viz. a perverting of the H. G: meaning.

Def: But being made, the transla. is not iustified; but rather reproved by them; for 1. It being confessed, the word Schema doth not properly signifie apparrel. It must needes be a fault to translate it apparrel improperly, there being nothing in the text, nor in all his answers, to drawe it from the proper signification (which is figure, forme or shape), to an improper: 2 If it had been translated, he was found in the fashion of his apparrel as a man, (p) (as in other words M: H. saith, he wore his apparrel as a man) wherefore serveth it? but to tel us, he was not found in his apparrel like a woman, which is ridiculous, yea if a man should deale with the word *anthropos*, as the Transla: doe with Schema, he might translate it, he was found in his apparrel like a woman. And though there be no truth in it, yet the word *anthropos* which signifieth both man and woman, wil better beare it, then Schema wil apparrel. Though as the truth is, the meaning of the H. G. wil indure neither. 3. If Schema doth not here signifie that, which we (in english,) meane by apparrel, but something else; then must the H: G: meaning be perverted: for they perverte his meaning that make him say, that which he neither saith, nor meaneth. 4. The drift and meaning of the H: G: in this place beyng to presse

which though it be not the signification of the word, yet it cometh nerer then apparrel, though never a whit nerer the H. G. meaning;

preſſe men to humilitie, by the example of Chriſt, (who being God equal with his Father, becam man; and in that his baſe condition, humbled himſelfe to the death for us.) Is perverted by this tranſla. for theſe reaſons. 1. Becauſe the H:G: oppoſeth here, and meaneth ſo to oppoſe, the Godhead of Chriſt (not to the apparrel of a man, but) to the humanitie it ſelfe. 2. The apparrel of man being a part of his honor ſince the fall, and an argument in ſome of pride and ſtatelines; this could be no argument in Chriſt (being a man) of humilitie, to be found in the apparrel of a man, except he had been ſayd, to haue been found in the apparrel of a begger or baſe perſon. 3. The matter in thoſe words is aſſigned, as one of the groundes & reaſons of Chriſts exaltation, verſe 9. 10. Now this hath no ſhew of reaſon to ſay, Chriſt was found in his apparrel as a man. Therefore God exalted him. To conclude, if by the ſo turning of the word, nothing is ſignified, which the H.G: intended, viz to proue the truth of Chriſts humanity, but a fond & ridiculous ſentence; Then muſt the meaning needes be perverted let M:H: make what ſence he ca of it. And we are no more to blame for finding fault, with the turning of Schema, apparrel, then D. Whit: (q) was, for challenging the vulgar latin, with the like corrupting of Exodus 21: 3: where the original being, that if the ſervant bring with him nothing but his owne body. (r) viz: come a lone as the 70: interpret it, and we reade in engliſh, he ſhal goe out himſelfe a lone: The vulgar latin miſconſtruing the law and marring the ſence, turneth it thus, with what manner of garment he entred, with ſuch let him goe out. Turning the mans body into a garment there, as the tranſla: in queſtion, doth Chriſts humanity in to apparrel here. without any great preſſing then, this tranſla: perverteth the H.G:hoſts meaning; It is we that are preſſed, when we are preſſed to ſubſcribe it, and read it to the people.

q againſt Rey
holds p. 145.
r begappa

s cum quaſi
veſte intrave
rar, cum taſſ
exeat.

CHAP. 17. OF MISTRANSLATING. Heb. 9. 25. & 1. Pet. 3. 20.

Miniſt. **T**He Serv: B. readeth. (a) The high preiſt entred the holy place with ſtrange bloud &c: The text is. With other bloud, viz: which is not his owne. Heb. 9. 25.

a on weddēſ
day before
Eaſter.

M. H. At the firſt veiw it ſeemed a faulte in the print, ſtrong put for ſtrange

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strange, but no where can we finde it so. Now that the greek word signifieth strang, we appeale to the Greek Dictionaries: and to Actes 7. 6 (b) & c: Being therefore no error in the print nor in the signification of the word, this exception here taken, may returne backe with shame enough to the other, who hath intorced it to appeare.

Def: *Whether there be an error in the Print or no, (as ther was if strong was put for strange) the best know who put it downe; It may be your owne selfe made the error. Sure I am the exception is taken to the word strange, not strong, as yow pretend; and this is cleare by the wordes (as you haue put them downe:) with other bloud (viz. Which is not his owne:) which is to be opposed to strange bloud. And (notwithstāding your greek (c) Dictionaries and Actes 7. 6.) the word translated strange bloud, putteth us frō the H: G: meaning. Which is not of strang bloud, but other bloud then the highpreists owne. As both the greek and latin wordes (d) require, & in most english translatiōs is found. For if it be turned strange; what englishmā understandeth it in the right sence? The word strange; being usually, throughout the scriptures, in things in this kind; taken in the evil part. As by strange fier, we meane unlawful fier; Levit: 10. 1: By strange woman, we understand a harlot, another mans wife, whō it is not lawfull to haue, & in that respect called strange.. Prov: 2: 16. In like manner, of strange Gods Gen: 33: 2. and strange children. Hos. 5. 7. And in other thinges, taken for strangers of another Cuntry or kingdome as in the place of the Actes; or for one of the same Cuntry, but unknowne to one. In none of which senses can it be understood in this place. For the bloud, with which the highpreist entred the holy place, was neither unlawful, nor of another cuntry, nor strange or unknowne to him, it was onely other bloud then his owne, and so it should haue ben translated. and the word allotrio can no more be turned strāg here, then in these places, Luke 16: 12. Rom: 14: 4. 2. Cor: 10. 15. 16. 1. Tim: 5: 22. & c. Which to doe, would make a strange transla: To conclude therefore, let the shame he speaketh of, returne backe to him that would inforce it on them to whom it belongeth not. And let not the Ministers be inforced to subscribe to strange bloud, for that were a strange subscription.*

b en ge allouria

c for doe the dictionaries say, it so signifie h onely and al- wayes? & doth it follow that if it so signifie. act 7 It must so here? d allotrio alie- no.

IT FOLLOVVETH OF MISTRANSLATING. I. Pet. 3. 20.

Minist. **T**He Service B: readeth, *when the long suffering of God was looked for: The text is, when the long suffering of God waited. or abode.* Epist on Easter Eve.

M. H. Reasons why we should so continue the reading and not vary, 1 the verbe is put in transitively without an accusative case: 2. It is active(b) and passive, did expect or was expected: 3 Other latin copies as *part 2 pag 225. exedecheo:* Constance and Erasmus translate it passively as our Com. B: doth, and I trust they knew the force of so much greeke as this verbe. 4 they that translate actively, did expect, must make a supply of something else, and tel us what did waite or expect or looke. 5: Grant it actively translated did waite or made an abode, what advantage is herein, more thē in the other, and how is the meaning of the H:G: furthered in this, and perverted in the other of the Com: B. For to this purpose it is alleadged, but to this purpose can proue nothing.

Def: *This short answer divided into 5. reasons; conteyneth nothing but so many divisions of himselfe, from himselfe, and of himselfe and them, from the truth. The 1. is directly against him, for it being put (as he sayth) intransitively without an accusative case in the original, did waite or looke. By what rule, wil he iustifie the translation that hath put it passively? The 2. crosseth the first. For if it be intransitively without an accusative case, then it cannot be turned transitively, except he wil say that words of the meane voyce, may be translated both wayes in one place, which is absurd and false; for the circumstances of the place, must lead us to the one, or other, not to both. Agayne, though the word be of the meane voyce, yet is it alwayes read in the active signification, throughout the new Testament, never in the passive, neither can M: H. (I thinke) produce one greek author profane or other, that useth this word, or any compound of it passively. The 3. argueth much weaknes, and insufficiencie both in his cause and the defence of it. For how ever, Constance and Erasmus might know the force of so much greeke, as this verbe; (for else in deed, they knew but little) yet it is certayne, that in so turning it, they marked not the force and meaning of the place; as we shal see by and by. Agayne what strength in this argument, from the authority of these two. (c) To whom the au-* e one of which, namely Erasmus is sufficiently an-

swered to our
hand by learned
Beza, whereof
M.H. could not
but take know-
ledge, and wher-
to I know he is
not able to re-
ply.
d in hunc locum
recte legit au-
gustinus epist.
99 et sane cogor
hoc in loco ma-
iorē in Erasmo
attentionem de-
siderare &c.
e propter con-
versionem eorū
f Aug. epist 99.
expectabat pati-
entia Dei, usque
ad prefixum ter-
minum expecta-
bat eos.
g expectabat
conversionem
illorum.
h patienter ex-
pectabat tantif-
per, dum prater-
iret tēpus illud
120 annorum
constitutum et
arca esset extruc-
ta.

thority of 22. may be opposed? Take onely the Syriacke, Austin, Beza, our owne english, even that of the great Bible authorized, which readeth actiuelly with us. thus, when once the longe suffering of God abode in the dayes of Noah &c Wherefore as M. Beza (d) wished, Erasmus had taken better heed, who though he read Austin translation of it actiuelly, would yet turne it passively: so wish I M.H. had ben better advised, then to oppose Constāce & Erasmus, to the translation of our Church Bible, al others, and the truth it selfe. The 4. Is easily answered and M:H. knoweth how to make the supply, or else, I may say to him, as our Saviour did to Nicodemus, art thou a teacher in Israel and knowest not these thinges? But seeing he seemeth to be ignorant, and biddeth us tel him what it did waite &c: Let him aske the Syriacke, it telleth him (e) it waited for their conversion, if he asketh Austin, he telleth him, (f) it waited for the people, and as Catharin expoundeth Austin (g) it waited for there conversion. If this wil not satisfy him, M. Beza telleth him further, (h) God waited till the 120 yeares were overpast & the Arke made. That (if by his patience they were not led to repentance) he might fulfil his word upon the &c. But what meaneth he to move this question? Wil not the circumstance of the place easely informe us heerein, though it be not expressed? And is not this sentence as compleat, and as perfect without any such supplement, being actiuelly translated, as when it is passively. Or hath not the passive translation; a defect equal to the same? For as here it may be asked, what it did looke for; so ther it may be asked, of whom it was looked for. This questio therefore argueth little heed takinge, and might wel haue been spared. Thus we are come to his 5. reason the conclusion of the rest. To which we say, that the translating of it actiuelly, rendreth the person expecting and the thing expected a right; and according to the H:G: meaning and the reader furthered to the understanding thereof; whereas the translating it passively (was looked for) utterly perverteth the meaning of the Spirit. Which being of Gods expecting of the old worlds conversion, and the expiration of the time limited them for it; is now turned to the peoples expectation, which was nothing else but presumption; (i) and so to understand it, is to commend them for a vertue, whom God in this

i For so far off
were they from
expecting the

long suffering of
God, that they
detided it: Beza
in eundem

very place condemneth for disobedience, which is no smal perverting. But if M:H. (who can cure al diseases) thinke to salve all this; by telling us; that the longe suffering of God was expected by Noah; we answer him with M. Beza. (c) That Noah building the Arke, expected not the gentlenes of God, but his imminent judgment according to the word delivered by him. Now let the reader iudge whether the transla: of the Serv: B: doth not in this place pervert the H:G: meaning? And whether it can proue nothing to the purpose, for which it is alleadged? And what reason we haue to subscribe to it. Thus much for al places of this kinde. It followeth of mistranslating those 5. places of which no reasonable sense can be made.

k Noe arcam
a edificans non
Dei len tatem
sed Dei iudiciū
imminens expectabat;

THE 18. CHAP. OF THAT VVHICH IS SPOKEN IN GENERAL to the exception & particularly of mistranslating Ephe: 5. 13. & 3. 15.

Minist. **T**O the Booke of Com: prayer we cannot subscribe, because there is some thinge in it, of which we cannot make any reasonable sense.

M:H, Neither sense nor reason are fitt auditors of a busines of this argument: For if they were, what sense is there to put on loue, or what reason is there to put on the bowels of compassio? Is that which we know more inward, then the insyde of the gowne, for it is the life of the body, so we esteeme of the bowels, and is the life of the bowels, body, and all (for so is loue wrought by a holy faith, and compassion proceeding from both) as a garment that a man puts off and on, or is the Lord Iesus any such manner of attire, which is the cause of al to be likened to apparel, if so: what reason, & if no reason, what sense is there so to argue? a natural man (and we thinke such a one hath sense & reason) perceiveth not the things of God, neither in deed can he, no mervail then, if he stumble at such places as these following.

Def: This general answer is excellently fitted to the matter in question, for in defence of subscriptio to that, wherof we can make no reasonable sense, he writeth altogether without sense; neither expressing what he would say, nor saying any thing to the purpose.

1. For the former, a man may guesse what he ment to haue sayd, namely, that there is no reason for these two phrases, to put on loue, and to put on the bowels of cōpassion; but the readers

concept, must be better then the authors speech, or else he could not so much as guesse at it. As for the rest of his speech to the end of the interogative. argue? I thinke Oedippus himselfe, the great reader of riddles, cannot tel what to make of it. 2. That his discourse is nothing to the purpose; it may thus appeare. The question is, whether the Ministers may lawfully subscribe to the Book of Com. prayer, wheras there are some things in it of which they cannot make any reasonable sense. He proveth it lawful; because we must subscribe to the word of God, though there be some thing in it, which a natural man cannot perceive by sense & reason. as if either the B: of Com. prayer were the word of God, or we bound to give as absolute obedience thereunto, as to the scripture. Wheras we are sure, both that the H: G: writeth every where with reason, though we perceiue it not; and that men may somwhere write without reason, and themselves not perceive it. This shal suffice for answer to his senselesse speeches: til (after his second thoughts) he laie the downe, so as we may make some sense of them. Let us goe on to the places challenged: and 1. of the first place viz. Ephes. 5. 13.

Epist. 3. Sunday
in Lent.
part 2, pag 157.

THe Serv: B: readeth Ephes. 5. 13. without sense thus. *Whatsoever is manifest, the same is light.*

M. H. Not without sense: neither in it owne words, unlesse the greeke and original may be thought so.

Def: *It had been his parte, both here and elsewhere, to haue layd downe the sense of the places truly, and that so as it might wel be gathered out of the wordes of the transla: in question. He doth neither, but both here and upon psal: 58: 9. (a) seeketh to free it from the imputation of senselesnes, making the Reader beleue, the original is as senseles as the transla, and the one as free from the imputation as the other. Wherin he bewrayeth himselfe. 1. To be desperately sett for the transla: defence, who, to cleare it, careth not so to cal into question, the original. 2. To haue fought himselfe senseles therin: For otherwise he would never charge the original, with whatsoever sense, the words (being ambiguous) may be drawne unto, in a true Grammatical construction; although without comon sense*

a where he hath words to the same effect, viz. our english translation is to be thought no more senseles, vnles men in end to disgrace the original, either both are free, or both necessary to this senseles imputation;

sence; and against or besides the words and meaning of the spirit. Seeing every one knoweth that the Gramatical construction, is so far off, from being a sufficient argument to make the sense reasonable; that so servilely to obserue the number and order of wordes, as not for any cause to departe frō the one or other; wil often drawe the words, not only out of true, but out of al sense. As the Rhemists, for obseruation of that course, are by our writers, often challenged to haue done. Two or three instances whereof, we wil onely obserue.

1. That of Ephes. 6. 12: where these wordes, against spirituall wickednesses in heauēly places, (a text playne enough) turned by them, according to grammatical construction, thus, against spirituals of wickednes in the celestials, is thereby made both obscure and senseles: whether through ignorance of the Heb: phrase in the former parte of the sentence, and of the sense of the latter parte; or whether for not observing and following of the same? It mattereth not; D. Fulke

saith. (b) their so turning of it, argueth they labour to put out the light of the truth. Agayne they translate Heb: 7, 25: thus, he is able to saue also for ever going by himselfe to God alwayes living &c. Whereas we reade according to truth and reason, he is able perfectly, to saue them that cōe unto God by him, seeing he ever liveth &c. The grammatical construction wil beare theirs, yet who seeth not, that D: Buckleys (c) cen-

b answer to the
Rhem; preface
sect. 56.

sure of it, (to be corrupt & senseles) is true. Yea by this reason of his, the most comfortable place of scripture may not onely be drawne out of sense, but into poyson and bitter wormewood; as appeareth by a third instance in the Rhemists transla: viz. Rom. 8. 33 34, where to the 1 question: VWho shal lay any thing to the charge of Gods chosen? they make the answer, thus, God that iustificieth. And to the 2 question, who shal condemne? they answer, Christ that dyed for them. Cleane contrary to that which we reade, and directly against the meaning of the H: G. and their owne meaning also. viz. It is God that iustificieth, it is Christ that is dead &c. It is cleare their wordes can beare no other sense, and as cleare, that the grammaticall construction wil beare their wordes, yet is not their so reading them, iustificable. For though the Apostle (keeping the Heb: phrase) leaveth out the verbe substantiue, (it being alwayes in that phrase understood of it selfe.) Yet is it not in our language; but

c answer to the
Rhem preface
pag 62

d whereof see
before c. 7. p. 72

must be expressed. Because every tongue hath such a proper composition, that he which wil make the composition of one tongue, to argue with the composition of another, oftimes corrupteth the tongue which he would conforme; it being al one, as in a body which is disfigured and deformed by displacing of the severall members thereof. (d) for as in english to say vin blanc, wine white would offend us, so to say in French blanc vin, white wine, would offend the: now if so smal a change and the removing of a word, (as it were) from the next house, be so foul, how much more is it not to be abidden, that a word whose place is in the beginning, shalbe sett in the end; removed as it were from one end of the street to the other? Which yet in a true grammatical construction may be. This reason therefore of his to take away the senselesnes of the transla. is indeed senseles and without reason: and doth as wel iustifie all the foul obscure and senseles transla: of the Rhemists, as this; and as wel condemneth our worthy writers against them for this kinde of corruption, as our Ministers for this exception.

M: H. Nor in the proposition it selfe. For Divinity and Philosophy acknowledge it for a truth.

Def: What truth soever be in the proposition either in Philosophy or Divinity, it freeth not this transla: from senselesnes. For if by light, we understand (as he expoundeth it) lucidum. cleare, manifest. It is cleare, that it is senseles. The proposition being then, thus. VVhatsoever is manifest, the same is light. That is, manifest. is not this senseles? Yea whereof soever it be a reason it is a senseles speech. But I would intreat him to tel us in what sense the proposition is true. The nose of a mans face is manifest. Yet it is not light. The word of God manifesteth sin, idolatrie &c: and they are manifest to be what? Light? Nay darknes. The Proposition then is not so true as he maketh it.

M: H. Nor in experience: For whatsoever is manifest, the same is so, by reason of the light either in it or upon it.

Def: Yea, in experience it is most senseles. And if this reason be good, that whatsoever is manifest, the same is light, because it is manifest by reason of the light either in it or upon it. Then it is not absurd and senseles

sensels, to say. Whatsoever is rosted, is fire, because whatsoever is rosted, is rosted by reason of fier.

M: H. Nor in the coherence of the place, for the Apostle sheweth how al poynts of darkenes whether in judgment or practice, manifestly are discovered by the light.

Def: *Yea most senseles in the coherence, by his owne reason. For if the scope of the Apostle, be to shew that thinges are manifestly discovered by the light, then it is light that maketh manifest, and not (as the transla: sayth) that is made manifest. It is cleare in deed, by the scope of the place, by the former Proposition in this verse, and by the word, (gar for.) that coupleth this sentence with it, that it is rendred by way of reason, or prooffe of the former proposition; taken frō the nature & proper office of the light, to teach the sonnes of light, not onely to haue nothing in common with darknes; but on the other side to discover the secretest corners and inmoste dennes thereof. Now the transla. in question, rendreth no reason at al hercof, but to reade it thus. It is light that maketh al thinges manifest. Or, that which maketh manifest, is light: giveth the sence clearely, and a sound reason thereof.*

M. H. Nor is it without sense, in the understanding of godly Interpreters. The greek Scholiast rendreth it so, and M: Beza commendeth him for it: Some of our brethren saith Musculus &c:

Def: *The greek Scholiast rendreth it so in deed, understanding by light, cleare or perspicuous; which helpeth not the sence. But it is false, that Beza commendeth him for it: and the truth is, he is so farr from commending him for it, that first he giveth two reasons to confute it, one from the word (e) gar; which sheweth that the wordes are a reason of the former sentence; another from the truth of the proposition, which saith he, however it may be true in corporal darknes, frō whence the metaphor is taken, yet not alwayes true in the darknes of the minde, that so often as men are reprov'd of the light, they should be changed into it: 2 He commendeth the contrary, turning phāeroumenon by phaneropoiei after the greeks use, and the Syriacks interpretation. M: H. therefore, if he would needs abuse his authors and readers, might haue chos'n out a more obscure author, one that could not so easily be brought to that light;*

per aitiologian.

*e sed non video
quis laris conve-
niat pericula,
gar, isti senten-
tiae deinde ut
hoc verum sit in
istis corporeis
tenebris &c.*

which manifesteth both this his abuse, & many more such words of darknes in him. As for Musculus, we grant he speaketh in effect as he is alleadged; but we affirme, he can make no sense of his speech, but by a farr fetched metonymie, translating light for, made of the light, or changing light, the substantiue; into light the adiectiue, for which to doe, there is no warrant; which being done, overthroweth the scope of the place; and which is altogether needles to be done; seeing the word phaneronmenon, (being of the meane voyce,) may without any streine or inforcement be turned actiue, as amongst others, the Syriack, vulgar latin, Beza, Zanchens, Aretius, Caietan (f) &c: translate it.

M: H. VVe must knowe a translators office is, when he commeth to a place somewhat indifferent in the original, (as this word phaneronmenon of the meane voyce partly actiue partly passiue is) to commend either interpretation to the godly wisdom of the learned Teacher, who at more leasure upon better opportunity may expound it, in handling his sett lecture.

Def. It is absurd that the Transla: should teach the reader, that words of the meane voice wil beare both actiue & passiue; (which every grammer scholler knoweth, and he that is not a scholler, can not learne) and it is so far of, from the part of a Transla. so to doe, that it is not lawful for him to render as the words may grammatically beare, where it is against, or besids the sense of the place. His office is to shew his iudgment, in searching out the meaning of the author, by his knowledge in the tongues, by the true use of logicke, and rethorick, & al good meanes. &c: 2. By this reason he should sett downe both interpretations, (wherby M: H: giveth sentence against the transla: (in question) which setteth downe but one,) or else he should so place the words as they may be indifferent for the reader, to take either way as the Rhemists doe in translating 1. Pet. 2. 2. As infants new borne reasonable milk without guile, desire ye &c: placing the word (reasonable) of purpose (as they professe) in the midle, that it may stand indifferent, to infants, going before, or to milke, following after. But by so doing, they make such a sentence as no reasonable man, can make sense off. 3. Not to shew how absurd

lux pro luce fit
phos into photo
mon.

ad probandum
passivum. (quod
quicquid argui-
tur, manifestatur
aluce) affert o-
miver sale actiuu
quod one quod
manifestat, lum
est.

find be is in saying, that the Preacher hath more leasure and better opportunity &c: then the translator, who with all, and best advised means is to set downe a pattern to remeine for every one to viewe. 4. Nor to speake of the worke which he maketh for Preachers by giving this libertie to Transla. 5. Nor to make mencion of that licence, he hereby granteth, of delivering two senses of one place, all which doe follow upon his speach. 6. I say, that If the Transla: hath then done his office, when he hath so turned the text, as the godly wise dome of the learned Teacher may at pleasure, and upon better opportunity make sense of it: It wil thereon follow, that in trāslating, there need be no respect had of the peoples understanding, and if so, then to what end should they reade the scriptures at al; seeing the the transla: may be so obscure, that they who haue no Teachers to expound it, nor of themselues are able to iudge of meane voices, shal reape no profit by it. This is Rhemist like indeed. But the Transla. should render the wordes (so farr as they wil beare) in such order and evidence, that the simplest reader, may see the sense, and that (for the perspicuity thereof,) it may be commended to the godly wisdom of the Christian readers, aswel as preachers.

M. H. It is light actiuelly giving it, or it is light, passiuelly receiving it. Both ^{in active,} wayes since it is, it may be both wayes, either way true, neither way dan ^{passive:} gerous, heretical, nor senseles.

Def: To haue us to understand the word light actiuelly & passiuelly, as the word manifest, may be, is but a Iesuitical and equivocal shifte to salue the matter by. For the greek word phos, translated light. Cannot be understood light actiuelly giving it, and light passiuelly taking it. Seeing (as Gramarians know) to phos, and to photeinon, are not al one, in greek, as light is both a substantive and an Adiective in english, and therefore to dance out of light a Substantive in greek; into light an Adiective in english (to make the best of it) is no better then a cunning trick, overturning the Apostle purpose, deluding the reader, and leading him from the truth, out of the light into so darke a sence, as he that walketh in it, seeth not whether he goeth nor what to make of it.

IT FOLLOVVETH OF MISTRANSLATING. Ephes. 3. 15.

S

The

at the 16 Son
day after Tri
nity.

Minist. **T**He Service B: readeth (a) Ephes. 3. 15, thus. *For this cause I bowe my knees to the Father of our L. Iesus Christ. Which is Father, of all that is called Father in heaven, and in earth.*

part 2 p. 159

M: H: Our transla: speaking of originally one greater then another, and of God aboue al, chooseth to speake of the primitiue, viz. Father, rather then of the derivatiue and those that discend of him. For if God be their Father, then also must he needes be the Father of their families.

c 1 pet 3: 17.
adelphoteta.

Def: *If the transla: speaketh of the primitiue when the original hath the derivatiue, and contrary wise; though it swarue not from the sense, it is a Paraphrast, rather then a transla: as to translate (c) adelphoteta agapate, loue the brethren for the brotherhood, or brotherly fellowship, were no good transla: though it swarveth not frō the sense. But here the case is otherwise, for in turning patria, (which signifieth a familie, or tribe; and by his use here, the whole Church of God, of Iewe and Gentile, militant, and triumphant, in heaven and earth, and hath relation to God only, (who is the Father thereof in Christ;) not to any man, or number of men tearmed Fathers in scripture) in turning it (I say) al that is called Father, swarveth directly from the sense of the place and carrieth us from out of it, into no sense at all. For let him tel us, what hath the name, and who is called Father in heaven, but God himselfe, and therefore to say, of whom, viz. God, is named al that is called Father in heaven, viz. God himselfe, is as much as if it were sayd, of God is named al that is called God in heaven &c. Which to say, as it perverteth it from men. viz: the Church, to God the head of it; so it maketh it sensles altogether.*

As for his reason, that if God be their Father, he must needes also be the Father of their families &c. Therby assaying to helpe the matter out of the myre; because though it be not expressed yet it is implied. Besides that it cometh from Bellarmin (and Genebrard,) and is often urged by him & answered by us, let it be remembred, that it is not the Trāsla. office, nor lawful for him, in translating to leaue things to be implied, when they are expressed in the text, and then to help

it by (d) a consequēt; For so should there be no certēinty, how far to extend or restraine wordes. But it seemeth M: H. careth not, what evil consequence, there be in his reason; so be that he may say any thing, to help the translat: by a consequent.

d as D; Whit-
twered Bellarm:
for his like shifte
vpon psal 2. 122
of which before

M: H. 2. VVhere others cal this parentela, paternita, cognatio, tribus, familia, and the greek Scholiast. progenitors, and so differ: But the transla in the Com. B. giving the name, Father, reconcileth al these diversities.

Def. 1. It is sensles to assay, by a faultie and defectiue transla; to reconcile such transla: as are (diuerse of them) uniuersifiable, and without example. 2. It is untruely sayd. For this transla: is so far, from reconcyling these diuersities, as that it selfe differeth from every one of them, parentela, paternitas, cognatio, tribus, familia, progenitors, which every one meanelly learned, may easily discerne. 3. The greeke Scholiast is abused, who expoundeth not patria, progenitors, (as the learned Reader may discerne by his words, which are these (e) in the margin, and no other.) But not observing that pa- fa, is put for (ole) (as M: Beza wel noteth) and thereby ment the whole Church of God, but one familie, partly in heaven, and partly in earth, militant and triumphant, whereof God onely is the Father) understandeth and expoundeth it, not of the whole, but of every familie. And if I be not deceived, M: H: met with the words in Zanchie, where he mought haue left them, for any good they haue done him, or he with them. For it is cleare that Zanchie is for us, and concludeth against him.

e In terra quidē
paternas cognā-
tiones genera il-
la vocat, ex qui-
bus dicuntur pa-
tres, in celo au-
tem vbi non est,
ut hic ex hoc, i-
temque ex hoc,
ille, cognationes
paternas ceterus
dicit. nam ipse
est. qui et super-
nas et infernas
tribus creauit.

M: H. 3. As the Apostle vlieth an allusion, or holy descant in the greek, so the translator seemeth to keep it in our english, by a grace of speech, translating the name Father, thereby vnderstanding Fatherhood, and implying there is no Father in heaven or earth, whether Adam, Abraham, &c. But God is the father of them, and because of them, therefore also of their kindred, generations, and families that come after.

Def: This man hath strange skill in musicke, that can find, both descant & holy descant, in the Apostles speech. We pray him therfore to tel us what descant there is in patera & patria? And what holines in that descant, which is common to al writers, holy & profane? 2 Whatsoeuer the descant be; if the Transla: bad ment to keep it, they would haue turned it fatherhood, thus, of whō the

whole fatherhood is named. *Father beeng the repetition of the same word, but so translate it were more sensles then.* Father; for let any English man make sense of this; He is called father, of all that is called fatherhood &c: 3. But how could they keep this grace and descant, when patria, the word here used by the Apostle, signifieth, neither Father, nor, fatherhood, but family, tribe, or company of them, who haue one common father, which is God. So expounded by all men, papists (f) & others: yea by our owne Church Bible which hath amended this fault; reading with us, against the translation; of whom al the family in heaven and earth is named. Yea and in those two (g) places besides, (where onely the word is found in all the New Testament) it is turned both in latin, and in english, even by the Rhemists themselves, family or tribe, not father, nor fatherhood. 4. It is altogether sensles and without warrant, for retyning of an allusion, to translate a word or sentence besides the signification and sense of it. Lastly, his inference. That if God be the Father of them &c: Then also of their kindreds, &c. Hath as little reason in it as the rest. For God is not the Father of al that cam of and after them, in that sence the Apostle speaketh of here, but only of the faithfull, as Abraham is sayd to be the Father of the faithfull. God was not the Father of Ismael, that he might call upon him. But if it were true, it helpeth not the transla: but by a consequent; which wil not serue the turne, as we haue already, and often heard.

CHAP. 19. OF MISTRANSLAT. Luk 1. 36. psal. 58. 9. & 68. 30.

Minist. **T**He Serv: B: (a) readeth Luke 1. 36. thus. *This is the sixt moneth, which was called barren.* Which is without sense; it should be *her sixt moneth.*

a Gospel on the Anunciat on.

part 2 pag 159. M. H. The lesser Bibles render it thus. *Hir sixt moneth &c.* Hir put in, which is no more in the greek, then in the english.

Def: *Why should he not say, the great Bible authorized, rendereth it. Her 6. moneth &c: and layeth open the difference to be between the words, the and her, as himselfe doth; and as it is indeed. The one maketh the sentence sensles, the other playne, the telling*

us wherof he might haue spared, seeing it iustifieth not, but condemneth or correcteth the transla: in question. 2. But what meaneth he so shamelesly to tel us, her put in, is no more in the greek, then in the english. If he meaneth it of the lesser Bibles, it is an equivocal iest, to delude the simple and unlettered reader. The truth is, Her is no more, nor is no lesse, in the one, then in the other; for it is in both. But if he meaneth, it is no more in the greek, then in the transla: in question; (which certeynly he doth.) It is a flatt untruth, and he knoweth it. Seeing, ^cest in aute, which is in greek; signifieth her, in english, as wel as, ^dest tibi, in latin, signifieth thine in english. Herein therefore he hath spoken against the light of his owne heart, and the truth it selfe, which shineth (as the sunne at noone day) in this place, both in the greek (^c) original, the Syriack, (^d) the vulgar (^e) latin, and all languages, it hath been translated into; and that to the slander of them al, (our English Bibles, even that authorized to be read in our Church, not excepted) for putting in that, which is not in the original.

^c est in aute.

^d Lehi.

^e est ipse, est iusti.

^t Her 6. moneths

M: H. As for the word following, both translate it a like, which for she, not meaning the moneth, but the woman Elizabeth, which was called barren. This ambiguity is shunned, no more in the one, then in the other, the sense is playne however, and if without sense, surely to those, who understand not, and that willingly.

Def: It were much better for him to sit stil, then thus to rise up, and fall, at every stepp he taketh, in this crooked path. For 1. Here is no translating of which, for she, but onely a resolving of that by the relative and the verbe, which the greeks (being affecters of participles) use to deliver by the particle, which the propriety of speech exacteth. 2. It is senseles to say, there is a like ambiguity in these words. Was called barren, in both translations; for in the transla: in question, these wordes are manifestly absurd and without sense, because the wordes going before, (making mention onely of a moneth,) must be referred to it or to nothing. Whereas the other transla: is cleare; because of the mention of her, viz. a woman, in the former parte of the sentence; of whom properly barrennesse is spoken. To this conclusion therefore we say; It is true, it is plaine

Philometoco?

in deed, that as the wordes are in the Com: B. they are senses howsoever, and cannot in any good construction beare the sense, they must and should beare, even as senses as to say. This is the sixt house, which is called flying, this is the sixt day, which went to London, Which if M.H. wil not acknowledge; I may say of him, as D. Fulk did once of Martial, whereas Martial wil acknowledge no abuse in the signe of the Crosse, what else should we say, but who so blinde as he that wil not see.

IT FOLLOVVETH OF MISTRANSLATING. Psal. 58. 9.

Minist. I T is without sense to reade Psal: 58. 9. as the Serv: B: doth. *Or ever your potts be made hott with thornes; so let indignation vex him, even as a thing that is rawe.*

M.H. The difficultie in this place commeth hence. Because one and the same word, signifieth a pott & a thorne, before the thornes shoot up, or as a thing that is rawe, suddely tooke out of the pott, ere the thornes crackle under it, both which interpretations (given by learned men) giue ayme to one and the same marke, shewing the speedines of Gods judgment by two similitudes in one verse.

Def: *Though Siroth, signifieth, both potts and thornes, and the place be therefore the harder to be understood; as all places are, where wordes are of diuers signification: yet this wil nothing excuse the senselesnes of this transla: except it be true that there can be no sense made, where wordes are of diuerse signification. And as little reason hath he, to labour the transla: excuse, by telling us there are two similitudes in one verse &c. Vnlesse where two similitudes be in one verse the Transla: may without blame, so lay the downe, that the reader can gather no sense out of either. But let us knowe, that how ever the learned that expound this place, doe differ (by reason of the obscuritie of it) in laying downe the similitudes; yet they al make sense of it, in the understanding of the reader. For as M. Calrin (a) saith, Though there be some obscuritie, by reason of the wordes, and manner of couching them together, yet the Prophets meaning is nothing double and doubtful. For saith he, the Prophet denounceth the speedines of Gods judgment in these wordes, praying to this effect. That God would as with a whirlewynde, carrie them away, either before they growe up into their full strength, as thornes into their hard*

a cited by Martorat & quoted by M.H. in his margin. Prophe-
ta tamen concilium minime ambiguum est. nam festinationem vindictae Dei &c.

hardnes, and sharpnes: to pricke and hurt, or before they waxe ripe, like flesh unfodden in the pott or Caldron. *I might here alleadge, the diuerse translations, and expositions of the learned, (b) but I wil onely take that, which is most authentique with us, viz. our owne Church Bibles which readeth thus.* As a greene thorne (kindled with fire) goeth out before your potts be made hott, even so let a furious rage bring him to naught. *And paraphrasteth thus in the margin.* As greene wood kindled goeth out before the pott seethes: so let wicked counsel, before it worketh any effect: be brought to naught. *And it much mattereth not whether we translate Siroth potts, or thornes. For if we turne it potts, then the meaning is,* that the iudgement shal come: and carrie them violently away: as a peece of raw flesh snatched out of the pott: before it be hot, &c. *And if we turne it thornes, the meaning is,* that they shal be violently pulled up: as it were by the rootes: evē as greene and tender thornes: are stubbed vp, by the husbandmā: before they grow to hardnes & sharp prickles: and so be able to hurt. *But read we it according to the transla: in question, and we can gather neither of these out of it, but a sensles speech. Which wil appeare, if we laye downe the sense of it, by the contrary speech thus.* After your potts are made hott with thornes: so let good wil pleasure him, even as a thing that is sodden. *This which word for word, is the contrary to the transla: in question; hath as much sense as it; and that as little as this.*

b Chaldee paraps:
Pagn. Tremel.
Marlor Mulcul.
and others

M.H: VVherein our vulgar english transla. is to be thought no more sensles, then that which Marlorat and Arius Montanus follow, unlesse men, whose exceptions these are, intend to disgrace the original, who is in this an example to our Communion booke, and either both are free, or both accessary, to this sensles imputation.

Def: *These words requyring many answers. I first charge him to wronge Marlorat and Montanus; whose transla: of this verse, he would make as sensles as that in question.* Marlorat (d) rendreth it thus Before your potts feelee the fyer of thornes even as raw flesh, so let anger, as a whirlewind destroy him. Montanus (e) thus. Before your thornes know, (or come to) sharp and hard prickes, so living, (or greene & tender) so anger shal snatch him away. in a whirlewinde. *Without any further speech, let the Reader iudge, whether they be not wronged?*

c antequam sentiant olle vestre ignem thamni sic caro ciuda sic ira, vt turbo perdat eum d Antequam intelligant spine, vestre thamni, sic viventem sic ira turbine rapiet eum:

2. *I challendg him herein, for speaking (if not altogether yet almost) over to blasphemy, for charging that upon the original, which the Ministers charge upon the transla. It had been his parte*

to haue layd downe the sense of the place, according to the wordes of the original, and scope of the H: G: and then shewed, that the transla: in question, hath and carieth in it, the same. Seeing he saith: The original is an example to our Com:B:& both, or neither, are guiltie of the imputatiō. This he doth not, but barely affirmeth onely. The ground whereof, (being onely from the double signification of the word Siroth) is altogether without ground; seeing the diverse signification of a word, cannot warrant such a sensles translation as this is, which hath neither head nor foote in it. It is the Transla: office, when he meeteth with wordes that are of diverse signification, to take that which wil best and most fitly expresse the proper meaning of the H: G: as we may discerne by these 3 instances following. 1. O man of God, death is in the pott. 2. King 4. 10. The word (g) signifieth both, pott and thorne. Were it not sensles to translate it. Death is in the thorne? If one should doe so, shal we say, it is no more sensles then the original? 2. I will hedge thy wayes with potts, Hosea 2. 6. The word (h) wil beare it. If it were so turned, were it not blasphemy to charge the original with it? 3. But specially that of Ecclesi: 7:7. The laughter of fooles is like the crackling of thornes under a pott. Where the word Sir signifying a pott and a thorne is twice sett downe together. Now the Transla. may turne it diverse wayes. As 1. like the crackling of potts under a thorne, 2. like the crackling of thornes under a thorne. 3. Like the crackling of potts under a pott. 4. Like the crackling of thornes under a (k) pott. Now if (not looking to the sense of the place) he should leaue this last, and take any of the thrce former; should he not make the transla: sensles & ridiculous. the original wordes wil beare it: yet to free him from blame by charging it upon the originall, saying, either both are free or both accessary, were (if not as bad) little better then blasphemy. But if the Transla: (looking into the circumstances of the place and drift of the H: G:) could notwithstanding the obscuritie thereof (by reason of the word of double signification, twice set downe together) leaue a good sense behinde him; wel may M: H: hold up his hand at the barr and plead not guiltie: but he wil ne-

ver

g Bassimors in
olla mors spina.

h Bassim
i bassim ta-
chadh bassir. si-
cut tonitus spi-
narum sub olla

k as we finde it
in our Bibles.

ver hold up his head with credit; for seeking to quitt this sensles transla: by charging it upon the original.

IT FOLLOVVETH OF MISTRANSLATING. Psal. 68. 30.

Minist. I T is without sence, to reade as the Serv. B: doth.

Psal: 68: 30. *When the company of sparemen, and multitude of the mightie, are scattered abroad amonge the beasts of the people, (so that they humbly bring peeces of silver) and when he hath scattered the people, that delight in warr.*

M.H. V Vords no more voyd of sence. then are other transla, this delivered by way of prophesy, the other haue it by way of prayer. This onely in a 3 person, that other in a 2 and 3: part 2 pag 163.

Def: *Tel us (we pray you) what transla. you meane. If those and such like, as haue formerly been spoken of, and proved sensles? you say true, this is no more voyd of sence in deed, nor much lesse. If other transla. which you know to be also sensles? To what end (we beseech you) doe you tel us hereof? Seeing the senslesnes of those other, is no iustification of this; unlesse when two persons haue their handes in the same trespass, to accuse the one, doth excuse the other. If you meane all transla. and it were true? what reason is it, that we should subscribe any of them? Except we may lawfully hold, that the sacred word of God, is in some places sensles. Which God forbid. If you meane some (but not al) other transla: of this place are as sensles as this? though it would haue stood you in no stead, yet to make good your challenge, it had been fitt you had named some one or two: but let them al be veiwed. (a) It wil be found, you haue wronged them. For howeuer they vary in the sence; yet they are not sensles; the reader may gather a reasonable and good sence out of them Vatablus thus. (b) Rebuke the company of the sparemen, the company of the mightie, with the Calves of the people, that shew them selves rebellious, that they may come with peeces of silver, scatter the Nations, to whom warr is pleasing. The Spanish thus, (c) Destroy the Squadron of the launces. the Squadron of the valiant, with the Lords of the people, treading them under foote with their peeces of silver, destroy the people that seeke warr: Our great Bible authorized, readeth thus: Put to rebuke the company of sparemen and multitude of Bulles a-*

T

monge

a Septuag. Chal
de, Arabick, la-
tin, as Vatablus
pagnin, Tremel.
&c Spanish,
French, Italian,
English, evē our
Church Bible. a
b Increpa carū
hastatorum ex-
tū validiorum
&c.
c destruye escu-
adon de lauca
&c.

monge the people like unto Calues, (until) that they brought under foote, (come) with peeces of silver for tribute, scatter them that loue warre. Thus could I lay downe the rest, but these shal suffice.

Now to proceed, where you say, this is delivered by way of prophesie &c. You wholly mistake the matter. And therefore 1. help not the transla. thereby; for the senselesnes, lyeth not in those poynts of difference mencioned by you. But 2. giue sentence against the transla: you labor to defend; for is it not a great fault, when the original is in the second person, to translate it in the third? And whē it is a prayer, to make it a Prophesie? If the Transla. might throughout the psalmes and Bible take this libertie, and then defend it by this reason, saying: VVhere the original hath the words in prayers, we turne them into prophesies, and where it is in the 2. person, we translate it in the 3. Surely there is no corruption so great, but may be thus excused. To conclude. Let him tel us what his reason is, stil to lay the comparison between the transla: in question & other trāsla. and not (as he ought) between the original & it. He that hath but a peece of an eye, may easily discern, he would faine keep a hole to creep out at.

M:H: As for the sense it is playne to any mans reading, that the verse speaketh of subduing the enemy, not the multitudes only & baser sort, doing homage in bringing peeces of silver, but their capteynes too, and all those, whose delight is in warr:

Def: The sense is playne to every one, that (with iudgment) readeth the verse, as our Church Bible turneth it. But no man in the world (he excepted, that can make a reed(d) of a Rammes horne,) can understand any such matter, out of the wordes in the transla: in question. Let the iudicious Reader, in the feare of God peruse them; and see if he can possibly understand any such matter as here is pretended; he workes a miracle in learning, that by any Grāmer or Rhethoricke, can fitt this sense to that interpretation. But M.H. can doe greater things then these. It seemeth he hath dwelt in the Cuntry Tullie (e) speaketh of, where drough causeth dirt, and raine rayseth up dust.

Thus haue we waded through his answers, to the exceptions taken by the Minist: against the trāslating, of 27. places. Wherin the reader

d quilibet ex
quolibet:

e In agro narni-
ensi siccitate lu-
tum fieri, umbra
pulverem.

der may see the fertilitie of a striving and confident witt, (wel,
and before now, knowne to be in him) ready to defend (out of his ex abundā.
fulnes) all errors that be, though never so foul. His favorers may
commend his paines, but they wil never make good his prudence.
As for us, we are so farr, from being convinced of evil, in not sub-
scribing to the Serv: B: that bath these corruptions; that we are
much confirmed, in our suffering for Our refusall.

CHAP. 20. OF ADDITIONS IN GENERAL, & IN PERTICVL,
of adding 3: whole verses to the 14 psalme.

Minist. **T**He holy scriptures are disgraced, by putting to
of wordes

M. H. So they be in deed, if such wordes as the analogie of faith and
of the place wil not beare. Otherwise many transla: Chalde Syriack, A- part 3 p 208.
rabick, haue their commendations, and it is but their due, as might be
seene by many allegations, but that we feare to be troublesome. It fal-
leth out very often that supplie must be had, when the originall can
beare the want, but the transla: wil not.

Def: Obserue here, 1. That if in any additions to the text, it be
proved, there is any word put to, which the analogie of faith &
the place (whereto the addition is made) wil not beare; Then
is the enditement confessed, and he who all this while hath pleaded,
not guiltie; must let downe his hand, and stand a side, condemned
out of his owne mouth: But the truth is, that some such wordes al-
ready and hereafter spoken of, haue been added. Therefore let him
for ever hence forth hold his peace. 2. If it be not unlawful, but
a commendations for Transla: to add at their pleasure to the text
so be that, the wordes added be such as the proportion of faith, and the
place wil beare. Then may they add some good wordes and sentences out of
the Fathers, Philosophers and Poets, as namely to the Proverbs of Salo-
mon, some thing out of Aristotles Ethicks, and the Ministers may suble: to
it, and reade it, to the people for the holy scripture given of God a-
mongst the rest, for his Church. This diuinity would be obserued.
3. Not to remember him how these 3. some of them especially,
cannot be called translations, and therefore his reason from them
to a transla: holdeth not; seeing Transla: haue not so much liberty
as Paraphrastes: I would aske him first whether he ever read these

three he speaketh of? 2. whether he thought that any man to whom this answer of his, was like to come, had read them? Surely had he done the one, or thought the other, he would haue forborne the naming of them seeing such additions as some of these following, are not to be found in them. In deed, in the Arabick, both these 3 verses are added to the 14. Psalme; and another verse added to psal. 118. verse 28. But the (a) Interpreter of the Arabick is so farr of from commending such additions, that he condemneth even the lesser & later addition, (though it were scripture, even the 21 verse of the same Psalme, and found in the Greek: and vulgar Latin.) This verse saith he, (b) though it be in the common latin transla: greek, and both the Arabicks, is never the less to be thrust through with a broach or spitt, for asmuch as neither the Hebrew nor Chalde (which are accounted the cheefe patternes) haue it. 4. We grant him, that which neither we, nor any other ever denied, viz. that it often times falleth out: that supply may, yea must be made, when the original can beare the want, but the translation wil not. But for satisfaction herein: I woul aske him two questions. 1. How? When? In what case is it; that the original can beare the want, which the transla: wil not? Surely then onely when there is a manifest ellipsis, (c) or some such like thing necessarily occasioning, yea calling for the addition, because else no handsome convenient sense, can be with out it, or at least so full and compleat. The word added I say, must of necessitie be understood, for the understanding or better understanding of the place. What is this the, to such additions as ours in question, where the sense is full, and perfect without them; yea to such additiōs, as if they pervert not, they obscure at least the place it selfe; as hath been, and shalbe shewed. In a word, to such additions as these, of halfe, and whole verses, yea of 3 verses together in one place, which make nothing for the meaning of the places translated. I know M.H. (notwithstanding al the florishes he maketh of his learning) cannot shew us one place in all the Bible, so ellipsed or ecclipsed, as to need a halfe, a whole, yea 3 whole verses to supply his want. 2. How and after what sort, those additions necessarily requyred, (the want whereof though the original can, yet the translation wil not beare) are to be sett downe? whether as parts of the original text, in the same kind

Augustinus Iu-
stinianus:
b hic versus ha-
betur in cōmu-
ni latina inter-
pretatione, in
greca et vtraque
Arabica, nihil
minus est obelo
confodiendus
&c;

e leaving out

of

of letters, that the rest of the transla: is? or whether in an other kinde, that the reader may discerne the addition from th: text, & the putting of it therto, to be for exposition &c? This latter course, I am sure of, is observed in al good and sound transla. if so? Then what is this, to our additions, which are put, to in the same letter, as parte of the text, and word inspired? Thus much for his general answer; we come now to examine the perticulars. And first the putting of 3 whole verses to Psalme 14.

Minist: **T**He Serv: B: (a) hath put 3. whole verses to the 14. Psalm more then are in the text. This is adding, and so against the word. a part 1 pag 19

M. H. (b) VVhy are not those 3: verses canonical scripture? Doe we not reade them Rom. 3. 10. 11. 12 (c) and are they not in other places, as psalme 5. 6, *their throat is an open sepulchre &c*: psalme 140. 3 *the poison of Aspes is under their lippes*. Psalme 10. 7, *their mouth is full of cursing and bitternes*, Esa 59. 7. *their secte are swifte to shed blood*, Prov, 1, 16, *destruction and unhappines is in their way &c*. Psalm 36. 4, *there is no feare of God before their eyes*. b part 1 cap. 9: pag 96. c he would say 13: 14: 15: 16: 17. 18. verses.

Def: Obserue, 1. That this is one of Bellarmins reasons, for the keeping of these verses in the 14. psalm still, the Church (a) saith be) suffereth those 8 (b) verses to be in the vulgar latin, because they are partes of the scripture, so saith M: H. why? are not these 3 verses canonical scripture? But yet he is herein worse then Bellarmin, who therein iustifieth not, but onely excuseth their Church, by that and another reason viz. Because they cannot be taken out of the psalme without offence, they haue been so long therein. Where as our M: H. by this and other reasons, seeketh not to excuse onely, but also to iustifie our Church therein. 2. This reason of his, that because they are partes of the scripture, therefore they may stand here as partes of the 14. psalme wil not hold, as wil appeare, it being put into forme thus. Whatsoever is canonical scripture, may be put into the 14 psalme, as parte of it, and so subscribed unto, and read unto the people: But these 3 verses are canonical scripture. therefore they may be put into the 14 psalme as parte of it, and so subscribed unto, and read unto the people. If the maior proposition be true, then may we put any parte of the Canonical scripture into the 14 psalme, as the storie of the creation of the world, incarnation life and death of Christ, &c. But if we a de verbo scripto lib 2; cap. 2. ecclesia patitur eos 8 vers. in vulgata esse, quia sunt partes scripturae, nec sine scádolo &c. b those 8 Rom 3 are but 3, psalm 14:

e with those ex-
ceptions they
deale not in this
place.

take it at the best, yet may we put in so much at the least, as is of the same nature & subiect with it. For he wil never be able to shew cause, why any other canonical scripture, not written by the Prophet in that psalme, (being of the same nature & subiect with it) may not aswel be put into it; as these 3. verses. 2. besides the insufficiencie, behold the deceit of the answer: The Ministers exception, is not against the things added, as if for their matter, they were against the analogie of faith, and contrary to the word; (e) or not canonical scripture: but against the adding of them to that psalm; whereby David is untruely made the instrument of the Spirit, in those words; & the original text of the Hebrew forsaken; to which we carrie al the appeales of transla: in the old Testament. Whereby is given one scandal to the Adversary, another to our brethren. Whilest 3 whole verses are read out of the Serv: B. as parte of the 14 psalm; which they finde not in their Bibles, no not in the trāsla. of our great Church Bible. Now he answereth them, as if they had dealt as abovesaid. which as it is deceiptful, so is it of no weight, unles he wil avouch, that the Transla. office, is to translate the scriptures, out of one place into another, not out of one tongue into another; and whersoever he findeth one place of the scripture, that hath any coreispondency with another; he may put them altogether; which is in deed rather to shuffle, then to render the word. A thing in any story blameworthy, in the L. Bookes more; where most sincerity is requyred. but see yet further into the foundnes of this answer, and consider what it were to mixe the old and new Testament, the law & the Prophets, the Actes and the Evangelists; and then thus defend such confusion, as he doth, Why? Are they not Canonical scriptures? Doe we not elsewhere reade them. in such and such places? Let him tel us, whether it be lawful to make the people belecue, that the Prophet David was the author of that in this place, which he wrote not in this psalme, nay parte of which, he wrote not at al; for (by his owne confession) parte of those verses are taken out of the Proverbs 1. 16. Esay 59: 7. Let him tel us, whether it be lawful to make men belecue, the H: G: spake that by the mouth, of one of his Prophets

phets, which he spake by the mouth of two other? at one time, in one place, upon one occasion, and as it were, with one breath? which was spoken at other times, in other places, upon other occasions and with diuers pauses. Dare he affirme this, not to be contrary to the word, and that we may subscribe that David wrote these 3 verses in the 14. Psalme? The former obseruation of Austin Iustiniā, adiudging that addition to psal. 118. worthy to be condemned, for being put in that place, (though it were scripture and spoken by the Prophet in the 21 verse of the same psal.) is more then enough, to stopp his mouth in this case.

M. H. At which verses taken out of the 14 psal in greek, which S. Paul followed, and he guided by the Holy Spirit, knowing what to doe, directed our translators, to followe also, holding it safer to add, where is the authoritie of the Apostle for it, then sparingly to diminish. It is an addition that cannot hurt. Specially authorized by S. Paules practice, which bringeth to my remembrance what Austin(e) wel noteth on like occasion. It is better to giue to him that hath, then to take him of, that hath not, lib. 2. de bapt, cont. Donat, cap. 1.

Def: 1- If it were true, (as it is not,) that these 3 verses were in the greek; yet seeing they are not in the Hebrew, it is not sufficient to iustifie their being in the psalme: and that in the iudgment, not onely of Austin Iustinian, who adiudged (as is aforesayd) that verse added to the 118. psalme worthy to be stabbed through with a dart or spitt because it was not in the hebrew, nor of D. Whit: (i) onely, who (upon Genebrards Confession that these 3 verses are not in the hebrew, concludeth against Reynoldes, that the putting of them into that psalme, is a corruption: saying. Is it not a playne case, that these 3 verses ought not to have any roome in that psalme, and therefore that your psalter, hath in this place more then it should haue, which I thinke we may truely and properly cal a corruption: But of the translators of our great Church (g) Bible also; who leaving them out of the psalme giueth this reason of it in a note at the end of the psalme viz: that they are not in the hebrew. And this the Papists themselves acknowledge, who for the iustifying of the vulgar latin herein, haue not with M. H. pleaded there being in the Septuag: but cunningly foysted them into a counter-

h against Hil.
pag 26
i in apparatu
biblico, in psal-
terij anglicani
animadvers.
qui quidem ver-
sus &c. adeo cor-
rupte descriptus
ut vix ullum ver-
bum, integritate
suam retinere
videatur

k nec in hebreo
nec in Hexaplo
habebantur Di-
odoro, Theodo-
ro, Cyrillo; Didi-
moque testibus;
sed transumpta-
sunt ex Paulo
Rom. 3.
l abunt a plerif-
que libris &c.
in græcis comē-
tarijs, addita
sunt margini
cū hoc scholio,
ordamen cein-
taeoon psalmō,
pothen dhe, o a-
postolos eile-
phen autous ze-
teon,

feite Hebrew copie of the Psalter, scarce an 100. yeares old, found in S: Thomas Mores house. Which is not onely called a famous corruption by M. Dillingham, (b) but notablie proved so to be against Lindan by Arius Montanus (i) who saith, and proveth by divers reasons, that as the whole written copie of that Psalter, was so corrupt, that scarce one word in al the booke seemed to reteyne his soundnes, so those 3 verses (brought in he knew not by what advice) were a mere corruption. 2 I aske, who tould him, that these 3 verses are in the 14. psalme in the greek, and that Paul tooke them from thence? Surely no greek copie of the Septuag; nor any expositor of the psal. according to the greeke, nor any good author; and hereof I assure my selfe. Because; 1 his margin being so ful of authors quoted to little purpose, but to shew his reading, and to proue thinges not in question, he would certainly haue produced one at the least, (if it had been to be found in al his librarie) in a matter of this consequence. 2. Having searched divers editions of the Septuag; and greeke transla. of the psalmes, I find not those verses in them, nor read them to be found in any other that I can heare of. Not in that printed at Basil: nor in that printed at Franckford 1595. Nor in that auncient edition of Origenes, in which were ioyned together in one volume; the Septuag; the greeke transla. of Aquila, Symmachus, Theodotio, two copies of the original hebrew, one in hebrew, the other in greeke characters for which cause the booke was called Hexapla; whereto afterwards he added two other greeke editions (anonumous) without the authors names, And so it was called octapla. these verses I say were not in this neither, as the scholie in that edition at Franckford (k) sheweth, saying, that they are neither in the hebrew, nor in that Hexapla, Diodorus, Theodorus, Cyril and Didimus being witnesses, yea and affirming more over, not that Paul tooke them out of the 14. psalme, but that they were taken out of Paul. Rom. 3. Yea in that greeke Bible set forth of purpos for the iustifying of the vulgar latin. 1587. at the commandement of Pope Sixtus Quintus, according to his owne vatican written copie, by Cardinal Carapha. They are put in, bounded betwixt two letters (as it were in a parenthesis) with this obseruation (l) up on them; that

that they are not in most bookes &c: that they are in the greeke Commentaries added to the margin onely, and that with this scholie. they are no where to be found in the psalmes, but where the Apostle had them, it is to be inquired. *Whereby we see the Cardinal himselfe reiecteth them as no part of that psalme. To conclude, they are not in the Greek of that Octopla set forth by Austin Iustinian, nor in the greek of that psalter, called trilingue, set forth by Petrus Artopæus. Nor in any other greeke, by the iudgement of these men following both Papists and others.*

Hierom (m) affirming them to be gathered by the Apostle Paul out of diverse places of scripture and not taken by the lump out of the 14 psalme, saith. That al the greek writers who haue left us testimonie of their learning in their Commentaries upon the Psalmes, marke them with a broach or spitt, and passe by them. plainly confessing, they are not to be found either in the Hebrew or Septuagints. Heresbachius (c) saith thus, The vulgar latin hath here after the 3 verse, put in 3 verses out of Paul: Rom: 3: which are neither in the greeke nor in the hebrew. Titleman in his observations upon the differences between the Heb: Chalde, and vulgar latin reading the psalms affirmeth (o) that these 3 verses are not in the hebrew, and upon a surmise that Paul cited them as it were out of the 14 psal: saith. It is wonderful that these 3 verses are not to be found, in any of the Heb: Chalde or Greeke copies. Dionisius Carthusianus (p) saith. These verses are not to be found in the 14 psalme neither in the Hebrew nor Septuagint, but in the vulgar latin. Caietan upon these wordes of the Apostle Rom. 3: 10. as it is written, saith. (q) that Paul tooke these verses that follow out of diverse places of the scripture, but some ignorant fellow (I know not who) put them into the 14 psalme, as we haue there shewed more at large. But to passe by the multitude of testimonies that to this purpose might be produced, and that directly gainsaying this our champion. I will end with D. Whit: who saith to Reynolds the papist thus. (r) In the 14 psalme your latin translation hath 3 whole verses together, more then are to be found in the heb: or greeke, and are taken out of S. Paul Rom. 3 being gathered by him, out of several places of the scriptures as S. Ierom hath noted. Praying the Reader to obserue not onely how iustly the transla: is charged with this addition, and how uniuersally we are urged to subscribe to it. But also how M. H. sheweth himselfe more impudent for the iustifying of this additi-

m In his proem before the 16. Booke of his commentaries on Esay: Non ram Apostolus de psalmo 14. sumpsisse &c. denique omnes gratia tractatores &c: Hos versiculos veru annotant, atque pretereunt, liquido consentientes, in Hebraico non haberi, nec esse in Septuag.

n In Psalme 14. vulgata hic post tertium versum. 3 versus interseruit Paulo Rom. 3: qui neque in Greco. neque in Hebreo sunt.

o In psalme 14. mirum valde est, in nullis non solum hebraicis, neque Chaldaicis, sed neque in grecis exemplaribus tres istos versus inveniri.

p In Rom. 3. predicti versus neque in hebreo, nec in 70. habentur quantum ad 14 psalm, sed editione vulgata: quæ subduntur, ex diversis scriptis & libris sumpsit Paulus, sed ignorans, nescio quis, adiunxit hec psalmo 14 &c.

r pag 154:

s as Lira Gio.
ord in psalm 14
Dicuntur a 70
interpret additi.

See Marlorat
in Rom 3.
Bullinger Pome-
ranus &c.
v against Rey-
nolds pag 154.

addition in our vulgar english; then the Papists themselves for the
iustifying of it, in their vulgar latin. For that which the most and
most learned of them flatly deny, he stoutly affirmeth, and that
which other some (s) speake but in the teeth as it were, not saying
that these verses are in the 70, but onely, that they are sayd to
haue been in the 70. He as more bold, because worse sighted, I
may say, more conscionles, not knowing how else to helpe his cause,
affirmeth with open mouth and without doubt, to be so. No copie,
no good author, old nor new, Papist, nor Protestant, brought forth
to beare him witnes. As if so be, it were not as easie to deny, as bare-
ly to affirme; or it were no shame for him, to be found out in so ma-
nifest a falshood; a falshood I say, both in affirming them to be
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charging al these words upon the 14 psalme. As amongst (1) others
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wel advised, seeing the Apostle alleadge, so long a sentence together,
thought the same was written, in some place of the old testament, as it
was recited, and finding it no where, supplied it in this place, because
of some wordes, which the Apostle there, hath rehearsed out of the 14
psalm. And thus doe your owne men (saith he) even Genebrard himselte
confesse &c: Whereby it is cleare, that the latin psalme tooke the
from Paul and not Paul from the greek; Now, this evil thus done;
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man) affirme him to haue done. Wherefore as M: Dillingham in another case intreateth M: Hill, (u) so doe I M: H; that henceforth he would not so confidently affirme that, which his owne fellows, (yea and his betters too) haue taught to be false.

v noli illud tam
confidenter af-
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cij tui falsum
esse docuerunt.

3. To proceed, let me aske you. Did Paule take them out of the Septuag: guided by the H: G: directed our translators to follow also? And did the Apostle authorize this addition by his citing of those places together. Rom. 3? Who durst affirme this? He onely excepted, who hath determined, to be ashamed of nothing, that may make shew of advantage to the cause he would mainteine. But suppose it true, that the Apostle, had taken them out of the 70 by the lumpe together. Yet, seeing he did it not as a Transla. and had another spirit to assure his footing, then these translators; he could be no warrant to them, to render this 14 psalme according to the greeke (suppose we a greeke, which is denied) where the hebrew is their patterne; to translate after a transla. of man, and to leaue the authentique samplar of the first author, even God himselfe. But the truth is, that al this, (which he hath sayd) is an untruth. 4. That speach of Austin impertinently alleadged, is il applyed, to confirme this additiō, which God and men condemne. As if it were lawful, to thrust our hand at pleasure, into the holy treasurie of Gods word; there to add and diminish. And as if, there were no remedy, but whosoever trāslateth the scriptures, must needs doe the one, or the other; there being no meane, or third way, to walke in. For to what end else, telleth he us, that he holdeth it safer to add, then sparingly to diminish. Whereby as he hath condemned, both this and al other trāsla: for not taking the safest course, in not putting these 3 verses into the 53 psalme, where they might haue ben as fitly inserted as here, and in not putting the 26 verse of psalme 102, into psalme 45. Seeing the Apostle coupled them together Hebrew 1. aswel as those of the 14 psalme and these 3, in that 3 chapt: to the Romans. So he giveth sentence, against them, that are now in hand with the new translaon; if, where ever they meet with two or more places of the Old Testament, alleadged together in the New; they doe not also put them together in every or some one place in the Old. Which

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course, if they obserue not; by M: H: his iudgement they take not the safest course: however, by their practice, it wil appeare, that it is not the safest course to follow his iudgment.

x Epist: 171.
facile est vt quis
que Augustinu
vincat, videns
verum veritate
an clamore

5. Thus are we come to the close of his chap, wherein pitifully complaining he saith, In al these places unjustly challenged, we hartily bewaile the persons, that haue so indiscretly, iniured our Church, what could they haue done more, if they had been enemyes to the faith. But as Austin sometimes answered Pascentius, (x) saying, It is no hard matter to overcome Austin, but looke whether it be by truth, or clamor and noyse of words: so doe we him; It is an easie matter, to triumph over us after this sort, and hartily (as he saith) to bewaile those persons &c. But let the reader looke, what teares these be; & what heart that is, that so heartily bewaileth those persons that haue thus injured our Church, as if they had been enemyes to the faith. Surely he shal easily see, that it is that heart, that is not right in the sight of God, which careth not to smite us through the loynes of the learned, and amongst others, not D. Whitakers and M. Dillingham only, but also the Transla: of our great Church Bible which haue cast of this addition, as a corruption amongst others; as we haue before shewed. Al whom M. H. bewaileth as men that haue indiscretly wronged our Church, and that as much, as if they had been enemyes to the faith. But as our Saviour to the weomen that wept for him (with a better spirit then he bewaileth us) sayd. weepe not for me, but weepe for your selues and for your children: so say I to him: weepe not for us, nor for our betters that haue found fault with this & a less addition the this, (without injuring our Church or being enemyes to the faith, for they were better and discreter freindes to it; then ever you wilbe:) but weepe for your selfe & for your brethren, who against the iudgment, of our owne Church, all learned writers & the truth it selfe, thus presse us to subscribe to this addition; and reade it to the people. Thus much to that he hath in his 1 parte concerning this addition. In his 2 part he hath onely these wordes.

part 2. pag 208. M. H. Our Church doth so reade the 14 psalme with those additions, because so alleadged by S. Paul & placed together in the 3 to the Rom. Def. If we take his meaning, to be that the Apostle alleadged the

out

out of the 14 psalm, then the argument is thus to be framed. what soever is alleadged by the Apostle as out of the 14 psalme, and placed together in the 3 to the Romans, that may we subscribe unto, as parte of the 14 psalme, and so read to the people: But these 3 verses are alleadged by him, as out of the 14 psalme, and placed together in the 3 to the Romans, therefore we may subscribe &c: The assumption, or second parte of this sillogisme, is utterly false. For we haue already proved; and that at large; that Paul tooke them, not out of the 14 psalme; but out of diuers places of the scriptures. 2. If we take his meaning otherwise; then the reason is to be formed thus.

If whatsoever the Apostle alleadgeth, and placeth together with any other text of scripture, in any place of his Epistles; may be put into those other places, and so subscribed unto, and read as parte of them: Then may these three verses, alleadged by the Apostle, and placed together with parte of the 14 psalme, in the 3 to the Romans, be put into the 14 psalme, and so subscribed unto, and read to the people. But the first is true. Therefore also the second. Wherunto I say. But the first is false. And therefore also the second. And who seeth not the foule absurdity and falshood of it. For if it be true: I wil assume, and conclude thus. But the Apostle Rom: 12. alleadgeth and coupleth Deut: 32: 35: and Prov: 25: 22: together; Therefore the Translators may put them, into either of those places & we subscribe to it, and so reade it to the people. Agayne, but the Apostle Rom: 15: alleadgeth & coupleth 4 places of the psalmes and Esay together; Therefore &c. Agayne, But the Apostle Heb: 1: alleadgeth and coupleth 6 or 7 places of the Prophets together. Therefore &c: Wil this argument hold? shal we not by this meanes, make a confusion of the scriptures? The learned know, it is one thing to cite diuers portions of scripture together; as scripture in general; another thing to reade them, as partes of such a particular scripture: and that in citation of places, the sufficiency for the present purpose, to proue the poynt in hand, is onely regarded, but in their owne proper places, their coherence and hanging together, with the rest of the whole bodie, is to be tendred; which by this course is disioynted, and dismembred.

To this answer of his therefore, I may say as D: Whitakers to Stapleton in the like, (y) You answer shortly, but absurdly, and so absurdly, that the absurdnes, surpasseth the shortnes. And whereas, this is al

7 breuiter resp
des. sed absurde,
et ita quidem, ve
absurditas vin-
cat breuitatem

preface to
his 2. part.

his answer, in his 2 parte, which cam out welnigh, with a yeares studie after his first; It seemeth, he spent al his spirits, in that first; there being nothing herein, which was not there in effect; excepting that he is a little more absurd, though he teacheth us both in greek, and english; that second thoughts are wiser then the first. Which certainly by this answer, appeareth not true, in him; unlesse it be true, that of his thoughts, badd is the best: Thus we see this first charge of addition, made good, against the transla: and the cōtender for it. And therefore we may conclude, that they which see this addition with us, and blame it, and far lesse then it, in the Papists, and yet requyre our subscription to it; neither doe, or can goe even, upon even ground, no more then the Badger, which hath her feet shorter of one side then of the other, and therfore runneth best, one side in a cart rutt, the other out.

part 2 pag
209. 210.

CHAP. 21. OF ADDITIONS TO Psal. 13. 5. & 24: 6: to Math. 9. 25. and Jeremy 23: 5.

Minist. **A** Whole verse added, to the end of psal: 15.

M: H. There is no such thing.

Def: True. But there is a whole sentence added, to the end of psal: 13 viz. Yea I wil prayse the name of the Lord most high, which words are not in the original. And this is the addition, the Ministers intended. Your owne eyes therefore, or your scriveners, that wrote your copie; were not matches, for one of you, set downe psalme 15: for psalme 13.

Minist: **T**His word (O) added to psalme 24. 6. corrupteth the text, by applying that to Iacob; as spoken of him, which belongeth to God.

M. H. The Heb: is, word for word thus, verbatim, and no other. This is the generation of (them that seeke him) of them that seeke thy face Iacob.

Def: Scarce true. The Heb: is, word for word thus. This is the generation of them that seeke him: of them that seeke thy face, Iacob, selah. 1. therefore, you haue added a parenthesis, which nether the wordes, nor sense wil beare. 2. You haue omitted two pawses, atnach, and reviah, the latter of which, though it be the shorter pause

pause or stopp, yet it seperateth the words thy face, from Iacob.
 3. You you haue made the soph pasuch, or ful period at the word Iacob, which should be at the word, selah, omitted by you. In thus reading without the accēts. I may say of you, as the hebrew Poet saith of him, that readeth without (a) metheg. you are as a mā that rideth without a brydle. What your intent is in thus reading, we cannot diuine, as you doe often of the Transla: if wittingly and of purpos, it argueth, you had rather spil the sense, the spoyle your cause, by speaking truth. If ignorantly, and for want of knowledge, in these grammatical accents; what punies soever you count us, to be in diuinitie, you are but a punie, in the Heb: language. And I say to you, with the auncient Grammarians; b) that if you wil be skilful in deed, in the Heb: Grammer, you must apply your selfe to understand the accents: otherwise, what exposition soever you giue us, without stay or guide of the accents. We must according to Abben (c) Ezraes rule, giue smal respect to it.

M.H. The figure Apostrophe maketh this O to be put in, because the speech turneth from the third person, to the second.

Def: 1. Here he confesseth the inditement, in part at least; though afterwards he trauerseth it. 2. The cause which he saith, moved the addition, is devised by himselfe. first ydlie, unlesse, wheresoever the figure Apostrophe is used in the scripture, there the Transla. for perspicuitie sake, must put in this letter O. Which if true? The haue the Transla: often sayled, who very seldome obserue this annotation, upon the figure Apostrophe. Secondly, senselessly, because the Apostrophe, is not in this place to Iacob, but to God; and therefore, O, is not to be put to Iacob.

M:H: Whether this O be expressed, or omitted, the true sense, is nothing hindred, and the transla: answerable to the Heb: is thy face Iacob. VVhich some fil up for more plainesse, with these particulars, o Iacob, or in Iacob, or this is Iacob, or generation of Iacob, al expletively, making up the sentence, with some word or other. wherein because, he that adventures least, may be thought to doe best, being upon adventure, to add any thing, for explicatio, the Transla: taking neither 5 fillables, generation, nor a fillable in, but as little as they could: even a letter, since every one put in somewhat, they attempted this little without danger at all.

a cakkore belo
hametheg. care-
ceb belo hare-
sen, sic legens si-
ne metheg, vt a-
quitans sine
trano;

b im tise lile
joth bedikduk
tamim. sim libbe
ca lehabin teg-
namim. viz. si
voles esse in grā
matica perfec-
tus; appone cor-
tuum ad intelli-
gendum accētus
c col perush
sheeno ghal de-
rec hartagna-
mim; lo tove so

Def: 1. The transla: answerable to the Hebrew, is not as you say; thy face Iacob; but thus thy face, Iacob. With a pause between thy face, and Iacob; as before we heard. 2. Some transla: as the Septuag: and vulgar latin, haue no one of all these wordes, no nor this letter O. 3. Those transla: (whether latin or english) that put in the other words, named by you, put them not in the same letter, as parte of the text; but in a smaller, that the reader may knowe them, to be put in expletuely and by way of explication, (as you say) and wil that iustifie this transla: which hath put in this word O. as parte of the text, in the same letter, which no other transla: doth, that I can meet with? 4. And wil not the true sense hereby be hindred? What then should that true sense be, I pray you? That men seeke Iacobs face? What other sense can we possible gather fro the transla? It so farr therefore hindreth, that it leadeth us, from seeking of Gods face; to the seeking of Iacobs face; which is idolatrie; and even as if, it should directly teach us to saye; S: Iacob pray for us. 5. It is ridiculous that you say, he doth best that putteth in least; seeing he onely doth best, that departeth least from the true sense of the place; which consisteth not in numbers of letters and sillables; For it is wel knowne, that wheras the addition of 2 or 3 wordes, oftentimes furthereth to the meaning; the adding but of one sillable or letter doth sometimes turne the sense, cleane besides, yea contrary to that, it should be. as for example. The Rhemists according to the vulgar latin in the transla: of Iohn 21: 22. add but the letter c to si, making si, sic. And therby changing if into so, doe altogither perverte the place, reading thus; so wil I. Whereas our Saviour sayd. If I wil. And so lay the ground of that error, that the Evangelist yet liveth in bodie. Againe in the translating of 1. Pet: 2: 23. they all add but the sillable vn, to iustlie, the letter a to dicajos, and so reade vnjustly, where God saith justly. For both which, they are iustly taxed by our (d) writers. 6. It is impietie for any to add, upon adventure; (as you speake) for men must haue groundes for their additions; and the weaker reason, must giue place to the stronger. And therefore where you say,

d D. Fulke a-
gainst the Rhem
D. Whitakers de
script: cont: 1. q.
2 pag 146. 148;
D: Enckley Rhe
prae face.

say, since that every one put in somewhat, they attempted this little without danger at al, you should haue sayd, without sinne at al, but that you could not, for as he that breaketh the least commandment is guilty of the greatest. *Iam: 2: so is it with him that addeth, though neuer so little: because he disobeyeth him, that forbad both. And if (as one(y) once sayd) he that conferreth a halpeny for the furtherance of superstition or evil, is aswel in the trespassse, as he that bestoweth al, then surely, it is so with him, that addeth one letter or sillable, to the corrupting of the scriptur; as with him, that putteth to, a whole sentence.*

y Marcus Aretius tam est in peccato, qui confert obulum, quā qui confert omnia.

M.H. The Interpreters of this verse, understand by *Iacob*, either his God, as *Iacob*, that is, the God of *Iacob*: or else his generation after him, taking the word *Iacob* nominatiuely, vocatiuely, or epiphonematically. &c.

Def: *The man forgetteth himselfe; for by O Iacob, to meane, O God of Iacob. Is such a construction, as was never made, but by him, that arrogantly presumeth out of his owne witts, to forge senses to the H:G; which he never intended. Agayne, let O stand; to whomsoever it is applyed. It cannot be either nominatiuely, by way of explication, nor epiphonematically by way of acclamatorie demonstration (as he saith) but vocatiuely by appellation to Iacob. Which is either senses, or worse then senselesse.*

M.H. But should we grant that spoken of *Iacob*, which belongeth to God, yet no corruption is it of the text. For it is usual to put one person for another, and to apply that to God, which was first intended to some other, as *Hierom(a)* noteth those words. *Zach. 13.7. Smite the shepherd.* VVhich words, the Evangelist is bould, to translate to the person of God. And shal we call this a corruption?

a ad Pammachium Evangelista ansum est, prophetae verba, ad Deum transferre personam.

Def: 1. To seeke the face of God, is to worship him, not only in his sanctuarie, but in consulting with him, in all matters doubtful, and in calling upon him, in the time of trouble &c. All which is due to God(a) only; and therefore Idolatrie, to seeke the face of *Iacob*. With what face then, doth M.H. say, though spoken of *Iacob*, yet no corruption of the text. Surely, it is more like the face, that seeth the face of man, then the face of God. 2. And were it not usual with him, to put one person for another, the person of man, for the person of God; he would never say, for prooffe of his for-

a Deut. 4: 29. psalme 27. 4. & 105. 45.

mer assertion. That it is usual, to put one person for another, and to apply that to God, which was first intended of some other. *seeing, it is never used throughout the Bible, but where it was also first intended of God, as well as of that other.* 3. Hierom produced to prove this, is abused, who notwithstanding the wordes in his margin are to be found (b) in him) on that place of the Prophet, neither noteth nor teacheth any such thing. For the certainty whereof let the reader turne to the place, in the margin, which if M. H. would have named, he mought have saved us some labour. 4. Neither Prophet nor Evangelist are here well dealt with. The Prophet intendeth it not of men onely, but of Christ God and man also. The Evangelist was not bold, to translate it to the person of God, who translateth not the wordes at all, neither was it boldnes, by direction of the Holy Ghost to apply that which was spoken of the Pastors of Israel in general, to Christ the cheefe Pastor. The place of the Prophet is not translated by the Evangelist with an addition, but alleadged with a particular application. If it had; the Evangelist was not tied, to render the immediate sense of the scriptures; as humane translators are, (ad verbum) as nere as they can; but had libertie, to paraphrase & interpret; which no Transla: hath. To conclude, if there were any translating of the Prophets wordes from the person of man, to the person of God, (c) it is Christs owne doing, and not the Evangelist, as the simplest reader may discern. M. H. therefore, neither skilfully citeth this place; nor lawfully giveth that liberty to Translators, which God gaue to Christ & his Apostles; nor wel defendeth this addition. But we may see whither the studie of an evil answer, carrieth him.

b Tom. 3 fol.
165. Tit. de opti-
mo genere inter
pretandi.

c as there was
not, Melchius
being iudge, in
his paralels on
these places.

Gospel 24. Sun-
day after Trini-
tie

Minist. **H**ere is a corrupt translating of scripture, by putting these words. And said, Damsell arise. to Math 9.25.

M. H. Free from corruption, unles the harmony of the Gospel be charged herewith, for it saith as much. unlesse also the scripture in S. Luke 8 25, and S. Marke, in Syriack *Talitha cumi*, cap. 5: 41. for relating the same historie, be found guiltie of this sinne.

Def. What a base and sillie shifte is this? As if it were the question, whether Christ spake the words or no? It is enough they are not registred in Mathew; and therefore a fault to put them into Math,

not having been written by him. Were it not a strange liberty, if Translators rendring the words of one Evangelist; should insert, whatsoever is found in the other; as a parte of that Evangelist? as though the harmony of al foure, were not one thing; & the distinct Evāgelists another? Or that it were lawful under the name of any one, to knitt them altogether, and to propound them as the Gospell of one onely, either of Math: Mark; Luke, or Iohn, to the Church? For thus he argueth. The Transla: by this addition haue not corrupted Mathewes text, because that which they haue added to it, is taken out of Mark & Luke. As if Marke and Luke were translators of Mathew? Or it were lawful for translators to add and detract at pleasure from the storie set downe? I would aske him, that wheras the Prophet Hosea (a) hath these wordes. Iacob had power over the Angel, he wept and prayed, which are not in Genesis. (b) whether our Transla. now in hand with the Bible, may without corruption, add those wordes to Genesis in their transla? I take it, he da-reth not say they may, and if not these? Why those in question? I further wish the reader, to obserue. 1. The care this man hath, to free the transla: from corruption; who stil seeketh for the freedom thereof, to enthrall the original; fathering the corruption upon the holy Canon, rather then any blame should lie upon the translation. And 2. that though (as he telleth us) those words are in the Syriack in Marke; yet the Syriack transla: would not for that cause inserte them into Mathew; and therefore condemneth the transla: in question that hath done it.

M.H: Yea unlesse also, they that urge these thinges, against the testimony of Marke and Luke, be able to tel us upon their credits, that not onely now, no ancient Greeke and latin copies haue it, but also heretofore none ever had it, which we assure our selues. they wil never dare: for it seemeth the latin followeth some anciēt copies that had it, though peradventure since these copyes are perished.

Def: We urge, that Mathew hath not those words; doth the testimony of Marke and Luke proue he hath them? Yf not? Then doe we urge nothing against their testimony; sith we deny not, the words to be spoken by Christ, and recorded by Mark and Luk, but say onely that Mathew did not penne them; however you cunningly

induce the reader, to imagine otherwise. 2. If it were in some latin copie, what is that to the purpos? Seeing the Translator were to turne it out of the Greeke, not latin copie, except you be of minde with the Papists, that the latin is authentique. 3. Is it not sweetly done of you, thinke you? That you would haue us proue or tell you upon our credits, (and dare us with it) that no ancient copie grecke or latin now haue, nor ever had it. Who would thinke, that you which so often twitte us with want of learning, should forget, that it is your parte (that obtrude words for scripture upon us, and stand in defence of it) to proue your affirmatiue; and not to put us to proue the negative. It is enough for us to hold, there was never any such; because no such doe any where appeare. And it is fallie, for you to say, it seemes therewas some such, though peradventure now perished. Whereto it shal suffice us to say, as you to us, all this that you say, is but so so, it seemes, though peradventure, probabilities. as you call them, in the wordes following.

M.H. But leaving probabilities, what false doctrine is it, to reade for Gospel what S: Luke and S: Marke, haue in supply of the historie mentioned in S: Mathew?

Def: No false doctrine, neither doe we charge it so to be, to reade it for Gospel. But, to reade that for the Gospel of S: Mathew, which he never wrote, is a false witnes: because it teacheth the people that which is false and untrue; namely that the wordes were written by S: Mathew which were not; and maketh the H: G: the author of that in one place, which he is in another. But hereof see more in the addition to the 14. psalme.

Epistle 25.
Sunday after
Trinity

Minist. **T**Hese wordes, with wisdom, are added to Ieremie. 23: 5. He shall prosper.

M.H. These wordes prophesying of Christ. He shal reigne or beare rule or prosper, with wisdom. This with wisdom, is neither too much for Christ: as if it were more then true, to say so of the Messias.

Def: It is not the question, whether it may be sayd of Christ; but whether in that place, the H.G: spake it of Christ. For what? may a man when he translateth any parcel of scripture, that prophesieth and speaketh in the prayse of Christ; add thereto whatsoever
may

may be given to Christ? Wise men thinke not. Yet by this wise accres divinity, he may. For this is his reason. This is not to much to be given to Christ, therefore not too much to be added, by the translators to the text. Agayne, This is not more then true, to say so of the Meslias, therefore no corruption to put it in the translat: in this place. By this reason, what parte of scripture so ever be translated, men may add any thing to it; provided that it be true of him, of whom they affirme it. The grosse absurditie and untruth whereof, who seeth not.

M. H. Nor is it more, then the word signifieth, for *Sbacal* in this place signifieth both, and therefore M. Calvin (a) expresseth both in this text. wisely and prosperously; he shal doe.

a *Sbacal*, utri-
que significat:
Calv. prudenter,
vel prospere a-
get.
polusemon

Def: The signification of the word wil not abate the addition one tittle. For though the word be of more (b) significations then one; yet can it haue but one signification at once, and in one place; and therefore cannot in this place signifie both. And if it be a good rule in translating, to giue al the significations of wordes, we shall make the transla: senses sometimes, sometimes ridiculous, and sometimes blasphemous. And the vulgar latin amongst the rest, shal giue him his answer, which choseth one signification onely, He shalbe wise; as we reade, he shal prosper, and not both thus, prosper with wisdom, as our *Serv. B:* readeth. As for M. Calvin here cited to countenance this addition. Let the Reader compare his latin in the margin, with M. H: his englishing of it, he shal readily perceiue, M. Calvin to be so farr of from looking that way, that he looketh the contrary. For that which he speaketh disunctiue, wisely or prosperously he shal doe: M. H: englisheth copulatiue, wisely and prosperously. As if M. Calvin taught us to reade, both together, when he willesh us, to reade them a sunder, taking either, not both. But this is one, neither of M. H: least, nor of his last trickes, in abusing his authors and deceaving his readers. Howbeit I thinke, he was nodding (through over longe sitting up) when he wrote this. Otherwise a man of his witte, would not haue daunced in a net, so wide meshed that such punies, as he calleth us, may so easily see through. So much for this addition.

CHAP. 22. OF ADDITIÖS TO Luk 19. 24. & 24. 36. 2 Tim. 4. 5.

Mnist. **T**Hele wordes. *Thou wouldest take heed*, are added to Luke 19:42.

part 2 p. 211

M.H. All writers know this speech of our Saviour over Ierusalem, to be abrupt, and very passionate, as offering somewhat to be understood, which he doth not expresse.

Def: And yet a meane Artist (the words being duely considered) may see, that though they be very passionate, they are not so abrupt, that they need any such addition. For the speech of our Saviour being a wish, of which *ei* is a particle, as *si* and *o si*, in latin, if & *o if*, in english; this sentence marreth the vehemencie of the passion, and must needs, (being added) even therefore be a corruption.

M:H. VVhich Evthimius supplyeth thus, *thou wouldest not perish*, Austin, peradventure *thou wouldest yet continue*. Hierom & Theophilaet, I could haue wished *thou hadst knowne*. Piscator, *o thou hadst been happy*, Erasmus: *thou wouldest haue wept*. Our Com: B. *thou wouldest take heed*, the exposition of the ancient *Curares*, *thou wouldest haue seene to it*. And are al these supplies corruptions?

Def: Granting al true in this section; Let the reader obserue, that these 6 persons being of 5 several iudgements in making this supply, al differing from our *Serv: B:* and the ancient *curares*; no one of them addeth his speech to the text in the same letter, as parte of it: but they onely shew (by way of Paraphrase or explication in their Commentaries) what (as they conceiue) is to be understood for the sense of the place. They are all idley therefore here cited, (unlesse it be to giue witnes with us against the *Serv: B:*) who add, not their owne glosses to the text, as parte of it; (which is that the *Serv: Bo:* is blamed for) for had they done it; we would soone haue told you, that al their supplies had been corruptions.

M:H: what then shal we judge, of most mens labours in this kind who in translating, are forced to make supply, with words not found expressly in the letter of the original, but couched in the grace of a passionate speech, and sought out by the same spirit, whereby they were first conceived. we judge no otherwise, of this place here thus translated. It is but a *serie améds* therefore, some make these *Tráslators*, to cal the helps they affoord us, by no more gracious a name, then plaine corruptions.

Def: Verely, we both shal and ought reverently to iudge of the;
if

if, when without such additions, the letter of the scripture in the original should be senselesse, or conceived in a wronge sense and besides the meaning of the H: G: in the translation, they then add such words, as the circumstance of the place doth giue, to be necessarily supplied, in regard of the diversity of the tongue, into which it is translated. But they that make supplies, are bound to make a note of difference; between their owne additions and the precise wordes of the text. Otherwise if they wilbe so bold with the word of God, as without necessary cause: and not of distinction, to add their supplemental wordes and sentences, to the wordes of the Canon: we are so farre from reverencing that action: that we can call it by no more gracious a name, then a playne corruption: what ever good intent the doers may haue, being of iudgment with Aquinas (a) herein. That as an evil end, maketh an evil action: (because even one defect serveth to hatch a sin) so a good end (such as is to expayne the text) cannot make the addition good, because the integrity of the object and of al circumstances must here concur, which are there wanting. But for an end with this addition. Let M. H. tel us. 1. What copie our Translators followed herein, Greek, Syriack, or Latin? Sure we are, none of them. No not the vulgar latin which they most follow, for even that is against them. 2. Whether the translation of our great Church Bible be good or no? Which hath turned this verse, without this or any such like addition. Surely there must be a fault in one of them. And by D: S. his iudgment, our Church Bible hath corrected this fault, not corrupted the text.

a Thom. Aqu.
prima secunda
quest: 20 art. 2.

Minist: **T** Hese wordes. It is I, feare not, are added to Luke 24. 36.

M: H. These words were used by our Saviour after his resurrection, for so it is noted in Marlorat (a) on Math: 14: 27.

Def: I finde such latin words in Marlorat; but by whom spoken, neither doe you note; nor can I finde. Onely they are within the letter C. as if they were the wordes of M. Calvin; being compassed about with other sentences of his, like a center within his circle. But if we looke M: Calvin himselfe, upon that place, we shal find neither the same, nor any the like words avouched by him, to be spoken

Gospel on ruse-
day in Easter
weeke part 2:
pag 281.
a iisdem verbis
eos alloquutus
est. post resurrec-
tionem;

ken by our Sav: after his resurrection; his therefore they are not. But whosoever they be, and were it true that Christ spake in the same wordes after his resurrection, (which is not proved by this allegation) yet it followeth not that he spake them at this time in this verse, next after these words. peace be unto you. As they are set downe in the Serv. B. the words are added to 36 vers. but the note in Marlorat is upon the 39: verse, where in deed Christ hath part of the same words. For it is I. And the effect of the wordes. feare not, in the 38: verse. Why are ye troubled. Which no question the note ment, as reason requyreth; seeing if our Saviour had spoken thes words in the 36 verse (as they are in our Serv. B.) he had put his Disciples out of feare, before they were troubled, which he was not (c)wont to doe. This allegation therefore out of Marlorat, of wordes to be spoken verse 39: helpeth not the additiō to verse 36: And seeing we find them not in the Greeke, which is onely authentique; I see not, by what spirit the author in Marlorat or M: H: knew that Christ spake them in this place; nor by what warrant we may rest upon, and subscribe to this course, of adding to the text, every thing, that any man shal say, Christ spake after his resurrection.

M: H. No more reason haue any to be offended for the use of this, in this place, then with that verse 38: why are you troubled: which if we goe by thinking, Erasmus saith, is taken out of the Gospel of S: Iohn & put here. Our blessed Saviour used the one, as much as the other: and by Erasmus his judgment. Luke hath one as much as the other, both belike corruptions.

Def: 1. We would not haue been offended, with the one, more then the other; could we finde this in the Greeke, as wel as we finde that.
 2. If Erasmus mett with some copie that wanted that sentence in Luke, and there upon dreamed, that it was taken out of Iohn, what is that to us, who (leaving going by thinking to your self) are assured, those words are in some greeke copies; and would haue been contented, if any greeke copie had had the addition in question.
 3. If Erasmus his thought, or yours either, that that was taken out of S: Iohns Gospel, be true; it is so farr of, from hurting

e and of this
 judgment was
 Erasmus as ap
 peareth by his
 wordes follow
 inge;

ting our cause, that it helpeth us to another exception against the Service Booke. 4. How doth it appeare, that our Saviour spake the one as much as the other. Let Erasmus his iudgment be what it wil, you wil never proue it. But that the Reader may see how far Erasmus (c) maketh for you. I here set downe his words upon this place. In the greek copies (saith he) these wordes onely peace be unto you, are, the rest seeme to be added, neither doe they reasonable agree with those that follow, in which he taketh away their feare, though they be added in Ambrose, yet as I suppose they are put, to this Evangelist, out of the other.

e Erasm. in hūc locum In grecis exemplaribus tantum est pax tibi, cætera videtur adjecta, nec admodum cohæret cum sequentibus, in quibus eximit ijs terrorem &c.

M. H: To what end is this captious quarrelling at wordes, since we cannot deny, but this forme of speech was very much in use with Christ And the Syriack and latin, Ambrose &c: reade these words.

Def. Here are two reasons. 1. This forme of speech was very much in use with Christ: therefore he used it here, or, therefore we may out of our owne braynes without warrant, interlase his usual speeches, where we judge or imagine he might use them. Thus to doe, were to goe by thinking in deed, and it being done to our hands, (by the Transla: that went by thinking) is our excepting against it, a captious quarrelling at words as you call it? Or is not the doing of it, to set the Evāgelists to schoole, and to teach them to speake, where God in wisdom, hath taught them to be silent? Let the reader iudge. Your 2 reason. Thus. The Syriack, vulgar latin, Ambrose &c. doe here reade these wordes. Therefore it is a captious quarrelling, to except against the putting them into this place. The fondnes whereof, is such as needeth no answer.

Minist. **T**Hese wordes. Be sober, are added to 2 Tim. 4: 5.

M. H. Words put in, which other Bibles (peradventure) haue not, yet no offence to be taken hereat.

Def: Why put you in peradventure? You know, or may know, that no other Bibles, no not the vulgar latin, haue those wordes. 2 Is there no offence to be taken hereat, that our Serv. B: should haue those words added to the text, which no other copie, Greek, Syriack, Latin, or English hath? Certainly they are al offensive in that defect, or our Serv: B: in this exesse.

M: H. Considering this may come: 1. From diverse copies, some having the wordes, some omitting them. 2 From the word here: Ne pbe. which in scripture is interpreted somtimes, be sober, somtimes watch.

3 Neither is it misbecoming the Apostle Paul to teach, nor his scholar Timothy to learne so much:

Def: *Of these 3 reasons, I know not which is the lightest, vanitie of vanities, al is but vanitie, to lay them on a ballance. the weightiest of them is lighter then vanity it selfe. To the 1. which is drawne from the moneth of Maie, we answer him, this may not come from diversities of copies; haue we not sayd as much as he, and more too? Let the reader obserue, that this reason of his, bringeth al scripture to uncertainty, and giveth free liberty to man, to put out, and in, at pleasure. And giue we the Papists and Rhemists leaue to make this argument. It may be, it was so, or so, in some copies, which of their corruptions of the text, may they not (by this maie) mainteyne against al our writers? This reason may make M: H: a shamed, if any shame be left in him. The 2. arysing from the double signification of the word Nephe, we put into forme, thus. If this word Nephe in the scripture, be somtimes interpreted, be sober, sometimes watch, then may it in this place be translated both wayes, be sober and watch: But it doth the first, therefore it may be the second. I dare warrant you, not only your fellowe Bachelors in Divinitie, but the meanest Punie in S. Iohns in Oxford, wil say there is a plaine non sequitur. And the veriest Punie in Divinitie, amongst us, dare affirme, you may as well conclude. That because Elohim in the scripture is sometimes interpreted God, sometimes Angels, the Translators may turne the first words of Genesis. In the beginning (Elohim) God and Angels created heaven & earth, which how untrue soever it be, the word Elohim and M: H: reason will beare it; though the truth wil not. But if you had consulted with Erasmus, who giveth the one signification of the word, not both, he would haue told you. That some learned man, noting the other signification in the margin, it afterwarde crept (by that meanes) into the text. To the 3 (taken ab vtill et decoro, as it were,) I say, that if it be lawful for translators to bring into the text of scripture (without blame of corruption) whatsoever would be seeme Paul to teach, or Timothy to learne: Then in that Epistle to Timothy, a man might interlace Christ sermons in the mount, Solomons Proverbs, & many sentences of Plato, Aristotle, Cato, Seneca &c: which conteyne many things that became Paul to teach, and Timothy to learne as wel as this precept*

Gen. 1. 1. Bere-
shith bara Elo-
him &c.

be sober. *Of this 3 therefore with the former two, I may say as D Reynolds (b) sayd of one of Bellarmins reasons, I see nothing to be liked in these arguments, but that as they are futilous & soone powdered forth, so their follie may be soone scene, and soone answered.*

b de Idololatria
quam quod ut
futilis, ita brevis
et cito inepta et
se desinat.

M.H. And therefore al this remembred, might intreate of us a more favourable construction, then to stayne the credit of this and those other places, with the reproach of corruption.

Det: Remēber then I pray thee, good reader, ponder and consider al he hath said even with that favourable construction he speaketh of, and iudge thou. 1. Whether it be sufficient to free the translation from the stayne of corruption yea or no? And whether all his niter and scourage, begged & borrowed from others, hath clenfed it frō the corruptions abovesayd: 2 That if these additions may not iustly be blamed for corruptions, whether it be not time, for us to blur the books of our writers against the Papists; who haue blotted their vulgar latin, and English Rhemists translation with the stayne of corruption, for as small and smaller additions then these we charge ours with. At last whereof I wil here set downe. M. Dillingham called (as we haue heard) that addition of those 3 verses to the 14. Psalme a famous corruption, and so hath D. Whitakers, who also in his booke of the scriptures (c) blameth the vulgar latin for diverse of this kinde, & in his answer to Reynolds the Papist, (d) for adding this sentence to 2. Sam: 6. 12. I wil goe and bring backe the Arke with a blessing into my house: which sentence saith he, may seeme to be fit for the place, and it may be supposed, that so David either spake or thought: but what of that? May we therefore conveigh thus cunningly into the text of scripture, whatsoever we imagine fitly to agree therewith? Neither Hebrew, Chalde nor Greek, haue any such saying. It is therefore a manifest corruption of your translators. Againe speaking (e) of diverse such like additions to the booke of the Proverbs, he concludeth thus, and in other places, sundry more, not onely of words, but of verses and sentences: which cannot any wayes be otherwise accounted. then a thing unlawful in Gods word, and by no meanes to be defended. D. Abbots (f) telleth Hill the Papist, He was bold with the text, because he citeth Esay 2: 2. thus, Come let us ascend to the mountaine of our Lord, whereas no such word as (our) is to be found in the text of the Prophet. And further addeth, that it is the custome of

c de script. contra
1. quest. 2:
d pag 149.

e pag 159

f aginst Hill
pag 15.

the Papists to hale in, that word *our* throughout the whole New testament. *To conclude D. Buckley (g) challengeth the Rhemists for adding to Mark. 2:16. your Master, to Actes 24.17. and vowes, to Rom: 1:3. to him, to Rom: 4:18. as the starres of heaven & the sand of the sea, to 1: Cor: 15:23. beleeved, to Colof: 3:25. with God, to 1: Thes: 4.1. as you doe walke, to 1 Tim. 6:9. of the Devil, to Titus. 2.1. our Saviour. to 1. Pet: 5:2. according to God, to 1 Iohn 5:29. God. and the like, to many other places, in most of which, I dare avouch, as little corrupting of the sense can be found, as in those we except against. And I see not why they may not be bewayled for indiscret wtonging our Church and accused to be litle better then enemyes to the faith, as wel as we: for if they finde the same faults and take the same and like exceptions; how wil M: H: free them from this common sentence of condemnation, pronounced against us? And if they be not to be blamed for those exceptions, why are we punished for not subscribing to the booke, wherein diverse of them are.*

CHAP. 23. OF THE OMISSIONS IN GENERAL, AND PERTI:
of omitting the Titles of the psalmes. *Higgaion, and Selah.*

part 2 pag 204

Minist: **T**HE Booke of Com: Prayer conteineth diverse corrupt transla: of holy scripture, by leaving out some wordes. Therefore we cannot subscribe to it.

M: H This prooffe is bounded under the general head, *disgraceful &c.* their argument is to this effect: that which leaveth out diverse words, conteyneth diverse corrupt transla: of holy scripture, But the Com. B: leaveth out diverse words, therefore it conteyneth diverse corrupt translations and so by consequence is *disgraceful* to holy scriptures &c. The falshood of the first proposition is playne, because many translations Chaldee, Syriack, Arabicke, yea the greek it selfe of the Old testament, which the Apostles received: leaue out some wordes, yet never read we, that either the Apostles, or *M: Iunius & Tremellius* accounted these translations *disgraceful* to holy scripture, neither would these two later have employed so much time, in translating the Chalde, Syriacke & Arabick, if they had so thought.

Def: 1. *It is not true; they bounded not this reason within the general*

g against the
Rhem: preface
pag 72.

neral head disgraceful, but under the head. Corrupt translations. As your selfe haue layd it downe in the appendix at the beginning of your booke: and therefore, for your first sillogisme forged by you upon your owne stithy, not theirs; as we forbear to sett it downe, so we leaue it. 2. Concerning your sillogisme sett downe, however we disclaime it not, Yet we reiect your consequence as yours, not ours. For we say. And so by consequence, We cannot subscrib, to the B: of Com: prayer, as you sett it downe your selfe. pag 157. 3. As touching your answer to that sillogisme. 1. Passing over agayne, your calling some of them transla: that are Paraphrasts. And 2. That it is a question, whether the Apostles received the Greek of the Old Testament, viz: that of the 70. Yea or no? Seeing they having the languages, might deliver that which they spake, in their owne greek, not following any transla: & that if they did follow it, it was so farr onely, as it followed the sense of the Hebrew. We 3 tel you that though you never read, as you say, yet you might haue read, that Iunius and Tremel: haue noted such faults, and defects in them, even of this (a) kinde; as for which they would never haue subscribed to them; as to transla: conteyning nothing contrary to the scripture: which is al that we urge against ours in question. 4. Againe, what wordes soever, the Chalde, Syriack, Arabick, and Greeke leaue out. The titles and other parcels in question, are not omitted by them. How then will their omission of other words, iustifie our Translators in the omissi of these? 5. How know you they would never haue bestowed the time, in translating them, if they had so thought, we see the contrary. Iunius bestowed as much paynes it translating the Apocripha. who yet would never haue subscr. to it, as conteyning nothing cōtrary to the scriptures; for he condemneth it diuerse wayes. Affirming (b) he was hardly drawne unto that worke, for diuerse causes, and this for one: that there were diuerse crooked, corrupt and naughtie places therein, as wel in the Greek text, as in the translations, especially in the two bookes of the Machabes. And that some of them were in eerteine places contrary to the holy Canon, and sometimes not agreeing with themselves. Yea that the Greeke copie of the first booke of Machabees

a Amongst the rest take the observation upon the Syriacks omitting of the first 11 verses of Iohn 8. chap.

b in his preface before the Apocripha: distorti, depravati, profigati &c.

Canonis sacro aduersantes Interdum sibi non constant ipsi.

was most corrupt. Which yet he translated with the rest. If there fore you haue no more to say for the particulars, the you haue here sayd, for the general; all men may see, that however you assaye much, you effect nothing.

OF THE OMISSION OF THE TITLES OF THE
psalmes. *Higgaion and Selah.*

part i: pag 19
part ii: pag 133:
cap 24

Mnist. **T**He Booke leaveth out, diverse words, all the titles of the Psalmes &c: Which are given by inspiration from God. This is within the compasse of detracting, and so against the word.

M, H. Those titles of the psalmes are not of the learned greatly stood upon. The Hebrewes themselues, not knowing what to make of them, as *Lamenatseach, Gnalamoth, Gittith, Machalah, Meeloth, Maschil, Mic-tam, Nechilath, Neginoth, Sheminih, Shigaion, Shiginoth, Shoshannim*, about al which, the diversitie of mens judgment is great. So for *Shir, Mismor*, and *Mismor, Shir*, and the like, whose use and doctrine, counter-veile not their doubts and uncerteine opinions. For to tel you that, which when we tel you is to litle purpose: is a labour better spared, then ill employed. But we referr our selues herein to the knowledge of the learned in that tongue, whose modestie causeth more silence, then bayards ignorance can wel indure.

Def: *In all this, he doth not so much as once looke on the Ministers argument, nor daretb in deed once speake to it, knowing it to be unanswerable, however afterwarde in his second parte, he bit-teth and nibbleth at it, as it were under board, where he calleth the titles into question and shilic saith, they are not of the substace of the psalmes. For in deed, they being scripture given by inspi-ration of God, and profitable to teach &c: All the faces M: H: can make, wil not countenance that transla: which defrau-deth Gods Church of them. And first to begin with the Titles. We are to know. 1. That aboue an 107 of the psalmes haue their Ti-tles; which as we shal proue, are no lesse the scripture given by inspiration, then any other parte of Gods booke. Wherefore if it be true Rom. 15:4. that whatsoever is written, is written for our learning; and 2 Tim: 3. 16. is profitable to teach &c. Th. n is the losse of so many Titles,*

titles, the losse, of so many lessons and instructions, twice told at the least, seeing not onely every title hath his instruction, but some two, some three, some foure, some more, and that most certeyne & most sweet instructions; what face therefore soever, M: H: setteth upon the iustifying of the transla: that hath left them out, he sheweth himselfe, to be a bold abetter of no small a sacriledge, and Hester 7.4

I may say hereof, as Hester sayd to the King concerning Hamā, the aduersarie (that doth this) cannot recompence the Kings losse.

2. Those titles of the psalmes, that haue fewest words in them, are of good use, as to shew, either the author who, as those psalmes in titled thus. A psalme of David, of Moses, of Salomon, &c: or the Singer to whom: as those that are entitled thus. A psalme committed to Asaph, to the sonnes of Corah &c: or the argument and matter, wherof they intreate entitled thus. A psalme of prayse, A prayer &c: Or the time for which they were appoynted. As psalme 92: entitled, a psalme for the Sabbath, or the special person for whom made, as psalm 72. entitled, A psalme for Salomon, or some special commendation, either in general, as those entitled psalmes of degrees, or in special, as those that are sayd to be psalmes for instruction, for remembrance, &c: viz: of some excellent things as psal. 32. 36: 38: 70. and such like. 3. Though of these wordes reckoned up by M: H: neither al of them together, nor any 2 or 3 or moe of them put together, without some other word or wordes, doe make any one title, throughout the whole booke of psalmes, but are like liquid letters in the A b c without any voel, to make them speake, (however he would bleare the eyes of the reader with the contrarie) yet of the larger Titles which haue some two or moe of these wordes in them, there is not one, but hath in it, diuerse worthy instructions. As for example, in the Title of psalme 4: 5: 6: 18: 45. 51: 52: 54: 56: wherein are Lamnatseach, nehiloth, neginoth, gittith, we shal finde, the author, the musition, the instrument, the tune, the argument. In the Title of psalm 88. Wherin is Machalah. We may obserue, the argument, the author, the cōmēdation, the singers, the instrument. In the title of psalm 7 wherin is Shigajon, we may note. The enditer, & singer, to be the pro

Though never a one one of those wordes alone, (which M.H. nameth) without some other

phet himselfe, to whom he sung it, the subiect matter of the song. In the title of psalm 30: 88: 92. wherein are *mismor shir*, & *Shir mismor*, we may consider, the occasion, the kinde of song, the time, the matter, &c. As much may be sayd, of the other words recited by him, which whatsoever difficultie may seeme to us, to be in them (being considered alone by themselves, as he hath cunningly layd them downe) yet the learned, (to whom he sendeth us) conclude a certainty and evidence in diverse partes of those Titles wherein these words are; and he cannot shew us, an honest face that will deny it. These things thus proposed, let us now (with as even a hand as may be, and in the truest ballance,) ponder his answer, and giving every word of his, the full weight, obserue whether the same be not found to light, to weigh up this exception taken against the Booke.

And first, the question being of leaving out all the titles of the psalmes. Marke, he answereth. 1. But of some, namely those, that haue these wordes in them; which are not aboue a third parte. Herein therefore he is short, and so farre from beating downe his aduersarie, that he scarce toucheth him. 2. But of those some, which are most difficult, and hard to be understood, such as the Hebrewes themselves know not what to make of, as himselfe saith. Now put case it were true. Why passeth he over those Titles, which haue none of these words in them, nor any other, which haue any difficultie in them, amongst the learned, nay which are cleare to the eye of the simplest reader; viz: Such as distinguish the authors of the psalmes, and therein giue some light to the argument, and such as (with the finger,) poynt out the nature and use of the psalme telling us, it is a prayer of David, or a psalme of praise, as psalme 17: 86: &c. Or a prayer of the afflicted when he shalbe in distresse and pouer forth his meditation before the Lord. Psalme 102: And such as for the excellencie of the matter are commended to us, for instruction & remembrance, and so left to us with Titles of that sound. as psalme 32. 38. 74. 78. 89 &c. I aske for what reason, these and such like are leaped over by him, unlesse he doth as
little

little children, who skipp, where they cannot spell, which were a shame for a man that maketh shew of skill in Hebrew. But there is some other matter in it, whereof we shal afterwarde speake. In the meane time seeing the H:G: hath prefixed them, (and many more of that kinde) to the psalmes, and seeing they are of such excellent use, holding as it were a light at the entrie of the psalme, to shew us a more readie way into it, yea, and (as M. Bucer(e) saith ^{c in his preface before the psalms.} in stead of keyes to unlocke and open the doore that letteth in, to the understanding of the psalme. Let the reader iudge in conscience, whether this be not Church robbrie, to take away such excellent, rich, and necessarie places, and parts of Gods holy word, and whether it be wel done, to make us guiltie (de post facto) by subscribing to it.

Secondly obserue, that the question being of Titles, he telleth us of wordes, of certeine wordes, selected by himselfe out of diuerse titles; whereby he deludeth his simple and unlettered reader, who (being not able to looke into the original,) is by this meanes, made beleewe, that these wordes, (which the Hebrews themselves (as he saith) cannot tel what to make of) are the titles of the psalmes. Whereas it is cleare they are not, but onely some parte of the title, as we haue already shewed: Now grant we him, (yet a little further) that they be wordes of such obscuritie, and uncertaintie, as he pretendeth; yet it is evident, they are ever ioyned with some other wordes, or word in the title, which stand in good sense oftentimes without them, of whose sense & meaning, the learned make no question, & which make much for the understanding, alwayes of the psalme it selfe, and often, of other partes of scripture. As these instances following, witnes 1. Psal. 7. Sigajon of David, which he sung unto the Lord concerning the words of Cush, the sonne of Iemini. Wil not this title, much helpe us to the understanding both of the psalme it selfe, and also of 2 Sam. 16:11: &c. 2. psal: 18. Where to that one word Lamnatseach, the rest of the title is set thus. A psalme of David, the servant of the Lord, which spake to the Lord, the wordes of this songe, in the day, that the Lord delivered him from the hand of all his enemyes, and from the hand of Saul. Is not this

the very same with 2 Sam: 22: and doth it not shew, that both chap. & psal. are of one & the same subiect? &c: 2 psal. 30, Mis. mor shir translated a psalme or songe. The rest of the title is, of the dedication of the house of David. Doth not this leade us to the use of the psalme it selfe, and to the more profitable reading of 2 Sam: 20. 1. 2: 3? 4. Psalme 51. Lamnatseach. to him that excelleth: a psalme of David, when the Prophet Nathan came unto him, after he had gone into Bathsheba, shal we not learne hereout, that the psalm intreateth of the Prophets repentance, for his sinne of adultrie, brought to it by the Ministry of the Prophet Nathan? And are we not led by it, to the 2: Sam: 11 & 12. 5. Who can understand psal. 52. To intreat of Doeg, but by the light, which the title of it giveth? And doth it not send us, as it were, with a candle in our hands to 1 Sam: 22: 9 & c? 6. Compare the titles of psalme 54: with 63. The one sheweth, what prayer David made, when he was in the wildernes, fled from Saul, the other telleth us, what prayer he made upon the coming of the Ziphims to Saul; and both of the send us, as it were, by day light to 1 Sam: 23. 14: 15: 19. 7. Compare the titles of psalme 57: with psal: 142. The one sheweth what prayer David made, when he was with Saul in the Cave; the other, what prayer he made, when he fled from Saul, being out of the Cave, & they both send us, as it were at noone day, to the 1 Sam. 24. Thus we see what light and help, these Titles (wherein the words M. H. citeith are) doe affoord us, for the understanding of the psalmes themselves, and other scriptures; and that although those wordes were so obscure as he pretendeth, yet are they not as the figtree, (f) which was not onely unfruitfull it selfe, but made the ground it grew on, also barren. For we may easily gather fruite, out of the Titles, these words be in; though the words themselves, should affoord us none; which is yet the question. This being so, however by M. H. reason, these words themselves might be left out, in the transla: and so the people made uncapable, of reading or hearing them read: Yet the whole Title ought not to be; unlesse he would haue this stand for good divinity. That in al places of scripture, where there is a word or two, difficult & doubtful in the sense, the whole sentence may

f Luke 13: 7

be left out, or cast into the decke. Which If? Then shal many places both of the Old & New Testament, (Revelation especially) be left out: in transla; M: H. himselfe pretending (g) that the fulnes of time for the understanding of that booke is not yet come. Thus we see as the insufficiencie, so the subtilty of his answer, who reasoneth from wordes to titles; and denyeth the use of whole sentences, profitable and easie to be understood, because ioyned with some word or two, somewhat hard to be understood. Obserue further, his unconscionablenes and whether (for maintenance of his cause) he hath not sold himselfe to speake he careth not what. For in the question about reading of the Apochripha, (h) he concludeth (i) thus for the reading of them. Though somewhat may be thought in them unprofitable, yet that is no let, but we may use so much as is profitable. Here in the question of the titles, (which are excellent parts of the Canonical scripture) under pretence of a few wordes in them, hard to be understood, he casteth quite out of all use, thos percells which (we haue heard and he dareth not deny) are profitable and easy to be understood; which is the more to be blamed in him; for that, after halfe a yeares second thoughts, he renueth the same reason and speech, in his second parte. saying (k) as good omitted, as not understood.

Thirdly, whereas he reasoneth from the doubtfulnes, and unprofitablenes of these wordes: that therefore they may be omitted. Let us observe that, of the contrarie it followeth. That if they be of good use and profit to the Church, and doe affoord us such matter as the telling whereof to the people, is to good purpose; then by his owne iudgment, they are not to be left out, nor omitted: wherby, as he hath alreadie given sentence against the transla; for omitting those Titles which haue none of these wordes in them, but are altogether clearely and undeniably fruitful: so when it shall appere that those titles in which those words are, yea the very words themselves by him cited, are not such as he pretends, but frutesful & profitable for the Churches use, he must needes scale to the sentence, that condemneth the transla: for this omission. We therefore deny

g part 2 cap. 22.

h part 1 cap. 16.
i and that both
in latin & eng-
lish, as if he
would haue lear-
ned and vnlearn-
ed to record it

Ide doctrina
christiana
lib. 2. cap. 6

that his speech of their unprofitableness, and doe reply and say concerning the words themselves. First that even their difficulty, is of good use, both to excercise us and humble us, or as Aultin speaks; (1) to provide against loathing of our stomaches, as playner places do against famine. And also to bring faith and credit to those scriptures, (as the names of persons and places now unknowne, doe to other scriptures,) by shewing not only who penned, but to what keepers, they were committed, upon what instruments, and with what tunes, they were sayd or songe. And finally they serue to witnes the reverend antiquity of those monuments, the characters whereof, are almost unknowne, to the very people, for whom they were first ordeyned. so that not instructing by their lightsonnes, they yet instruct by their obscuritie. Secondly, that be these musical tunes, or instruments what they may be, yet we may certainly learne these doctrines, from the consideration of them, and the Titles that mention them. 1. That God did not commit these psalmes to the Church treasurie, for doctrine sake only: but appoynted them to certeine tunes and instruments, to be then so used in his service, as prescript and sett formes, of prayer and thanksgiving. 2. That God would haue excellent things, used excellently, and that none should meddle with the holy things of God, but those that were men of skil, and called thereunto. and therefore these and these psalmes were committed, to (1) men of giftes and calling, aswel for interpretation, as musicke: 3. That God would haue our affections, suited to the variety of occasions, and therefore set the psalmes, not al to one, but to sundry instruments & tunes. 4. That the service under the law, was much more ceremonial, costly, and troublesome, then ours under the gospel: God now requyring no other kinde of musicke in his service. but that of the voyce, simply without Ceremonie, in the spirit: with understanding. VVhich should make us so much the more cherefully to performe it, by how much we are freed from the costly: and trouble-some Ceremonies of the law. These, which are profitable and certeine doctrines, and others like, may truly be gathered from these Titles omitted; even from these words recited by you, of which you speake so disgracefully, as if they were not worth, the once naming to the people. And if no more but these, could be drawne out of them, it is enough to extracte, vanity and insufficiency out of your answer. But, let us from these words,
come

1 r; Cro. 25.
1: 4.

come to the Titles wherein these words are, and see what sound & certeine instructions, may, & ought to be learned out of them. And namely out of the Title of psalme 51. Which shal serue in stead of the rest, The Title which is the two first verses of the psalme, is. To him that excelleth, a psalme of David, when the Prophet Nathan came unto him, after he had gone into Bath-sheba. This Title devideth it selfe into 5. parts. 1. The partie to whom it was committed, to him that excelleth, 2. The kinde of treatise, A psalme. 3. The author or Scribe, David. 4. The time when, when the Prophet Nathā had com unto him. 5. The occasion. After he had gone into Bath-sheba: And 2 it teacheth us amongst other, these lessons following. In that David committed this psalme, to be songe by others; wherein his owne faults should be to al posteritie, proclaymed and blazoned, it teacheth us. 1 That the perticular examples of the Saints of God, haue use for common instruction. 2 How diligent in searching out our owne selues and infirmities, after our falles every one of us should be. 3 That personal faults openly knowne, must be openly confessed, and publikely repented of, to witnes the soundnes of our repentance, for example to others, for their humbling, or comfort, or both. In that David being a King & a Prophet, penned this kinde of psalm consisting of such excellent testimony & instruction; we may learne, 1 that sin is sin, in whomsoever. 2 that even Kings should confesse their sinnes, set the selues a part to take knowledge of the, & affect their hearts, with mourning for them. In that the time of Davids thorough and open repentance was not, til the Prophet Nathan cam to him. We may note. 1: That God useth the Ministry of his Prophets, to drawe men to repentance. and wil blesse his owne ordinance &c: 2: that the best of Gods children may lye in their sinnes without any great apprehension of them, til God by the Ministry of his servants, the Prophets, awake, rouse, and raise them up. 3: That in howsoever deepe a sleep of sin, the godly may lie in for a time, yet when the Ministry of the word cometh, they awake, they arise, they (even though Kings) submit themselves and turne to God. In that the prophet noteth the occasion, viz. the sin of adultrie, with such a graue, honest, & seemly phrase of speech: we may learne. 1 that it is a grace of speech, to deliver unseemly things, in seemly termes: usual with the H: G. in the scripture. And therefore a shame for the (who professe holines) that looke not to their rearmes of speech: that speake thinges filthy and uncomely: yea sticke not to doe those evils. when the Holy Ghost forbearth even the ordinary names of them.

2. That the best, both men and weomen, Kinges and Ladies, may be overtaken with stronge temptations, and fall into feareful sinnes, as David & Bathsheba did, the one an excellent Prophet: the other a gracious woman, yet both fearefully fel. And therefore that it standeth us all in hand, to keep diligent watch, in the use of al good meanes for our standing, and in shunning al evil meanes of falling &c: *Now though a man knew not what to make of the wordes, recited by you, yet out of the Titles wherein these wordes are, a man may deliver these and such like instructions, without troubling his hearers, with uncerteine & fruitlesse coniectures, which is but the trick of such (I wil not say of your selfe, when you were Preacher in the Citie you so commend.) as (shunning to appeare ignorant in any thing, and striving to seeme learned more then to be profitable,) beate the aire with curious & unprofitable questions; raising doubts which they never settle. And in fine, dismissing their hearers amazed, with variation of phrases, but not edified in knowledge, much lesse in godlines. Fourthly, granting that which you say, that the obscuritie and difficultie of these wordes were such; as neither the Reader, nor hearer of them read, no nor teacher, could (for the present) understand the, and make use of them; yet if they be part of that word of God written for our learning, and given by inspiratiō of God, (as the Ministers in their argument affirme them to be) you have lost your selfe in this answer, and speake not one word to their reason. For the learned (to whom you referr us) n) teach, that there is a two fold profitableness in the whole & every part of the scriptures; one immanent, when it is able and sufficient of it selfe, for the doying of this or that. The other transient, when it conveyeth, and communicateth this profitableness to us. Now however these wordes in the titles cannot profit us, without some understanding of them; yet in themselves, and as they are breathed of God, they are profitable. Meate is profitable to nourish, before it be eaten, yea, though it never be eaten, as having a nutritive vertue residing in it: so are the scriptures; and these Titles, dited and framed by the spirit, in themselves profitable to teach, though we never understand them. Even as also, the strangest hearbes, whose vertues are hid-*
den

■ D: Whit. de
script. cōt. 1. q. 6
Iun. us cont. Bel
larmin. Cont. 1;
lib: 4.
Lubertus de
princip. 7. c. 17

den to the Gardiner, are yet profitable for many rare purposes, and to cure many diseases, though their vertue and the secret thereof, remeine hidd, from the eyes of the keeper. And therefore our Seru. B. not only with holding, the reading of them from the people; but leaving them quite out of the translation, as if they were never giuen by inspiration of God, nor were part of that river, which ran out of the Sanctuarie, and then our Bishops requyring our subscription to it as wel done; as you speake not to it; so wil you never be able to speake wel to it. Nether shal you ever finde such modestie in the learned (you speake of) as to cause such silence as shal not onely beare with, but iustifie this corruption. And thus letting your scoffe at Bayards(o) ignorance, alone, to your selfe that best deserue it, who cannot bring one learned man, to iustifie this corruption with you; I passe from your first, to your second part; where you haue another section of this kinde, consisting of foure reasons.

M:H: Higgajon Selah psalme 9. 17. the psalter in the Com: B. mentioneth not, because not translated, for they are hebrew wordes originally, and as good omitted as not understood. The most learned and auncientest, that know their owne hebrew tongue, know not, what to say herein, and therefore no shame for our Cuntrymen to confesse their ignorance.

Def: 1. Though these two words. Higgajon, Selah, be no where else ioyned together but in that 9: psalme, yet Higgajon is ioyned, with another word psalme 92: 4. And Selah is used 70 times besides, in the B. of the psalmes. The transla. therefore which hath left out Higgajon here, and Selah both here & every where else, hath wronged our Church so many times, however you cunningly cōceale it, by naming psal. 9. 17. onely, as if the wordes were no where else.

2. Your reason why they are left out. Because not translated is false. For, if you meane the transla: of the Bible into Greek, Chalde, Arabick, Latin (even vulgar) French, Dutch, Italian, or Spanish? I must tel you, that notwithstanding you swell with shew of learning, you haue smal skil, or little honestie to say they are not translated, For in them all the wordes and titles are not kept onely: but also sometimes interpreted. Or else if you meane the transla. of the

o You shon'd haue sayd Bayards blindnes, for horses especially are not yet capable of vnderstanding. It seemeth you understood the Dialogue in good earnest which Plutarch wrote in iest. & so are of Gryllus his minde. That beasts haue reason as well as
m: 1

Bible into English? Know you. 1. That not only al English Bibles now extant, (that I can meet with) haue them, translating some of them, and expounding other some: but also those two Auncients of K. Henry the 8 his dayes, (one of which was by him authorized to be read in the Church) haue them and interpret some of them. As Lamnatleach: to him that excelleth Neginoth, musicke, Nehiloib, songes of musick, Higgajon, a consideration &c. 2: Yea further, that our authorized Church Bible (a) hath them, and translateth diuerse of them, as, Lamnatleach, cheefe musition. Micham, psal: 16 &c. the golden psalme. Maschil psalme 32 &c: a wise instruction. Maaloib psalme 120 &c: high degrees, Shir a songe, Misnor a psalme, psal. 66. and 108. Higgajon, Selah, this ought to be considered alwayes. And of Selah they obserue, that it signifieth, a lifting up of the voyce, and admonisheth the fingers of psalmes, to singe out in their highest tune, because the matter of that parte of the psalme, where Selah is found, was specially to be harkened unto and to be considered. 3 And which is yet more, the translation in question not onely reteyned Higgajon psalme 92. 4: but translateth it, a loud instrument. As others turne it, a songe or meditation. 3. Your reason, why they were not translated, that they are Heb: words originally, is as fond, as the other is false. For though some of them be such Heb: wordes originally, as will not beare such a transla. as interpreteth their meaning, yet they might yea they ought to haue been kept, and not omitted in the transla: as we see in all transla, diuerse wordes kept in their original sound, (though not character,) as they were first breathed of God. As Tabitha, cumi, Rabbi, Cephas, Messias, and the proper names of beastes, birdes, pretious stones &c: And the word Amen often reserved in the Hebrew sound, though english letter, even in the translation in (s) question. And it might very wel haue done so with the rest, the rest of the wordes in the titles especially, which are no such Heb: words originally, as you pretēde. And if? yet the Trāsla. should set them downe, leauing them as they found them, and not omit them. 4. As for those auncient learned, that (as you say) knowe not what to say herein. There meāing is, in respect of the sense of the words; not, whether they be parte of the scripture, & should be lefte out of Gods booke, either in the originall or transla: what she

*a Printed 1572.
For in the later
impressions our
Bishops haue
thrust out that
translation of
the psal and our
in this translation
question.*

*s psal. 72. 19 &
89 52. and 106.
46.*

they say therefore herein, is not to the question between us. Which is not of giving the sense, of the wordes wherof they speake, but of omitting the in the transla: whereof we speake. This colowrte therefore twice sodden in both your bookes, is to no purpose, but to cloye the readers stomach, excepting that it sheweth how iniuriously you deale with those learned auncients, to drawe their speeches of another subiect, into this question. 5. You speake truth, when you say. It is no shame for our Cuntrymen to confesse their ignorance. And we speake truth also, when we say, it is a shame for me wittingly to leaue out parte of Gods truth, because they understand it not, to skipp what they cannot spell, a fault, for which little A. b. c. boyes are often beaten. Such a confession of ignorance was neuer heard of amongst the learned. M. Beza confesseth (t) his ignorance, concerning the word *Angels*, saying. What this meaneth I doe not yet understand; but he putteth it not out of his trasla. and had you learned to be ashamed of euill, you would never hold that it is no shame, for a man, to put out of the English Bible, whatsoeuer he understandeth not.

t in his annot.
1. Cor. 11, 10.

M: H: 2. Other Churches did follow this course, at what time the psalmes were first translated.

Def: 1. If it were true, (as it is not) that other Churches did follow the course we doe, viz. at their first translating of the psalmes did leaue out the Titles of the psalmes, Higgajon & Selah. Doth it therefore follow, that we must leaue them out, first and last for ever? This is a strange consequence. I will add a word or two, to your reason. And then doe you answer your selfe, out of your selfe. Other Churches did so at the first, but afterwarde seeing their error, did amend it. (This is your owne reason, else giue us an instance of some Church that did so at the first & continue so stil) There fore ought we, that did so at the first, see our error herein & amend it. This consequence is undeniable, unlesse you hold, that other Churches error for a time, shal be of more force to iustifie our ill doying for ever, then their example of repentance and amendment shal be auaylable to drawe us out, being once in. 2. You forbear to name us the Churches that left the out at the first, least you should

A a.

make

make the lye the lowder, for in no transla. before spoken of, are they left out: It seemeth your witts and wel meaning both, were a wolga-thering, that upon your second thoughts, you thus speake.

M.H. 3. They that doe render the words doe not render all, nor doe they make any necessarie certeine construction.

Def: *What construction soever they make of them, it is nothing to the question between us, which is of the omitting and leaving them out in the transla: not of expounding and interpreting them. That clause therefore might well haue been spared here.* 2. *In the other wordes you reason thus. They which render the words, render not all. Therefore we may render none at all. The Antecedent is false, and as you haue not given us, one instance to proue it, so nei-ther are you able to finde out any one transla. in any language, where the words and Titles in question are left out, excepting that of the Masse booke which (as it seemeth) the transla: in question fol- lowed. The consequence followeth no more soundly, then this fol- lowing. They that (in some places of England) preach on some texts, render not al the truth of God taught in those texts. Therefore when M.H: preacheth on those texts, he may render no truth at al taught in them. Or thus: Some Ministers that doe preach, preach not at al times they ought, but now and than, once a moneth or once a quarter: there- fore other som may preach at no time they ought, but be dumb doggs, that cannot or wil not barke. If these consequences sound not wel, neither doth his, for they are stroakes of the same stringe and streine.*

M.H. 4. The Papist himself, &c. confesseth that very learned men do obserue that we may not over hastily trust the titles of the psalmes. Hierom Guadal: in Hosea p̄fat pag 8 wherefore not hacking nor sticking upon doubt- ful and disputable titles. not of the substance of the psalmes themselves, they held it as Felinus saith, *wisedome to hasten presently to the psalmes the- selves where althings were and are plentiful and certeine.* Felinus p̄fat in psalm.

Def: *Two things are here to be considered, 1 his reason. 2. The prooffe of it. His reason is, from the authority of them. viz. The ti- tles of the psalmes. Higgaior and Selah, are not of the substance of the psalmes themselves, therefore they may be omitted in the translation &c: For this is the question between us. His proofes are the two Au- thors produced. Concerning his reason I say. 1. That if they were not of the substance &c: Yet if they be scripture given of God, for*
his

his Churches use, It is not material, whether they be parte of the psalmes or no. It wil necessarily follow they are not to be omitted in the transla: 2. I affirme the to be, not onely parte of the Holy scripture, but even parte of the psalmes themselves, whereunto they are ioyned, and wherein they are found. which I proue by these reasons following, and then we wil examine his proofes and authorities alledged. 1. They are all written, with the same characters of consonants and vowels, and with the same service of accents, as are the rest of the psalmes. 2. They are written together with the psalmes, as parte of them, and such partes as are not devided from the rest of that scripture, by any note of distinction. So is Higgajon. psal: 9: 17: & 92: 4: written; and that also, within the closure of the verse, the soph-pasuch or ful period. As for Selah so often used as we haue heard, twice we finde it in the midst of the verse as psal. 55: 20: & 57: 3: alwayes else in the end of the verse, ioyned to the precedent word, by the service of the accents, it selfe bearing the King, and the former word, the Minister, alwayes inclosed within the verse, and the soph-pasuch, or ful poynt of it; even in that psal: 9: 17. It is strange therefore that any man should haue such limed fingers, as to fetch these words out, yea (the one of the sometimes) out of the midst of the verse, as not of the substance, and no parte of it. As for the titles, 1. Many of them are the beginning, or first halfe of the verse, some of which are not devided from the words following by any accēt, stop, or breath taking; other some are devided onely by atnach or halfe a breath; none of them by a soph-pasuch or ful breath, or poynt. Whercof see psal: 66: 72: 78: 86: 87: 90: 100. 109. &c. 2. Many of them conteyne a whole verse of the psalme, having soph-pasuch, between the & the verses following, but can by no good construction be disioyned from the verses following, as psalme 18. The first two verses are these. To him that excelleth, a psalme of David the servant of the Lord, who spake unto the Lord, the words of this songe, in the day that the Lord deliuered him, from the hands of al his enemyes, and from the hand of Saul. verse 2. And said, I wil loue thee dearly, O Lord my God. Let him now tel us how the psalme can possibly begin, with any sense, if the

Psal 18. verse 1.
I anafeach &c.
ver 2; vaijomer
&c.

first verse, which is the title thereof, be not parte of it. Wil he begin the psalme at the second verse thus, And sayd? It is cleare that vaijomar englisht: and sayd, hath a soph-pasuch, or ful poynt between it and the first verse; and therefore cannot be parte of it; and being parte of the second verse, cannot be construed with any word therein, but with the verse foregoing, which is the Title. which the transla: in question knowing very wel, hath therefore omitted, (not onely the whole first verse which is the title, but) this first word of the second verse also, which is no parte of it, because otherwise no sense could be made of it. 3. As many of them conteyne whole verses. viz. psalme 7. 18. 30. 45. 56. &c. So some of them conteyne two whole verses a peece, viz. psal. 51. 52. 54. 60. &c. Al which to cutt out of the booke as no parte, or not of the substance of the psalmes, wil cause us to fal far short, of the number of verses, according to the hebrews (a) account. two thousand five hundred, seaven & twentie. 4. By this reason we may as well make doubt of other parts of scripture: as the two first verses of 2. Sam: 22. Which are al one with the title of psal: 18. and the 7 vers of the 1. Chro: 16. the title of that psalme there: & the first & last verses of Habac. 3. Which are titles having some of the words in question. And M. H. can render no reason why these should be reserved, the other omitted. 5. The learned to whom he sendeth us, never doubted of their authority, but onely disputed of their proper significations & meanings. Of whom, heare a few speake. 1. The Iewes reckon (a) them for parte of the psalmes as well as the rest, and haue their Masoreth upon them, which Rabbi Akibah (a) calleth, the hedge or keeper of the scripture, that nothing may be put in, or out of it. 2. The Masorites themselves cite them no otherwise then as scripture, and doe giue their keri (or note of diuerse reading) unto some of them; as to psalm 39: 77. &c. Which they would not doe, if they were not scripture. 3. The Septuag: so translate the, as the rest of the psalmes. 4. Montanus, Pagnin, Vatablus, Tremellius &c. Yea the vulgar Latin (corrected by the deuines of Louvain) haue them, translate them, count them as part, and reckon them

o mispat happesuchim shel tehilim, alphajim, vecamuth meot veshib gnah vegnezim.

a in their Concordance called Meirnetib.
b Paulus Fagius in Parke Abooth pag 56. Segalatorah. sepesleg. s

them in the nōber of verses of the psalmes. s. The Ancient writers doe so reade, and expound them, Austin, Origen &c: yea the Papists themselues. Lira Tittleman. &c.

By all which appeareth, that these Titles and words in question, are holy scripture, and parte of the psalmes with, and in which, they are. Wherefore M: H: wil never make good, in the day of the Lord, his iustifying of the omitting of them, by calling their authoritie into question, and counting the translating of them, hacking & sticking upon disputable titles, and not of the substance of the psalms themselues. Neither wil his two witnesses help him in that day. What they say in the meane time followeth now to be heard.

The Papist he speaketh off, a Spanish Fryer & Inquisitor, (c) hath the wordes quoted by him indeed, not in his preface, (as he saith) but upon chap. 1. 1. whereof he giveth two reasons. Which if M: H: himselfe had sett downe, they might haue made him ashamed of his Confessor. And they may doe it, now I set them downe.

c Guadalupeñsis
in Hosea 1. 1.
non pari pede
currunt tituli
psalmodum. A-
pud latinos et
Græcos viciati
sunt.

The 1. Is, because the titles of the psalmes and of other Prophets runne not with a like foote: the titles of the psalmes beyng seperated (as he saith) from the psalmes themselues, whereas the titles of other Prophets, are so cheaned to, and inserted in the text, that they cannot be sayd, to be without the text. The 2. reason is, because they were more corrupted by the Greekes and Latins, then the titles or inscriptions of other Prophets. Whereupon he concludeth, that the learned obserue, we Must not overhastily trust the titles of the psalmes. In answer to whom. I say, that seeing he nameth none of those learned. We wil not over hastily trust him in so saying. For no learned man, can obserue or make, any such conclusion, out of those two reasons. The first being altogether false, the 2 foolish. False I say, and the Fryer knew it so to be, or else he hath not that skil in the hebrew, which (by that order of Ierom whereof he is) he professeth to haue. For he that can, but reade that language, with any understanding, knoweth, there is no such difference between the running foote of the one & the other, as he speaketh of, yea and that the titles of the psalmes and wordes in question are so farr of, from beyng seperated from the psalmes themselues, that they are also inseperable united, chayned and incorporated into the psalmes, some of them especially, not as-

much onely, but more also then the titles of some of the other Prophets, are to the chapters, wherto they are prefixed. For proofe wherof, I referre the learned reader, to the reading & comparing of the one with the other in the original; and the unlearned to the consideration of that, which I haue alreadie spoken in this chapter. The follie of his 2 reason, the learned, even the meanely learned, may laugh at; as that which if it had reason in it, wil cut out & cast of, most parte of the scripture, as not overhastily to be credited. For if every portion of scripture, that hath been by the Greeks & Latins corrupted, more then other parts, shal therefore be the lesse credited? not many titles of the psalmes only, but many parcels of other scripture also, must be called into question. What good therefore soever, this Fryer might doe M: H: if he were with him in Spaine, to be shryven, for his sinnes committed, in mainteyning the corruptions in our Serv: B; I know not: sure I am, this testimony of his, hath not done either him or his cause any good at all.

*d preface to the
psalmes.*

*e Dum in ambiguo adhuc res est, properandum videtur ad certum monitionum esse vocis exaltandæ eoque cogitationis intendendæ. &c.
g Clavium vice ad psalmos intellegendos.*

His Second man, whom he calleth Felinus and we Bucer, (reciting (d) these hard words in the titles, and the diverse iudgments of the learned about the true and proper meaning of them, some affirming one thing, some another) saith in deed, Their judgments are uncerteyne and grounded upon conjectures onely, for that we are now ignorant of their tunes and instruments, yea and they not certeynly knowne amongst the hebrew Doctors themselves. And thereupon concludeth in such words as are quoted in the margin, saying. (e) Seeing the matter is yet in doubt, (viz what their meaning should be) It seemeth good to hasten to the exposition of these words, the sense and meaning whereof is certeine and out of question. This is that which he intendeth in the words alleadged As for Selah, he expoundeth it (with Rabbi Kimchi) to be a word of admonitiō, (f) to lift up the voyce in singing, & the minde in intending & pondering the sentence it is in. And albeit he saith, some of the hebrew Doctors, understood not some words in the titles, yet he affirmeth that many of the titles, be in stead of Keyes (g) to unlocke and open the dore, that letteth in, to the understanding of the psalmes. This then being his iudgment, and his wordes of doubt, obscurity & uncerteyntie, being not whether the words and titles were scripture, and of the substance of the psalmes themselves, yea or

no?

no? Were we not so wel acquainted with M:H: his constant course in abusing his authors; we might wonder hereat and aske him. 1. What Spirit that is, which maketh men speake, to the hearing of others, so directly against their owne iudgment. 2. What a sound Logician M:H: is, who out of these wordes of Felinus. Seeing it is yet in question, what the certeyne meaning is, of some wordes in the titles, it seemeth good to fall to the exposition of those places that are certeyne draweth this conclusion. Therefore the titles themselues are doubtful & disputable, not of the substance of the psalmes themselues, It is much like the Serpents reasoning, Gen: 3. Who upon Eves doubtful speach, concerning the punishment of them, that should eate the forbidden fruite. viz. least ye die, concludeth confidently thus; ye shall not die at all. Herein onely is the difference, that whereas Eve & the Serpent spake both of one thing, M:H: and his Felinus speake of two, the one of the sense, the other of the substance. Thus much concerning the omission of Higgajon, Selah, and the titles of the psalmes now if that be true, which Tullie (a) speaketh, and Ambrose (b) citing out of Tully, averreth, that such as dance are drunke or mad, Let the reader iudge, what sobriety is in M:H: to leade us such a dance as he hath here done, (worse then that Tully speaketh off) for the defence of these omissions, And what reason were in us, to follow him, and approue it by our subscription?

a Oratio pro
muriæn.
b de Virgin. li. 3

CHAP. 24. OF OMITTING HALLELVJAH, AND THE
last verse of psalme 72.

Minist. **T**He Booke omitteth these wordes. *Prayse ye the Lord*, at least 17 times, and putteth in *Gloria patri*. This is within the compasse of detracting &c. part 1. 29.

M.H: If a portion of scripture be enlarged, in other words more fully, and throughly, as sometimes it falleth out, and that thrice for once, it may be confidently acknowledged, as is this same hartie acclamation. *Giving glorie to God the Father, the Sonne, and the holy Ghost*, may not the authors of this their calumination be heild alike disposed to the authors of the Legend. *Who had a leaden heart and a brazen face &c.* Pignetius on the Revelation. *They detract* (saith he) *that doe lighten the authority of scrip-* Iulovicius Vi-
ves.

much onely, but more also then the titles of some of the other Prophets, are to the chapters, wherto they are prefixed. For prooffe wherof, I referre the learned reader, to the reading & comparing of the one with the other in the original; and the unlearned to the consideration of that, which I have already spoken in this chapter. The follie of his 2 reason, the learned, even the meanely learned, may laugh at; as that which if it had reason in it, wil cut out & cast of, most parte of the scripture, as not overhastily to be credited. For if every portion of scripture, that hath been by the Greeks & Latins corrupted, more then other parts, shal therefore be the lesse credited? not many titles of the psalmes only, but many parcels of other scripture also, must be called into question. What good therefore soever, this Fryer might doe M: H: if he were with him in Spaine, to be shryven, for his sinnes committed, in mainteyning the corruptions in our Serv: B; I know not: sure I am, this testimony of his, hath not done either him or his cause any good at all.

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ture, and of the substance of the psalmes themselves, yea or
no?

d preface to the
psalmes.

e Dum in ambi-
guo adhuc res-
cit, properandū
videtur ad certa
f monitōrium
esse vocis exal-
tandæ eoque co-
gitatiōis inten-
dendæ. &c.
g Clavium vice
ad psalmos intel-
ligendos.

no? Were we not so wel acquainted with M:H: his constant course in abusing his authors; we might wonder hereat and aske him. 1. What Spirit that is, which maketh men speake, to the hearing of others, so directly against their owne iudgment. 2. What a sound Logician M:H: is, who out of these wordes of Felinus. Seeing it is yet in question, what the certeyne meaning is, of some wordes in the titles, it seemeth good to fall to the exposition of those places that are certeyne: draweth this conclusion. Therefore the titles themselues are doubtful & disputable, not of the substance of the psalmes themselues, It is much like the Serpents reasoning, Gen: 3. Who upon Eves doubtful speach, concerning the punishment of them, that should eate the forbidden fruite. viz. least ye die, concludeth confidently thus; ye shall not die at all. Herein onely is the difference, that whereas Eve & the Serpent spake both of one thing, M:H: and his Felinus speake of two, the one of the sense, the other of the substance. Thus much concerning the omission of Higgajon, Selah, and the titles of the psalmes. now if that be true, which Tullie (a) speaketh, and Ambrose (b) citing out of Tully, averreth, that such as dance are drunke or mad, Let the reader iudge, what sobriety is in M:H: to leade us such a dance as he hath here done, (worse then that Tully speaketh off) for the defence of these omissions, And what reason were in us, to follow him, and approue it by our subscription?

a Oratio pro
muriæn.
b de Virgin. li. 3

CHAP. 24. OF OMITTING HALLELVJAH, AND THE
last verse of psalme 72.

Minist: **T**He Booke omitteth these wordes. Prayse ye the Lord, at least 17 times, and putteth in Gloria patri. This is within the compasse of detracting &c. part 1. 29.

M.H: If a portion of scripture be enlarged, in other words more fully, and throughly, as sometimes it falleth out, and that thrice for once, it be confidently acknowledged, as is this same hartie acclamation. Giving glorie to God the Father, the Sonne, and the holy Ghost, may not the authors of this their calumnation be heild alike disposed to the authors of the Legend. Who had a leaden heart and a brazen face &c. Pignerius on the Revelation. They detract (saith he) that doe lighten the authority of scrip- Iulio vicus Vi-
ves.

ture, or maliciously suppress any parte, and al because they would not displease men: what shall be given to thee, o thou false tongue? Have we impeached or diminished the booke of God, that use those very wordes before the reading of the psalmes. prayse ye the Lord, and at the close or foote of the psalmes, interpret it more fully, in that very ancient godly forme, Glorie be to the Father, the Sonne and the Holy Ghost, as it was &c: Vnlesse your meaning be, that in giving glorie in this wise, we doe not prayse the Lord. To what purpole else serue these perplexed speeches, we cannot presently conjecture.

Def: Were he not in the gall of bitternes, he would never call this exception, a calumination, which he can neither deny, nor confute. Denie he cannot, for if we compare the transla: in question, with the original, or transla: of our great Church Bible (wherin (as D: S: saith) this fault is amended) in the psalmes. 105. 106: 111: 112: 113: 135: 146: 148: 149: 150. It wil appeare, that this word Hallelu-jah, or prayse ye the Lord, are left out in every of these psalmes, sometimes in the first, sometimes in the last, sometimes both in the first and last verses of them; the Ministers therefore, hane neither forged, nor falsely charged this exception upon the booke. 2. Nether can he confute it. For it is cleare, that whosoever these wordes are sett, either as a Title before the psalme, or sweet cloose therof, or somtimes as both, they are part of the psalm, not devided from the rest of the psalme, by any soph-pasuch or full period. Wherefore they being parte of the scripture given by inspiration of God &c: The exception taken against the booke for omitting them, is iustificable and can no more be confuted, then the former exception. But let us see what he saith, and whether he is caryed in this heate. And 1 obserue, that where elsewhere, he would not let the Transla: change the placing of words for any advantage of light, but sayd, It was the Ministers office to expound & dilate, bere he giveth an office to the Transla: to abridge & inlarge to carrie & recarrie, wordes of his owne, from one end of the psalmes to the other; which is in deed, not to translate, And thus he forgetts himselfe. 2. He would make us beleue, that the wordes. Glorie to the Father, the Sonne &c: are used by the Booke as an exposition of these wordes. Prayse ye the Lord, being put, not onely thrice for one, but to another

Hallelu-jah:

ther hymnes, then the psalmes, and generally to every psalme, and to the end of the psalme, in stead of the beginning. What truth? What probability? To expound the words, where they are not, and to put them out where they are? To put them in, (once for all,) at the end of Gloria patri &c: which is no psalme, and to put them out of the psalmes where they are? Is an exhortation to prayse God, and an acclamation to his prayse all one? And is the saying of these wordes prayse ye the Lord, at the end of Gloria patri, before the beginning of the psalmes, every morning & evening prayer once, a sufficient defence for leaving them out so often in the transla: of the psalmes, where God hath put the in? This is not much unlike, as if we might leaue out Christs birth, death, burial, resurrection, and ascension, in the translating, and reading of the Gospels, of Matthew, Marke, Luke, and Iohn; because we confesse them all in the Creede. But al Translators, Septuag. vulgar latin, Dutch, French, Italian, Spanish, and our owne English Bibles, authorizd in King Hen. 8. his dayes, and since to this day, haue them. And if M: H: did thinke (as it is sayd Hierom did) he ever heard, the trūpet of God and the Archangell blowe, he durst not thus reason.

3. As for Pignetius his description of one kinde, of detracting from the word, viz. The lightning of the scriptures authority, or mallicions suppressing of any parte thereof, because they would not displease men. It is no better pleaded by M. H. to proue the omission of these words, prayse ye the Lord, to be no kinde of detracting; then if a man to proue fornication not to be forbidden in the 7. Commandemēt, should affirme out of good writers, that adulterie is forbidden there. Let M: H: looke, and tel us the difference. Wherefore considering how blunt & leaden his answeres are, and withal, how bolde and brasen his countenance is, in giuing them. I wonder, how he durst giue fier, to that peece, which Vives (whom he alleadgeth) dischargeth at the leaden heart, and brasen face of the Legend makers, for feare of being maymed, with the recoyle of it. But it is some mens ill happ, to die upon their owne swordes; Let us goe one to the omission psalme 72.

Bb.

Minist:

Minist. WE cannot subscribe to the Serv: B, because it leaveth out, the conclusion after the 72: psalme.

M: H: The conclusion of psal: 72 is, *let al the earth be filled with his Ma: iestic. Amen amen.* therefore false, where they say it is left out.

Def: 1. It is false in deed, not what they say, but what you say, for they say not, as you charge them, that the conclusiō of psal: 72. is left out. But the conclusion after the 72. psalme is left out; you must therefore 1. take the word false to your selfe. 2. Knowe, that speaking upon this false ground of yours, all you haue spoken; in that al, you haue spoken nothing to, but al besides the exception. And this may serue for a sufficiēt answer: But to satisfie the reader, that this exception is not in wayne taken against the transla, we wil take it, as you make it, and doe say. 1 You haue no reason to say, the conclusion of the psalme is at the words *Amen amen*, and the psalm fully finished there. *Unlesse* you be of minde, that every chapter or psalme endeth where ever those words are; and that such words as follow *Amen*, are no parte of that chapter or psalme. Which I hope, you wil not. For then you cut of a great parte of diverse chapters in the (a) Bible, and these words *Hallelujah*, or praise ye the Lord, which followeth after amen psalm 106, and are part of the psalme, undevied from it, as we haue shewed.

a 1 Cro 16: 36:
Rom 1: 25. & 9:
5. and 16. 14. 1:
Tim 1: 17 & 6:
16. Revel. 1. 6. 7.

M: H: After the psalme fully finished, there is in a smaller letter, put to in other bookes. *Here ende the prayers of David the sonne of Isbai.*

Def: If by other bookes you meane copies of the original, it is false; for they are in the Hebrew copies, written in the same letter, and character of vowels, consonants, and accents, without any differēce that way, or any way else, from the rest of the psalme. Which sufficiently proveth them to be scripture, however by this suggestion of yours, you would bleare the eyes of the simple, and induce them, to think otherwise, whilest they understand not, whether (by other bookes) you meane the heb. copies or no. 2. If you meane, other translations; what is that to the purpose; seeing we must looke to the original. Nether is it true, for in al transla: that I haue mett with, the words are in as great a letter, & in the most in the very same. And namely in those ancient Bibles (printed the one in K. H. 8. his dayes, the other

in K. Ed.) and our great Church Bible printed 1572: 3. In what letter soever the words be, in other translatiōs, we may out of your owne mouth, safely giue sentence against our transla: which hath not the words at al, neither in smaller, greater, nor the same letters.

M. H. Which because other psalmes followe, carying the titles of the psalmes of David, made our Transla: to forbear (as it seemeth) in respect of the weake, least hereby they should mistake, beyng no parte of Davids psalme, as in deed, it is not, but added by some other (as the learned acknowledge) whether Salomon, or some else, that put the psalmes together, into one volume.

Def. That they should forbear the translating of these wordes in respect of the weake, is a weake coniecture of your owne. For what offence or mistaking, could come to the weake by the translating of the last words of Iob. 31; which tel us, that the words of Iob are ended, viz. Those which he had with his three freinds: as these tel us, here end the prayers of David the sonne of Ishaj, viz: with or for his sonne Salomon. For as hereafter in the psalmes, follow diuers other, which the Prophet made for others; so therafter in that storie, follow diuerse speeches that Iob had with others. 2. As weake is it, that you so strongly affirme it, in deed, to be no part of Davids psalme. Seeing 1 You can giue no one peece of a reason, to induce thereunto. 2: All translacons, Septuag: Vatablus, Pagnin, Tremel: vulgar latin, French, Duch, Italian Spanish, yea English, those two ancients before named, and that of our great Church Bible authorized, printed 1572. Doe not onely translate it, and that in the same letters, with the rest of the psalme, but doe reckon it the last verse thereof. 3. What if it were not written by the Prophet David himselfe; but added by Salomon or some other? That other being a Prophet, writing by one & the same spirit with David, and not putting it to, without authority from God, (which no learned man doth or da reth affirme) it doth not therefore follow, that it is no parte of the psalm. The Proverbs of Salomon were put together by diuerse persons, yet are they Salomons Proverbs. Two grafis may be put into one stock by two several hands, and yet grow into one tree. But if it were not parte of Davids psalme, will it follow that therefore the Transla: may leaue them out? Surely, unlesse by some other you

understand one, that had no more authority to put the wordes to, then they had who put them out, (which I hope you dare not say,) this that you haue sayd, is nothing to the purpose. Thus much for this omission.

CHAP. 25. OF OMITTING PARTE OF THE LORDS PRAYER.

Minist: **T**He Serv: B: appoynteth parte of the L. prayer to be left out, that comfortable conclusion. *For thine is the kingdome, power & glorie, for ever and ever;* according to the Popish Missal.

part 1. pag 135.

liber loripedem
derideat Aethio
pem albus.

witnes D. Sut-
cliffe in his an-
swer to I; T. p. 40

a Anhelis pul-
monibus tan-
quam dialecti-
cum criminatur
&c: cum ad in-
terrogatum rel-
pondere nō pos-
set &c. August.
cont; Petil; lib 3
cap 16. & 21

M: H: VWhich booke, theirs or ours; meane they? If their owne, why rayse they accusation against themselves? If guilty themselves, why cast they not the mote, out of their owne eye? *Shal a Negro mock a blacke a more? Or a captiue, his fellow prisoner?* And of their owne, whether first, second, or third? For so many, al etch differing from other. they set out about 20 yeares agoe. to be received of our Church. In one of which, there is some thing taken out of the articles of our beleefe, somewhat also out of the Lords prayer &c: Now then doth their Com. B: appoynt a parte of the L. prayer to be left out, and must ours beare the blame?

Def. *When Petilian a subtil Sophister, was not able to answer the questi on propounded by Austin, with open mouth & ful cheekes, he accuseth Austin of sophistrie &c. Even thus playeth M: H. here, who not able to answer; beginneth to accuse. Obserue therefore, he is nere driven, that seekes his purgation, by charging others; not by pleading his owne innocency. And it is the rather to be observed, because he runneth upon these sandes, againe & againe in his answer to this exception; as here in his first part, so in his second, where he falleth from charging us; to appeaching of other Churches for the same omission. And whether he be not sunke or no, let the reader consider, when the exception being taken to a fault, now presently to be subscribed unto, he hath nothing to say, but that 20 yeares agoe, the like was done by others. As if a malefactor beyng upon good evidence to be cast by a competent Iurie, could stopp their monthes, or stay the Iudges sentence, by this plea, that their were some of their name, or coate, that 20. yeares since did the like, and as much as that commeth to. And surely if that plea were wayne; what preiudice*

dice can there be in this, either to the truth stood for, or to the persons standing for it? Whose hands were not in that oversight if any such were; Surely amongst wisemen, it nether iustificith the practice of our booke in the like fault, neither doth it condemne them, that take this exception. 2. As Cyprian (b) spake of the eloquence of Novatus; so may I say of M: H. here; that it is venemous eloquence, and but that as Seneca (c) saith, those that are well inured, are ashamed to giue over; we might wonder, that he blusheth not stil to continue his slanders. For 1 There was never but one booke, sett out to be received of our Church, namely that one, which was tendred to the Parliament, there to be considered of, & therby to be established, and so received of our Church; as the Parliament men, many of them a liue at this day, both can and doe testifie; now if either the Printers, or others, shal at several times print and vent, for their gayne, or other respect, the sayd Booke with alterations, (whether intended or overseene,) shall the Ministers now living, be charged therewith? What equitie? What conscience? Doth he as he would be done to herein? 2. How many bookes soeuer haue been printed, nothing hath been taken out of the Articles of our beleefe, nor out of the Lords prayer, as is affirmed, it is (d) therfore a flatt & false slander of him that beareth grudge to us and the cause. D. Sutcliffe in deed here produced, speaking of M. Iob Throckmorton and his consorts, (whom he meaneth we know not) hath these wordes. In your new Cōmunion booke, you haue taken out certeyne articles out of the Apostles creed, and a certeyne petition out of the Lords prayer. And he onely hath them barely as here, sett downe without the name, either of the booke, what, or where & when printed, or of those certeyne articles & that certeyne petition, or of any testimony for prooffe of it. Wbereto I answer. 1 That besides, that it may be as (e) easily denied as affirmed. I further say, I haue seene 3 such bookes, printed about the time mencioned; and of my owne knowledge, all the articles of the Apostles Creed are set downe in them at large. And where they are not set downe at large, but the first words onely of them, (as also of the Lords prayer & ten commandements) they are set downe

b in his epist. to Cornelius
venenata facundia.

c Seneca bene conuersos pudet
bit diffuicere,

d merum est et
malevolum mendacium.

e Quod verbo
dictum est, verbo sit negatum,

with an etc. thereby to direct to the saying of the whole, as our Communion B: also, often doth. I conclude therefore against M: H, who hath printed this slander, upon heresay, as Austin did against (k) Petilian, who accused him, to be a Maniche upon heresay. M: H: saith so upon heresay, I denie it. upon my owne knowledge, chose who you wil beleeeve. And touching D: Sutcliffe. I say. That if upon his second thoughts, he retract (as he ought to doe) this untruth (amongst others,) which in those dayes of his heate, his pen let slip against us, we thinke as Austin (l) did, when he retracted his errors, that no man that is wise, wil find faulte with him, because he hath found fault with himselfe for it.

k lib. 3. cap. 10.
Petilianus ait,
ego nego. eligi-
te cui credatis.

l lib. 1. retract
nemo nisi impru-
dens, quia mea
errata reprehendi-
do, me audebit
reprehendere.

M: H. It is generally in use, with the whole Church of God, to repeate that prayer as S: Math: hath recorded with the close, sometimes agayne as S: Luke doth, without the close, and we hope that good Evang. learned not to leaue it out, as taught by the Popish Missal.

Def: 1. *How doth it appeare that it was the use of the whole Church so to repeate it as you say: proue it, or else we must not be it.* 2: *If the whole Church did sometimes repeate it, with that sweete conclusion, sometimes without it: that use of the Church, condemneth and not iustificeth, the course appoynted by the booke, which is never to use it with the close. You here dispute wel for us M. H.* 3 *Though S. Luke, was not taught by the Popish Missal, to omitt that close, he being long before it, yet mought our booke very wel learne it, of that Massebooke, which came longe after it, and tooke a great parte of the Leiturgy out of it (f) as playnly appeareth, if they be copared together; However our forefathers at that time thought it, and we also at this day affirme it, a worthy worke: even so to purge it fro that sensible filth, & to bring it out of an unknowne, into a knowne language.* M: H. *Doth our Com: B. appoynt that comfortable conclusion of the L. prayer to be left out according to the Popish Missal. A treble fallshod in a single sentence. For neither doth our Church leave it out, nor appoynt it to be left out, nor herein is it according to the popish Missal.*

f what ever me
say to the con-
trary.

Def: *The Ministers accuse the Com: Book; you answer that our Church doth not. As if the Booke and our Church were two names of one thing. And seeing you confesse, pag 136; that if the booke doth so appoynt it, our whole Church must. and doth leaue it out, and so confound them, you must drinke of your owne brewing*
and

and hold constantly, that, what the booke doth our Church doth: what the booke appoynteth, our Church appoynteth. And then see what followeth. But 1. Our book leaveth out that close ever, where the prayer is set downe at (a) large, and where it is not set downe at large, it directeth the Minister to leaue it out: for where it breaketh off with an (b) etc. at the preface, it endeth with Amen at the last petitio thus, but deliver us frō evil Amen. 2. The Bo. appoynting the Forme of prayer therein prescribed to be used, and none other or otherwise; (c) It necessarily enioyneth to use that prayer, as it is prescribed & directed, and not otherwise, of which, the Bishops chappels, the Cathedral Churches, and the paynting of the Lords prayer upon every Church wal, as it were marginal notes upon the booke, may giue us some assurance, the catechisme especially appoynted by the booke to be used and none other, which leaveth it out, and so denyeth, at least appoynteth it not, to be so much as learned by heart, to be sayd in private.

3. How like herein, our Booke is to the Popish missal or masse-booke, is too manifest to those that wil compare them. Very truly then sayd you, A treble fallshood in a single sentence, if you meane in this one of yours, that charged ours of three, Thus may the Reader see the false witnes guilty of that, whereof he accuseth the innocent; these 3 children therefore must returne to the place where they were borne, and there we leaue them.

M.H: Much after this sorte, disputeth the Anabaptist, with that reverend M. Beza, &c: And Michael Servetus. If the thinge like him nor, strait up with it, it is a papistical device: holding it for prooffe sufficient, in the mislike of any doctrine, if they can put it of, with, It is popish &c. Is not Tertullian, Cyprian, Ambrose, Hierom, Austin and Luther guilty of as much, and are they become accursed this day? But a curse causeles returneth on the head of the deviser &c: The latin Fathers haue not added it, because they held it not expedient, their Church should be moved about it, or any contention rise, since it were so long omitted &c.

Def: If the Anabaptist or Servetus, (d) haue foolishly carped those thinges, which remaine sound in the Shipwracke of Popery; they are no blemish to such, as doe iustly blame in the reformed Churches, what was amisse in popery; and therefore nothing so faulty as maliciously applyed to us; who doe not simplie condemne it; because it was so in the Massebooke; but blame our Churches, for hol-

a after the absolution in the Catechisme.

b after the Creed and Litanie, in publique & private Baptisme, solemnization

of matrimony.

c as both the preface to the B. & the 14: Canon

showe.

visitation of the sicke, burial of the dead, Chur-

ching of women

communion

as both the preface to the B. & the 14: Canon

showe.

showe.

showe.

showe.

showe.

showe.

showe.

showe.

showe.

showe.

showe.

showe.

showe.

showe.

showe.

showe.

showe.

h whom yet Iunius & D. Fulke thinke in one place to haue taken notice of that close, though in another he omitteth it. Iun. in Bellai. D. Fulke prætat in Rhem. Testā. sect. 38.

ding conformity with the massebooke in a fault, and that, contrary to the order of the purer Churches of God. Wherein yet we hold it not accursed, nor those latin Fathers named, Tertullian (b) Cyprian or the rest, (whether they were misled by their Latin translation, which omitted it in Mathew, or because they would not trouble the Church about it.) Nether doe we count our owne brethren that omitt it, accursed, though we affirme agayne, the adding to, or taking frō the word, is subject in the desert of it to a curse. It is one thing to be subiect to a curse, another to be accursed; the frayleties of the best Saints on earth, doe subiect them to the one; the other is peculiar to the reprobate. But belike M: H. thought, that the word accursed, would sound both lowder and fowler, and so amaze men, (as a loobel doth Larks) til he threw his nett upon them.

The Fathers (modestie excused by Iunius for omitting this close) are not by M: H: reasonable propounded to us. 1. The times & cases being unlike, specially their tolleration, for our superscription; 2. And that after the Papists haue challenged that close as a corruption of the text in Mathew; and for that cause kept it out of their Massebooke, which we follow in our Service. And 3. We plainly see the fault, which those Fathers were not so clearly assured of. And 4. May without offence reforme, rather then reteine it. Lastly, where he confesseth that Chrysostom, Theophylact and the Siriack translation haue it. We tel him so hath that ancient Hebrew translation of Mathew, and the most parte of the ancient greeke copies, the French, Dutch, Italian, Spanish, and our ancient English authorized translation and that of our Church Bible before named. Now leaving his inuective to himselfe, let us goe on; to the next section whereto, the Ministers obiection viz. The meaning is not to take it vtterly away, the Minister may use it if he list. He replyeth, wel it is, that we are cleared from being thought, to take it utterly away &c: All which section is but a braue flourish up and downe; wherein he taketh (and that very thankfully) that for granted, which was onely supposed, and the booke cleared by that supposall, the contrary whereof was intended in the supposall, as it appeareth by their answer to it following.

Minist. SO the Papists may excuse the taking away of the 2. Cōmandement, but if the Minist: add to the Booke, he is subject to inditment: M.H.

M. H. So the papists may excuse &c: so you say, but what you say is but, so, so, for 1: we handle not that conclusion of the L. prayer, with any such ill purpose, as the Papist stubber over the doctrine of the 2: Com: he is thought to doe it, least his spiritual whore dome &c: might receive a checke. No false doctrine is borne out on our partes by omitting this clause of the Lords prayer &c: so therefore cannot the Papists excuse their taking away of the 2 Commandement.

Def: There is no question, but the Papists to farre other & worse endes, doe omitt the 2: Cōmandemēt, then either themselues or our Seru: B. omitt the close of the Lords prayer. But what of that? The comparison was made, betwixt the omitting of the one and the other, and then excusing either of them by saying, the Minister might use either of them if he would, not betwixt the reasons of omission, and therefore this your answer is gone besides the obiection. And so I leaue it.

M: H. Again there is no warrant in scripture for their concealing of the 2 Commandement, for omitting the last clause, there is protection from the Gospel of S. Luke, who remembreth it, not at al. So may not the papists excuse their taking away of the 2. commandement &c: miserable were the state of the Gospel in mans judgement, if no other stood up in defence for it, then these languishing disputants, that help at a dead list, with so may the papists and so forth, and when al comes to al, al is like an etcetera in a sentence.

Def: This reason of his, is like to some pictures, which are fayer pictura eminus
non cominus,
videndæ: a farr of, but if the eye drawe nere them, there is no shew in them. For 1. The authority of Math: and Luke serveth to avowe that, which both set downe: but Lukes not mencioning of the close, doth not discharge us from the use of that which Math: set downe; Seeing al the Evangelists, writing one storie, by direction of the same spirit, doe together, as one man, giue us the whole of that which is necessarie for us, to receiue of their hands. and it is no more law-ful for us, to omitt that parte of the Lords prayer because S. Luke omitted it. (beyng before written by S. Mathew) then it were to omit the whole prayer, because S. Marke and S. Iohn mencion it not at al. Or, (to compare it more exactly) then it was for the Iewes to haue omitted those particular sacrifices, and solemnities of the feast of the Passeover, which are prescribed Nomb. 28, because in Exod. 12: and Lev: 23. wher the lawes for the same feast are set downe, there is no mencion made of

Cc.

such

such things. For if the lawes in this case, were bound, to lay the dispersed lawes together and not to shutt out that, which the Spirit of God thought good to supply in one place, not to repeate every where, I would faine know why the Church is not bound, in recital of that prayer, (as a prayer) to take it, as the H: G, not in one, but in both the places, where it is spoken, hath assured us, to be delivered by the Lord himselfe. Agayne I would know of him, whether this be not a parte of the L. prayer, yea or no? If it be not, let him blot it out of Math, as the vulgar latin hath done. If it be, let the Church know, that it doth not say the L. prayer, but a peece of it, if it leaue out that peece, and might as wel cutt out the preface or any one petition, as the same vulgar latin doth in Luke, yea (one would thinke) better, because this is the foundation of al the petitions, giving the reason, why in al, we sue to God, and withal, is a forme of thanksgiving, as the former parte, is of petitions, both and not one, making up an absolute and admirable forme of prayer, consisting of petition and thanksgiving. Thus much to his reason, now to come to his triumph wherein he calleth us languishing disputants, affirming that the state of the Gospel were miserable, if no other stood up for it, but we, who haue nothing to say but so, so, and when al cometh to al, al is like an *etcetera* in a sentēce. Let him know, we can much better beare it, then he avowe it, and that it is little to the honor of the Conqueror, to diminish the sufficiencie of his adversary. To us it sufficeth, that the cause be stronge, though we be feeble defenders of it, the state of the Gospel stādeth, nether in the defence of such languishing disputants as you tearme us, nor of such flourishing Boasters, as you shew your self to be: but miserable wil your cause proue in the iudgment of man, if no other help it, at that dead lifte you speake of, but such as you, who in truth, may take to your selfe, that which you inforce on us. For let the reader iudge, whether al you haue sayd oftentimes, be not so so, so may, and so forth with an *etcetera* &c:

M.H. This rotten assertion discovereth an ill minde, corruptly iudging of our lawes, and lawgivers, as if they drew the sword to punish wel doing, for so you would make the world beleeeve, that for recital of the close in the Lords prayer, a man is subiect to enditement. So many as thus complayne, acknowledge not our gracious King, a defender of religion, but an impugn: r of the same. Neither make you that godly account of our Reverent

verent Iudges in the land, as might wel become you, &c: this is a lewd abetting of a stale shameles reproach, (e) that among those who deal in the cause of Iustice, their are found wicked lawyers and Iudges &c. But we are no such men, as wil enterteine that action against you &c.

e Epistle to re-
formation no
enemy pag 33

Def: As Hierom often complayneth, that he was tongue rent, and rayled upon miserablie: so may the Ministers in these dayes and in this sectiō, in which he runneth upon the old haunt, and when he cānot shew us, to haue so much as touched upon the sands of error, he with a tempest of anger & words, labourerth to driue us foul upon the lawes, Reverent Iudges: and upon his excellent Majestie, whether with more mallice, or lesse iudgement is hard to speake. For if we say, (as some doe) that the law pressed for the strict observatiō of the Booke, may draw indighmēt upon him, that useth the close of the L. prayer, doth this argue an evil mind of the lawes ingeneral, or of this perticular? It beyng confessed of al wise men, that lawes must be made rigorous: but yet pressed to the uttermost: doe yeild as the best grapes: sower juce. And doth this speach that sheweth the rigor of the law, if it be taintred, taxe the Reverent Iudges of the land, who doe not urge it so; whom we honor as the great servants of God, and the State, and ever found more respect of any honest Minister in them, then in the Cōmissaries or their Apparitors, who haue Lorded over us? And is this our speach any abetting of that of Pē-ries, who cleareth the lawes and chargeth not al, but some lawes & some Iudges? No, no, but he, whose mallice wil not suffer our innocencie to be quitt by proclamation; traduceth us. under another mans words, and that man chafed & heated with personal occasions, & drowned in the poynt of seperation from us. as much as from himselfe.

But aboue all, this passeth; that if any man say, he may be indited in rigor of law: for using the close of the Lords prayer, which is not prescribed in the service B. that man doth not acknowledge our gracious King a defender of religiō, but an impugner of the same. What man? Though those words should by a consequence deny it, yet they might acknowledge the K. a defender of religiō. But the speach doth by no consequence inferre it; seeing we nether charge his Majestie with such rigorous exaction, as the letter of that law might beare, neither if we did (which we abhorre to doe) could it be inferred thence, that we denie him to be a defender of religion; unlesse

fin hoc sunt po-
fuz fortunæ
Greciz;

so great a pre-
judice did an
old erroneous
custome worke.

as one sayd(f). he wealth of Greece, so we may say, the very body of religion, lieth in this poynt. Doth he thinke Tertullian, Cyprian Austin, Hierom Luther (whom he cited before) add unto them, Erasmus, who spake somewhat intemperately against the close of the L. prayer upō(g) a supposal, that it might be added to the text, doth he thinke I say; that these notwithstanding, had religion in them, and were godly and worthy defenders of religion, though they omitted this close, and sayled in other greater things? And hath ill will, (that never saw nor sayd wel) drawne his lidds so farr over his eyes, that they cannot see, how his Maiestie might be acknowledged (as the L. be thanked be is) a most Honorable Patrone and defendor of religion. Yea thought he should for order sake: urge the omission of this close: which he doth not, nor wil ever doe, nor did ever any charge him, to haue done. This dealing therefore of M: H. heere, is but the same trick, that alevil causes haue taken, viz: to drawe the questiō of their part unto the crowne, as our comon Promotors often also doe, though whē they can handsomly cōpound their owne matters; the Kings parte is little stood on, or not at all. As for his close, (glose I might haue sayd) that they are not such men as wil enterteine that action against us, it being spoken to shadow the crueltie of his malevolent heart, and maglignant speeches foregoing; let it worke what it can with others, It onely bringeth to my remembrance a note of Chrysostoms, that a Serpent hath these two qualities, first to sting, and then to hyde himselfe.

Minist. I F the Minister add to the Booke, he is subject to inditement.

M. H. Reason good, if it be Heretical or Schismatical poyson of the faith &c.

Def. Then if our additions or omissions, (for which so many of us are deprived and silenced) were neither hereticall nor schismatical, (of which we take God & his people to witnes) they that haue so proceeded against us, had no good reason so to doe.

M. H. Otherwise, how many times in our Churches are there upon occasion &c. additions & explanations &c. and yet the time is to come, that ever any were molested.

Def. That many omissions & additions are suffered in some places & to some persons, is nothing to this question, what the rigor of the law imposeth

poseth, which we know may be shrunke with wet hands, or stretched out with the teeth, as men are affected. And that many (taking sanctuary under that name of Conformity) are suffered to alter add and omitt, even more then the deprived Ministers are punished for, is so wel knowne to us, that it calleth to minde, that obseruation of Cōminaxus upon the battel of Montlebery, that some lost their offices for running away, which were given to others, that ran ten leagues further.

M. H. So might men inioye Christian libertie if they were of christi-an moderation &c.

Def: He speaketh this as the Spectra are sayd to doe, in the Apparitions throate, not from the lunges or heart. For though it cannot be, but amongst many (in a cause so tossed) some haue sayled, in the temper of discretion and moderation; yet other some (if our heartes deceiue us not) haue rather sayled of due seruencie, strokē a litle with Iachars dulnes, who couched like an Asse betwixt two burthens, fynding that rest was good. And certeine it is, the world beareth not men of more soft, sweet peaceable & humble spirits, then be other some of those, that the Bishops & their officers haue deprived and deposited, without al compassion, yea (I feare me) in a rage that reacheth up to heaven, not weighing the lightnes of the quarrel, temper of the men, fruite of their labour, honestie of their lives, excellency of their guits, auncientie of their yeares, povertie of condition, charge of wife and children, need of the Churches, danger of the times, of declination to popery, of inclination to Seperation, of prophanation and carnal contempt of Christ and christianitie. Which considered, bad their been in them that christian moderation which they requyre of us, or that cōpassion and mercy the Apostle requyreth of them and us; they Plutarch de lau-
desulipius. Lau-
dare seipsum po-
test, criminis de-
pellendi causa.
a mā may praise
himselfe, to put
away crimes. could never haue so done.

M. H. It is not meet to leaue it to every mans choice, &c, so many alterations augmentations, diminutions, differences, that the booke in a little while wil not be like it self, which late experience warranteth us to write, for upon an exact survey, not long since taken by faithful examināts, of their several Communion bookes at diuers times obtruded upon our Church, the account of alterations, augmentations diminutions, ariseth stranglie. Twixt their book of Com. prayer printed at London & their written booke exhibited at the Parliament the differences are 415. twixt that set out at Middleburge and the sayd written booke, differēces

395 twixt that set out at London and their other at Middleburge, differences 123. twixt that set out in Scotland & that in London, differences 112. Def. 1. His pretended feare of so many alterations &c. if men were left at libertie &c. is either causlesly obiected, as the late cōniuvence in her late Majesties time, without any hurte to the Church, (yea to the great good of it) doth witnes, or else it might have been holpen, with a softer and more fatherlie course of the Bishops, then (which best fitteth a desperate gangren) such cutting of and casting away as they haue used. 2. Concerning the rest of his speech,

a as the Prophet
exhorteth psa. 4

I would to God he could thinke, and thinke upon his bed(a) of this his loving of vanitie & seeking of lyes. Then would he be still and quietly acknowledge his shame heere. For 1. Whether there were so many Com. Bookes printed or no? It is false, that they were at diverse times obruded upon our Church, The truth is, neither all of them, nor any one of them, was at any time obruded upō the Church, but one onely tendred to the Parliament, their to be considered of, received and confirmed &c. 2. That be the survey of those bookes what, (and by whomsoever) they may be, the account of the differences he speaketh of, ariseth strange-lye indeed; for being summed together they amount to 1045. which how likely it is to be a strang-elye, let the reader iudge upon these considerations.

1 The booke it selfe consisteth but of 5 sheets of paper, al the leaves whereof are not printed, is it credible then, that in the printing of it 3 or 4 times, there should arise 1045 differences- 2 That of these 1045 differences, he nameth not one particular, it is likely, that if there had been many, or any worth the nameing, he would not haue concealed it. 3 That this exact survey he speaketh of, was not made by himselfe, but by others, and they al without name. Had himself beleevd, that which he wrote upon heresay, he would either haue named the Surveyors, or haue looked himselfe, that he might haue spoken upon ground. We speake that we knowe, and testifie that we see, upon our owne viewe taken, that their are nether that nōber, nor any such as are of weight or worth the speaking of. And we verely perswade our selues, that how many or fewe soever there are, because they are so without weight, it seemeth good to the Surveyors and this reporter, to giue in the reckoning of them, (without naming any particulars) in grosse numbers of many hundreds, to make them sound more, then they are, as the Spaniards reckon their

their substance by pounds of mervedees, 17 or 18 whereof make a Spanish real, or English tester: or as some amongst us, count their wealth, by hundred shillings of groates, which in the name of pounds would sound no great matter. And we dare confidently avouch, that if the reckoning ariseth but to the 20 parte of the strange account he speaketh of, it is onely of commaes, colons, periods, differences of characters, phrases, and placing of words or sentences, such as we may note in those three godly prayers which (all to one end) were lately published upon his Majesties, and our happie deliverance, from that hell of hell-hounds; or such as are betwixt the best, and most accorded translations of the Bible it selfe.

M: H: Such fickle, skittish, vnstayed courses, doe not any way be seeme the Church of God, in her wel advised, graue, motherly counsel, which she giveth her obedient children, for their better direction.

Def: Little doth he thinke how he heere upbraideth his Fathers the Bishops, who haue altered and changed the Serv: B. established by lawe, in one thing or other, almost every time it hath been printed since 1. EliZa: in so much as if we should compare the diuers Editions of that book together, we should finde differēces in more (and more material) poyntes then in those he speaketh off, even to the (g) number of 50 & above, and all those directly against law.

But to let that booke alone, what if men in those differences (he speaketh of) though never so small, shewed more unstaydnes then was fit, yet 1. He doth not more divinely tearme them fickle & skittish courses, then warilie. 2. Had it not been fitter, to tie a weight on such mens leggs, then to breake them. 3. And is it any excuse for that stiffe resolution, (of the Bishops) which contrary to the Canō law, preferreth custome before reason and truth, refusing to change (when it might be done more safely.) for the better, reteining as Hierom saith, (h) confessed faults, to the great vexation of their brethren and trouble of the Churches. As if men would confirme that sentence of the Heathen Tully (i) I knowe not how (saith he) men had rather erre, then leaue that opiniō, which they haue once enterreynd. Thus haue we passed through the mirie puddle of his 1. parte concerning this Omission. Let us goe on to his second.

M: H. It was left out by the Fathers of the westerne Church, before Popery was hatched, &c: The latin Church used it not in the forme of prayer

g See the Consideratiōs drawne from the Canōs pag 9. 10. 11. 12. 13.

h praefat in Iob. vicia confessa

i Cicero in Lucul.

part 3 pag 206. D Fulke praefat to the reader 30

prayer, because it is not a petition but an acknowledging of the power and glorie of God &c: as also because it was a thing comonly knowne and dayly rehearsed of every man.

Def: *In his first parte pag 135. He told us, it was generally in use with the whole Church of God, to repeate the L: prayer sometimes with the close: sometimes without it, here he telleth us, the westerne and latin Churches left it out, used it not, thus he crosseth himselfe: but let him accord it as he can, if it be the use of the whole Church of God to repeat it with the close &c: Then neither had the westerne, latin Churches then, nor our Churches now, warrant to leaue it out. For by Austins rule, that which is generally received of the Churches, must be preferred before that which is lesse generally done. 2: The first reason here alleadged, why the latin Church left it out, is without reason. For though it be not a petition, yet it being a recognition of the kingdome, power and glorie of God, as is by himselfe confessed, and as we also further say, a reason of the petitions, for the ground of faith, yea and a forme of thanksgiving as is before sayd, how then can it be needlesse, and what reason for omitting of it, because no petition?*

3. *The 2 reason is more unreasonable then the former. For the petitions were as wel knowne and as daylie rehearsed as this close; by this reason then, they might also haue been left out. 2 It directly crosseth himselfe. For how can it be true, that those Churches used it not, and yet it was a thing comonly knowne, and daylie rehearsed of every man. It seemeth he fighteth in the darke, that thus striking one weapon against another, hitteth himselfe. But he telleth us that these are D. Fulks words, (a) He made worke for us, to seeke out D. Fulks 38 preface to the reader; In the end we meet with it in his answer to the Rhemists preface. Sect. 38. And we challenge him to haue abused the Doctor, who redreth not those words as a reason, why the Latin Churches omitted that clause, but, why the writers of some greeke copies omitted it in writing, it beyng comonly knowne and dayly rehearsed of every man: meaning (as it seemeth) that because the close was comonly knowne and dayly rehearsed by all men, together with the rest of the prayer; the writers of some greek copies, brake off at the end of the last petition with an etcetera, or such like abbreviation. To conclude therefore, as he mought haue spared us some labour, if he had well directed us to the testimony; so he might haue saved himselfe some credit if he had altogether spared it.*

chap.

CHAP. 26. OF OMITTING PART OF THE 10. COMMANDE-
ments, and parte of Colof: 3: 12.

Minist. **I**N reading the Cōmaudemēts these wordes are
left out: *which brought thee out of the land of Egypt,
out of the house of bondage.*

M: H: We are wisely to consider the drifte of a place, where or when
a sentence is cited, or left out &c. Our Sav. teaching the *younge man* the parte 2. pag 107
commandemēts, pauseth on the duties of the 2 table, not mencioning
the first Math: 19. So the Apostle Rom. 13: not corrupting the scrip-
tures thereby, but teaching us, by their example, to stay upon that,
that we hold most needful, and omitt the other, as not so pertinente at
that time, the like is done heere in this place alleadged. *Which brought
thee out: &c.*

Def. His 1. fault is, in confounding transla: and citation of scripture,
which are alwayes to be distiguished, *as we haue often told him.* His 2.
fault is, In abusing our Sav. & his Apostle, making them abettors of this
robberie, by their example of doeing the like. And 3 He produceth their
examples altogether impertinently, because it was not in the purpose of
either of them, to rehearse the 10 Cōmandemēts, as they are set downe
in the 20. chapt. of Exod, (which our *Serv: B.* professeth to doe, and be him-
selfe afterwarde acknowledged) but those onely of the 2 table, which
most concerned their present occasions, (not all) for our Sav: omitted
the 10 and the Apostle the 5, which they neither could, nor would haue
done, if their drifte had been to set downe the whole ten. Their purposes
then, being diverse, our *Serv: B:* to rehearse al the ten, theirs, to name not
al, but parte: It must needes be idley, and neither wel nor wisely done of him,
to produce them saying, they teach us by their example to omitt this sen-
tence. And he might as wel haue sayd, (and proue it to) that their example
teacheth us, in rehearsing the ten cōmandemēts, to leaue out the whole
first table, and two of the second.

M. H. They are the words onely of a preface, not of the commaude-
ments, and the purpose being to propose, not the whole 20 chap: of Exo-
dus, but the perticular cōmandemēts, as also to help young mens memo-
ries, they are to be thought, far from doying ought, which may argue a
corrupt transla. &c.

Def. 1. As these words. *I am the Lord thy God*, conteyne the foundation
and ground of Gods right in commaunding, and our duetie in obey-
ing, 1 from the might and majestie of God himselfe. *I am the Lord*, 2 frō
the grace of his Covenant and goodnes towards us. *thy God:* so the words
omitted which brought thee out of the land of Ægypt &c. Doe confirme

Dd.

that

that right by letting us see, 1 the might of his power in punishing us (as he did the Egyptians) if we disobey, 2 the blessing of his goodnes, in preserving us not onely out of the handes of our corporal enemyes (as he did the Israelites) but also in redeeming us everlastingly from al our speirital enemyes, whereof that corporal was (a) a pledge, if we obey. This being the use of this sentence omitted, whether it be of a preface to the whole lawe or a reason of the first commandement it is not in this question material, more then this, that if it be parte of the first Cōmandement the losse is the lesse, that Cōmandement onely, being maymed by it; but if it be (as he saith) a preface to the whole law, then is the losse the greater, the whole law, being wronged by it. But howsoever it be, the Church of God is wronged, whilst that sentence which (to teach us, as is a foresayd,) God would haue in our minde and mouth every time his law is rehearsed, is by this meanes alwayes to be forgotten when the cōmandements are read in the Congregation. 2. It is false that he saith, these words are not of the cōmandements. And he might as wel say that these words, (b) I am the Lord thy God, and al the reasons of the Commandements following, are not of the cōmandements. But the truth is, he cannot truly say either. For 1 It is cleare that the reasons are part of the commandements, for that some of them (to wit of the 2. 3. & 5. cōmandements) cannot in any construction be seperated from them, their being no soph-pasuch or ful period between the commandement and them, God having delivered, both commandement and reason in one body of speech, and as it were with one breath, as he hath also the words I am the Lord thy God, with these omitted. 2. The Serv. B: it selfe professeth to rehearse distiſtly al the commandements. and be as firmeth, it readeth onely so much as are the perticular commandements. But the Booke readeth these wordes, I am the Lord thy God, and all the reasons following, (the wordes in question onely excepted.) Therefore they are of the Commandements; or else the booke doth more then it selfe and himselfe affirme it todoe; this reason then be sides the falshood, hath no force in it but to crosse himselfe. His 2. reason that the intent of the booke was to help young mens memories, deserveth an hisse rather the an answer; for cā we think that the penners of the Serv. B: should be so senselesse as to entend any such thing, seeing they set downe all the reasons in the other Cōmandements at large, even where there are 2 or 3 reasons, con- teyning diverse verses in one and the same (c) cōmandement, and where

a: 1 Cor. 5, 7, 8.

b which are the former part of the verse wher- in these wordes are,

c as in the 2 & 4 Commandement,

where the reasons are devided, one from another, and from the commandements themselves, by a full period; and therefore might with better construction be lesie out, then this clause not devided from the former parte. Verely. This is so strange a drifte or purpose, to help young mens memories withal, (to witt, not to clogg it with a short sentence in the beginning, and afterwards to charge it with diverse long sentences, no more material then this) as could never come into their heads. Neither could any man (whose braynes are not wasted) ever imagine, it could enter into their hearts, that the omission of so sweet a honey combe of Gods mercy, and so excellent a type of our spiritual and eternal redemption so shortly delivered, should help young mens memories, and al the reasons following at large, should neither clogg nor cloye them.

Minist: **T** Hese wordes, *Holy and beloved* Colos: 3: 12: are left out.

Epist. 5 sonday
after the Epiph.
part 2 pag 207,

M.H. This dealing with our Com:B: is no better then that of the Cardinal D. Evreux, with the Lord of Plesfis. In citing places out of the auncient Fathers: the L. Plessye desirous to deliver that, wherefore he quoteth the authority, sometimes leaveth out halfe a sentence more or lesse, not that he would corrupt the sense & c: The like may be sayd for the last & this perticular here alleadged. For nether the whole 20 chap. of Exod: nor the 3 to the Coloss: are appoynted to be read quit out & c. Def: Besides that it is not a like, for the Nobleman undertooke no more but to deliver the drifte and purpose of the Fathers, concerning the poyntes in question: not to translate the testimonies of the Fathers, and we haue often heard, there is not the like libertie in translating, that is in quoting of places; I must 2 tel you that your reason overtur- neth your cause: For though the booke intended not to reade the whole 20 chap: of Exodus, nor the whole 3 chap to the Coloss. yet (as we haue heard) it intendeth to read the whole ten commandements & their reasons, and it professeth to (a) reade al that parte of the 3 chap. from the beginning of verse 12 to the end of verse 17. and therefore the omitting of the former sentence beyng parte of the commandements, and of these words *Holy and beloved*, being parte of, and in the midst of one of the verses appoynted to be read, must needes be faulty, by your owne reason. 3. The booke is not challenged for omitting the latter end of Exodus 20; or those parts of this 3. chapter which goe before, or which follow after that epistle, your reason therefore will not hold water.

a by the begin-
ning & end of
the epistle & the
direction which
the book giveth
for it.

M.H. This appellation *Holy and beloved*, is more significantly expres-
sed

sed in other places of scripture.

Def: In what other places of scripture I pray you, can you finde the Colostians to be called more expressely holy and beloved. 2. If you could, wil it followe, that we may subscribe to the transla: that hath put them out here, as if the Apostle had not written them in this place? Vcrely this is too large a pattente granted to Translators.

M. H. And the other words here used: as the elect of God, the translator beild enough to intreate them-by.

Def. Did he hold so indeed? Surely so did not the Apostle, that put them in, who yet was as wise as the trāslator, who ever he was. So to hold therefore, was but to checke him, for not being so wise as he mought have been, in putting downe more then he needed. 2. And were you not besides your selfe, you would never seale this licence to Translators, that where they thinke any words in the text (they translate) enough to perswade to, or proue the matter dealt in: there they may leaue out all the rest, or any parte of that scripture, used by the Prophets or Apostles to intreate by.

M. H. All this the Minister may doe, because his principal ayme, is to exhort, to put on tender mercy, and forgiving one another, and so sparing those Communia as Erasmus calleth them, driveth to poyntes more necessary for the Church of God to learne.

Def. Is not this fourth reason a profound one? That because the Minister may in the expounding of the word, stand most, upon the most necessary poyntes: Therefore the translator may in translating the scriptures, leaue out heere a parte & their a parte of the text. What Russet coate so simple, that cannot confute it? And what face, but that which shameth not to liue by sottish shifis, durst be seene, thus to countenance this omission.

M. H. Besyde it is not unknowne, that diuerse transla. follow diuerse copies, whence ariseth diuersitie, or some such smal difference.

Def: This 5. reason is an old worne and wasted sentence, often brought in, without credit or cōutenance. Seeing you are not able to produce, any one greek copie: or transla: (a) Syriack, Latin, French, Dutch, Italian Spanish, or English old or new, (that of the Rhemists not excepted) wherein these words are omitted, though if you could, translations are no copies for translators to follow.

M. H. The word elect necessarily implyeth the other, because if electe, then Holy and beloved.

Def. And what then? Wil it therefore followe that the translator may leaue

leauē them out? *A strange conclusion*, that where the wisdomē of the holy Ghost, hath thought good to speake impliedly, and then to expresse the same in other wordes playnely. *There* the translator may cutt out that which is expresse plainely and depriue the Church of it.

M. H. The vigor and strength of the Apostles currant, is not in the titles which come in: by the way, but wholly in the maine exhortation, which he earnestly presserth.

Def. And therefore no fault to leauē out al the titles and holy appellations (as you cal this) in the translation? *This is your consequence. But this argumēt* neither layeth sound foundation, nor well buildeth therupon. For 1 The vigor and strength of the exhortation lyeth in the reasons whereon it is grounded, and the holy Ghost besides the maine exhortation useth titles, not by the way (as you speake) but of purpose to inforce the exhortation whereto they are annexed, every title conueyning an argument or reason tending thereto. 2. Your consequence deducted thereout is absurd and false, and such as (if true) cutteth of a great part of the scripture in translating, as may appeare: by this one instance Phil: 4. 1. *Therefore my Brethren, beloved, and longed for, my joye and my crowne, so continue in the Lord, ye beloved.* The translator may by

b For they are all Titles.

your rule, leauē out al the words, (b) but these, Therefore so continue in the Lord. All which to leauē out, though we tearme it not a gelding of the scriptures (as you accuse us) yet we say it is a corrupt transla: not to be subscribed and read to the people. and where you say, and assay to proue the contrary by these 7 profound reasons, the reader may see, that the more you haue sought to unwinde the transla: in question out of the blame layd on it, you haue wound your selfe into that nett of shame, which the justifying of an evil cause casteth upon you, and haue bound your selfe faster up in it, to the fulfilling of that proverbe (c) *It is hard to kicke against prickes.* Thus much for this. Now before we make our ful conclusion concerning these omissions, we haue somewhat to say to D. Covels answer to a reason of M. Burges, drawne from Austins exāple thus (d) If Austin (upon the credit of many latin copyes) would not admit one word (palam) where the sense rather requyred it, thē received it, because it was not in the Greeke, how shal I approue under my hand a transla: which hath many omissions, many additions, which somtimes obscure, somtimes pervert the sense, being somtimes senses, somtimes contrary, of which I pray your Lordship to take a tast in the last page of this book, where I wil muster them together. The D: answereth to this effect. This example of Austin, (whom I cal S. Austin) being stretched so farr as you doe. can not justly be reckoned amongst S. Austins vertues &c: I see not what can be directly gathered from his example. for palam was not in some

c Acts 9: 5.
Scleron pros
centra laizein

d D Cov: aginst
M. S. pag 93. &
95:

greek

greeke copies, but I hope you know what *in to phanerois*, which sometimes they translate *in propatulo*, sometimes *palam*, and if the old latin translation want it and the greek have it &c. Iudge whether you ought to imitate Austin in this, whom the Rhemists follow, rather then the original &c: and therefore the blemishes in our transla: which your Zeale hath published of *omissions additions &c*: we are willing to answer them, when we come to your objections in the last page, which we know you cannot proue, *not that you want witt, but because you are not assisted with a good cause.*

In this his answer, Obserue, 1 his squibb at M. B. for saying Austin not S. Austin, and therein his captiousnes & superstition. To purge himselfe thereof, let him tel us: 1 By what bond we are tyed to cal the ancient writers Saints, at any time when they are named? 2 If not at any time, how thē at every time? 3 If not of absolute necessity but indifferent, sometimes to doe it sometimes not, then why is M. B. squibbed at, who observeth that course, and calleth Austin, S: Austin pag 47? 4 If a fault not to doe it alwayes, whether the D. hath not bitt his owne lipp, being as deep in the same trespass for calling Origen S, Origen in one place, and playne Origen in another pag 85? And by what distinction of Saints (b) he wil defend this? 5 If it be a fault, not to giue this title alwayes to Austin, why then doth not the D. himselfe giue it to Cyril, to Athanasius, yea to Gregory who was one of the Doctōrs of the latin Church aswel as Austin? Yea and what reason hath he, to vouchsafe it sometime to Origen, but no time to Tertullian, who was asmuch a Saint as Origen. 6 To conclude, If M. B. gaue not Austin so much honor: (as seemeth fit in this D. eyes) because he nameth him now and then without this title Saint. Let him tel us once for al. VWhether he himselfe sufficiently honoreth the Apostles. Peter Paul & Iohn, whom he nameth without the addition of Saint, in playne tearmes Peter, Paul and Iohn? Concerning his squibb therefore I conclude with Tully (c) in another case. Good M. Doctōr squibb not out that against another which when it is answered, may make you blush. 2 Obserue his scoffing at M. B Zeale (as he calleth it) in publishing the blemishes of our translation. Wherein the D. againe biteth his owne tongue. For the truth is, that M. B. did onely (by comādemēt of authority) giue in writing the reasons of his refusing to subscribe & Conforme. and the D. getting (d) a cōpye of them into his hands, putteth them in print and publisheth them (with an answer) to the view of the world. The like course tooke M. H. and D. S, who scraping together (I wil not say more then) al the Ministers papers they could get, hamered and forged them (after their owne pleasures) upon their owne anvyles, and so put them in print, and they in their bookes, as the D. here in his entwitt the Ministers zeale for publishing

b it seemeth soe
are Saints al-
wayes, & some
but sometimes
in good dayes
with him.

D. C, pag 34, 65,
115

c ea in alterum
ne dicas, que cū
tibi responsa
sunt, erubeas,

d he knoweth
best how:

ing them. 3 Consider his censurē of Austin. That the rejecting of *palam* cannot be justly reckoned amongst Austins vertues. *Whereto we say.* If not? then must it be couēd amongst his vices. But first consider we, what it was: Austin finding the word *palam* openly Math. 6: 4. in many latin copies, but examining it by such Greeke copies as he had, and not finding it in them, durst not admit it as part of that text, and so expound it & give observation upon it, but passed by it, as by an addition, being careful to admit of nothing for scripture in the New testament, but that which he found in the original greeke, no though it were in many latin copies. Now however the word *palam*, was in some Greek copies which he knew not of, (whence the error proceeded) yet it must needs be his vertue to hold himselfe to the original authentique which he knew, and not forsake the original, for any or al the trans: in the world. And therefore if the D. judgment be no better thē it seemeth by this censure, he is no fit man to determine of Austins vertues, which were, and which were not. And 2. How ever he seemeth too too charie of his honor, (in that he wil not endure him once to be named without the title of a Saint.) Yet herein he hath certeinly robbed him of one of his greatest honors. 4: Note his winking with the eye least he should see the truth. where he saith, He seeth not what can be gathered from Austins example. For did he not (shut his eye against the light, he might soone see, that so much may be gathered as M. B. did. To wit, that by Austins example we are to hold us to the original, so farre as we know and not to leaue it for al the transla: in the world. And therefore, where he willet us to iudge. whether we ought to imitate Austin in this (particular) whō the Rhemists follow, and leaue the original which our Church followeth. and so draweth it to the following of Austin in leaving the original, when he thought to follow it, he hath altogether wrythē the allegation, and inforced it contrary to reason (in his owne knowledge) and the manifest purpose of M. B. who produced it. 5. Obserue his dissembling and breach of promis. saying, he is willing to answer the particulars when he cometh to the objections in the last pag &c. But he ment not as he sayd, for when he cometh to that last page, he nether answereth them, nor printeth them, but robbeth the Reader altogether of them. I know he did it, not for that he wanted wit, to say something to them, but for that his conscience tould him, that (which out of Austin he telleth M. B. he is not assisted with a good cause, though herein his wits were wanting, that he sendeth us for particular answer to the last page and there saith nothing of them. To conclude, where he telleth M. B. He cannot proue his objections, because not assisted with a good cause. Let it be marked, how he smiteth vs through the loynes o four

Aug. Sermo Domini in monte, lib. 2 Tom. 4. multa latina ex emolaria habet, reddet tibi palam sed quia in grecis quæ priora sunt, non invenimus palam. non putavimus hunc aliquid differentiam esse.

b Valla, Danna-
us, Chemnitius,
Lubbertus and
others
c Against Rey-
nolds pag 16;
et passim
d Against Greg;
Martin pag 321
Answer to the
Khemists prefa-
e Answer to the
Rhem; prefaco
pag 66
f Against How
let let 15 & b.
g Answer to the
Khem preface
h Against Hil
pag 29
i Answer pag. part.
j pag 18
k 2. cor. 24. 14

learned writers, who haue found fault with the vulgar latine
Rhemists english transla; as for many other lesse corruptions
these kindes: so even for some of these particulars we haue dealt
To passe by forreigne (b) writers, take of our owne men at home, D.
(c) Whitakers D. Fulke (d) D. Buckley (e) M. Wyborne (f) M. Car-
wright (g) M. (h) Dillingham and M. (i) Morton &c: Who both
call and proue the like and (some of them) the same omissions to
be corruptions, in the vulgar latin and Rhemists English transla. I hope
they were assisted with a good cause, what ever we are; and how
ever the Papists and popishly affected may say the contrary, I say
with the Prophet (k) according to the old proverbe, wickednes
proceedeth from the wicked, but my hand be not upon it.
Thus having examined (and that with due regard) all that hath
been sayd for maintenance of these omissions, we finde no touch of
any loadstone to drawe us towardes any, the least approbation, (by
subscription) of them; But must needs conclude, that seeing the H.
Ghost hath penned al the parcels omitted, aswel as any other parte
of the scripture, and preserved them together to this day; and see-
ing they haue all their excellent use, as every breath of God hath,
and seeing the same omissions are by the learned condemned in o-
ther translations; It cannot be blamelesse in that of our Service B,
which hath cast away such sparks of pearls & filings of the purest gold,
as if they were chipps of wood not worth the gathering up, nor wel excu-
sed in them that teach men so to doe, and draw the Minist. by subscrip-
into guiltines of that purloyning, as if the multitude of hands & voyces
could change the nature of the fault, Least of al insisted in the day of the
Lord, so shamelesly to mainteyne the doing of al this, as our opposits, by their
former answers, (to the disgrace not so much of us, as of so many worthy wri-
ters) haue endeavored to doe.

Because this first part riseth to the bignes you see, I here breake off, hoping
that the Reader (duly considering what is sayd) seeth all that I promised, per-
formed. The 2. parte is forth comming and shal (God willing) come forth
as time and meanes shal suffer. And so I commend thee to God, and to
the word of his grace and truth, who build us up further, in the
knowledge & obedience of that truth, which is according
to godlines, and grant us his peace. To him be prayse
for ever, Amen.

THE SECOND PARTE OF THE

Defence of the Ministers Reasons
For refusal of Subscription & Confor-
mitie to the book of Common prayer.

AGAINST THE SEVERAL ANSWERS
OF

Th. Hutton Bachiler of Divinity, in his two bookes
against the Minist. of *Dev & Cornwel.*

William Covel D. in Divinitie, in his Book against
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Prov. { 17. 16. Wherefore is there a price in the fooles hand to
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22. 20. 21. Have not I writtē unto thee 3. times in cos-
sels & knowvledge, that I might shew thee the assu-
rance of the vvords of truth, to answer the vvordes of
truth, to them that send to thee?
23. 23. Buy the truth, but sel it not.

The Contents of the Book are in the Preface.

Imprinted. 1603.

Printed by J. x d.

...the same men at
...the same time (1) ...
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Imprinted. 1608.

Just y^e x^l.

THE
SECOND
PART OF THE

Journal of the
British Museum

AGAINST THE SEVERAL NEW

TO THE SEVERAL NEW



TO THE SEVERAL NEW

TO THE SEVERAL NEW

TO THE SEVERAL NEW

TO THE SEVERAL NEW

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To the Christian Reader.

THe first part of our defence, for refusing to subscribe & conforme, as is required, was long since published for thy good; (Christian Reader) with promyse of this second, long since also ready, and now at length come forth. If the deferring of it, hath bin the faynting of thy hart, let the fulfilling of thy hope be as a tree of life, let the desyre accomplished delight thy soule. In the former part I have shewed thee, how unreasonable we are urged to subscription & Conformitie, in regard of the corrupt translations &c. In this latter, is declared the unlawfulness of the one and other; in respect of the misapplications of holy Scripture, misterming, and omitting a great part of them, by the order of the Serv. B. not to be read in the Congregation, into whose roome much of the Apocryphal writings is brought in, read under their name, as more edifying. and that notwithstanding (for a great part of them) they be fabulous & such as directly tend to the corruption of sound doctrine & good manners. Little have I here to say more then that which is already spoken in the preface to the former part, onely for thy better understanding of the contents of this part know that in the first 4 chapters are handled, the misapplications of seaven places of scripture, which by the Service. B. are applied to the maintenance, some of them of one popish or doubtfull opinion, some of them of another, all of them against the plaine meaning of the holy Ghost, & to the perverting of the simple hearers, (who have altogether or for the most

25 2

part,

The first 4
chap. contain
the mis-
applications
of 7 places
of scripture
pa. 1. 7. 12. 13.

part, no other expositiō & applicatiō of scriptures made
 unto them, then the Serv. B. it self maketh) in applying
 them to such persons, things and tymes as it doth. A
 fault therefore, even in that respect, the lesse to be indu-
 red, and the more needful to be reformed. For justifying
 vvhereof notwithstanding, besydes that tvvo of our op-
 posites speak popishly, and vvith the verie breath of pa-
 pists in diverse points they notably abuse the scriptures,
 not those 7 onely, but others also vvwhich partly they mis-
 translate, partly pervert and misapply. So that it falleth
 out vvith them much like as Hierom speaketh of some,
Who vvholes they go about (not to correct as he sayth but) to
cover the errors of others, they be vvraie their own. Or like
 unskilful and unconscionable botchers, that to stop one
 hole make tvvo.

Hierom ad
 Lucin.

Cha. 5, con-
 cerning the
 misteering
 of the Scrip-
 tures pa. 40.

2, That the 5 chap. sheweth howv the Serv. B. miste-
 meth divers parts of the scriptures, calling propheties, hi-
 stories & revelations by the name of Epistles, a name ne-
 ther given them of God, nor agreeable to them. A matter
 indeed not of so great importance as others, & therefore
 should not by us have much binn stood upon, but that
 our opposites for the iustifying of it to be no fault, abuse
 divers scriptures, produce many reasons, the absurdity of
 vvwhich is so conspicuous, & the thing it self so unvvarrā-
 table, that the papists themselves (of vvhom vve had it)
 being ashamed thereof, have long since left it.

Chap 6, cō-
 cerning the
 omission of
 160. ch
 & cc. pag. 58.

3, The 6. chap. sheweth that the order of the Serv. B.
 vvwhich drovvneeth above an 160 chap. of the Canqn, in
 appointing thē never to be read in the leiturgie, is a fault
 not to be approved. Seing as it depriveth the vvord of his
 honour & use; so it vvrongerth the people, in vvringing
 a great part of their right from them: (the vvhole scrip-
 ture be

ture being given of God for their instruction) & induceth them (the simple especially) to think, that the parts omitted are not the scriptures of God, or of no use, For the justifying of which order notwithstanding, our Opposites are so shamelesly set, that 1, they produce the verie argumēts which the Papists use, for their withholding the whole scriptures in the vulgar tongue from the people, to wit, the pretence of their hardnes, the unprofitableness of reading them without exposition &c. 2, they passe by the answers made by our writers against the Papists arguments, as if they were nothing worth, or as if they were good against the papists in denying the whole but not against the Ser. B. for denying a part, But this ch. sufficiently sheweth, that not onely the supposed hardnes and darknes of the scriptures omitted, is no cause to withhold the reading of them frō the people; but also that the scriptures prohibited to be read, are of excellent use, & many of them as cleare & easie to be understood, (yea & more also) as some of them appointed to be read. So that (as Austin answered Perilian in another case) *We may see their blowne sentences, with a vaine crack even broken upon their own heads.*

Contra Peril.
lib. 2. ca. 101.
non solum
inani soni-
tu, sed in ca-
pite vestro
crepuit.

The other chap. following concern the reading of the corrupt & false Apocrypha, in the congregation, under the name of the holy script. as more edifying then they, those that are omitted at least. In the justifying whereof there is such variance between our Opposites, that they seldome agree in one, in so much as the saying of the Orator against Anthony, as firly agreeth to thē as if it had bin first spoken of them. *They are so wittles that through their whole discourse, they are at odds one of them with another, and each with himself, not onely uttering things not*

Phil. 2. tam
erare uolens
ut tota in
oratione te-
cum ipse pu-
gnaret &c.

not hanging together, but so different & contrary, that they are at as great variance with themselves as with us: like unwise fencers indeed, who thinking to give others a veany, lay themselves open to great foyles.

Chap. 7 concerning the reading of the Apocrypha pag 79

4. In the 7 chapter our opposites plead wee are not bound to read the Apocrypha but may exchange chapters; but aswell do they plead it as that wee are not bound to read the translation, which the Service B. saith is appointed to be read. They also would prove, that the Apocrypha have bin read in the Churches ever since the Apostles times & may still be read as Canonically for manners. But we make it clear, 1, that their verie name Apocrypha denyed them the reading in the Church at the first. 2, they were not read in the Churches for divers hundred yeares after Christ. 3, that the distinction of Canonical for manners is very vaine, & welnigh blasphemous. 4, That the Custome of reading of them how ancient soever, bindeth not us, but ever was, & now is evill; condemned of old by Councels & Fathers, & found to be pernicious, thrusting Christ out of his office, & his word out of his place, whereinto when the Apocrypha had once gotten, it got also the name of Canonical after a sort, and then simplicie, & in the end, the upper hand of the scriptures as more edifying then they. Reason so sufficient to cast that custome out of the Church, that wee

Philip. 3. respondēbisne ad hęc, aut omnino hifcere audebis.

Chap 8. concerning the

maie boldly and with modestie saie, with the Orator, to them that gaine say it: *Can you answer any thing to this, or dare you once open your mouth against it?*

5, The 8 chap. sheweth that the Apocrypha are read under the name of the holy scriptures, & proveith (against their

their cavils to the contrarie) that so to read them cannot be justified; but is a disparagement in high degree to the Canon. scripture, and a title no more indured of God, to be given to any other scriptures but his owne, then the giving of his owne name to another.

reading of
the Apocri.
under the
same of the
holy scriptu
res. pag. 103.

6, The 9 chap. proveth that the Apoc. is read as tending more to edification then some of the Canon. for that 1, it is expressly sayd so. 2, for that cause read in greater measure for their proportion. 3, some of them oftener then any chap. of the old testament. 4, on the highest daies at the greatest assemblies. 5, sometimes justling out the Canonical; then otherwyse appointed to be read. Which notwithstanding our adversaries are not ashamed to mainteine, affirming that the Apoc. may edify more and be of more use then some of the Canon. in regard they binde the conscience, as plainer for understanding and of that use for sanctification, which the Canonical are not. But here is shewed, that the Apocrypha neither binde the Conscience nor edify aral, much lesse more then the Canonically, & that it is a disparagement in verie high degree to the Canon. and argueth them insufficient for that purpose they were written.

Chap. 9. concerning the
reading of
the Apoc.
as tending
more to edifi-
cation. &c.
pag. 112.

7, The 10 chapt. sheweth, that howver it is now pretended and affirmed, (by the denying of some Apoc. books and chapters to be read in the leiturie) that none are now retained & required to be read there, but those that are sound, and vvholly consonant to the Scriptures, it is made evident, that divers books and parts of the Apocrypha yet appointed to be read, are corrupt, fabulous & full of lies, contrary to the doctrine of fayth and good man-

Ch. 10. concerning the
reading of
the corrupt
& false Apo.
&c. pag. 127.

manners, and namely that the books of Iudith & Toby are mere fables and devised things, never done indeed, but fayned and invented by some poetickall person, and therefore the Service book not to be subscribed, that appointeth them to be read for true stories of things done, what ever our Opposites say to the contrary.

Chap. 15 cō-
cerning Ec-
clesiast. 24.
22. pag. 180.

8, The 11 chapter declareth how we are appointed to read the same lye putt into the supposed Angels mouth Toby 7.3. for which our Bi shops have put both Angell & lye out of the leiturgie Toby 5. 12. enough to manifest, 1, that booke of Toby to be fabulous & unvvorthy the reading to the people. And 2, our Bbs to deale injuriously vvith us, in requiring us to subscribe & read that for a truth in one place, vvwhich themselves have crossed out of the book for a lye in another. Yet do our Opposites by diverse equivocations, shifts & lyes, seek to make that lye no lye; but here is shevved, that nether the book that teacheth the Angel to do it, nor their books that defend it, by teaching to lye, & excuse lyes being made, are fit to be read for instruction in manners.

Ch. 16. con-
cerning Eccl
46. 20. pag.
193.

9, The 12 chap. telleth us, howv Toby ascribeth that to almes, vvwhich is proper to Christ & his bloodshedding, chap. 12.9. a place verie unfit to be read for sound doctrine, and edifyeth not, except in that corrupt & popish opinion of iustification by vvorks. Yet to cleare this Apocryphal place, M.H. produceth above 20 places of holy scripture; but al of them ydlely or abusyvely, and make but a rich shevv of a poor cause, no one of them giving any countenance to this Apocryphal place or doctrine, it being made evident, that almes can in no sence be sayd to purg any sinne, much lesse al sinne.

10, The

10, The 13 chapt. sheweth, how that place of Toby ^{Ch. 13. c. 8. concerning Toby by 12. 16. pag. 171.} 12, 15. (where the Angel sayth *he is one of the 7 holy Angels that present the prayers of the Saints*) is derogatory to Christ and his office, and proveth that the Angels can in no sense be sayd to offer up our prayers to God; eyther to make them known to him, or acceptable to him, and their employment which by special dispensatiō they had (in times past) about our prayers, was never to carry the frō us to God, though at sometyms they brought back wvord of them, from God to us. Yet our Opposites ar so deep set for the justifying of it & of our Bs in requiring us to subscribe, and read it for instruction to the people, that they speak over to plaine poperie, not fearing to wring out of Christs hands a great part of his proper office, and to wrest from the mēbers of Christ, a great part of their comfort.

11, Chap. 14 noteth, how Iudith commendeth that which God condemneth and yet we must subscribe it as fit to be read for instruction in good manners, and our Opposites wil justify it too. But they change the state of the question (which as Austin saith *argueth want of skill or a wrangling spirit more studious to carvil, then to teach or learne*) forge, equivocate and give answers, themselves dare not relie on, their folly being so sensible in their own feeling, & yet not abashed, they blush not to speak as much for the reading thereof, as wil justify aswel, the reading of the Popes Legend and Turks Alcaron. ^{Ch. 14. concerning Iudith 9, 3, 4. pag. 167. Aug. quest. vet. testam. 14. qui verba supprime quæstionis aut imperitus est, aut tergiversatur, qui calumniz magis studeat quâ doctrinâ.}

12, In the 15 chap. Ecclesiasticus maketh the eternall sonne of God, a creature. Cap. 24. 12. unmeet therefore to be subscribed to, & read for Gods truth to the people. ^{Ch. 15. concerning Ecclesiasticus 24. 12. pag. 180.} Yet M. H. would bear us in hand, that that place speaketh

not



not of the sonne of God, and so shift us of, but therein
giveth the check, the lye, to al the learned, ancient, new,
at home, abroad, the papists not excepted) so like a mad
man striking at all men to mainteine an error. After-
wards, being dryvẽ to grant it spokẽ of the sonne of God,
he flieth into the tents of the Aramites; and produceth
4 false & absurd interpretations (which boast of reading
the ancient writers) stolen out of Bellarmin; but decli-
neth a fift reason of his, which is indeed the onely sound
and so partly confessed by him.

chap 16. cõ-
cerning Ec-
cles. 46. 20.
pag 193.

13, In the 16. chap. Ecclesiast. commendeth Samuel
for prophesying after his death, Eccles. 46. 20. vvhereas
it vvas indeed the Devil that spake in his likenes. M. H.
tellet us there is learning & probalitie of each syde. We
shewve 1, that for learning there is scarce one sound pro-
testāt, & very fevv papists of opinion that it vvas Sam. in
deed. vvhereas that it vvas the Devil in Sam. likenesse,
vve have al sorts of vvriters old & nev, and to that end
do name above 60., 2, For probality he hath none at all,
vvhere are justified 4. of the ancient arguments of the
Fathers against Bellarmine's answers; 4. other argumēt
added to them; Bellarmine's 4. arguments to the contra-
rie confuted, & the point certainly concluded out of the
mouth of our ovvn vvriters, evẽ of D. S. himself to vvit,
that to subscribe and read it, that Samuell prophesied af-
ter his death 1, is contrary to the canonically scripture. 2,
cannot stand vvith the rest, vvich the Saints departed
are in after death, vvho are no vvayes subject to the pov-
er of vvitches. 3. maketh nothing for Samuels commen-
dation

dation to be prayed for that vvhich the diuel did. 4, is dangerous to infect the people, vvvith the liking of seeking to vvitches and fear of being molested after death. The Service B. therefore that appointeth this place to be read for instruction in good manners ought not to be subscribed.

14, In the 17 chapter we shall see, how the supposed Baruch maketh three escapes in telling us 1, that that Book was written at Babilon in the 5 yeare vvhen Ierusalem vvas burnt. 2, that the 6 chapter is a copie of Ieremies epistle. 3, that the people should be 7 generations (that is, in scripture phrase 700 yeares) in captivitie, vvheras the scripture sayth but 70 yeares. For excuse vvherof M.H. sayth little, yet abuseth his authors produced, & so foyleth his own vvits, that we need say nothing for the matter is so cōspicuo^s that (according to the saying) *prolixitie of speach should be superfluous.*

Chap. 17. concerning Baruch 1. 2. & 6. 1. 2. p. 180.

Illy 7. since 70 at the least.

Phalnome- non ergo petitron est macrologia. Ch. 18. concerning the addition to Daniel.

15, It is manifestly proved in the 18 chapter by learned vvriters and sound reasons, that the song of the three children, stories of Susanna, & of Bel & the Dragon are mere fables, devised of things that vvhere never done indeed, conteyning in them diverse things directly against the vvord, as *that the fire in the oven should be quenched by a moist hissing wynd, that Daniel should giue that sēce, be a yong child vvhen 70 yeares, Ioachim should be so rich, Da. be six dayes in the den: Habacuck live above 200 yeares, after that Carrie Daniel his dinner into that den, and the Angel carrie Habacuck by the haire of the head frō Ierrie to Babilon. &c.*

Ambros. de
sacram. lib 3
cap. 1. In om-
nibus cupio
sequi Roma-
nam. Ecclesi-
am sed tamē
& nos homi-
nes sensum
habemus, ide-
o quod alibi
rectius serva-
tur, & nos
recte custo-
dinus.

Basil. Cala-
mitas sine ra-
tione, qui
miser ange-
lis nihil du-
ri passus.

Hierom. Au-
gust. Tom 2
Si in defen-
sionem mei
aliquid scri-
psero, in te
culpa sit, qui
provocasti,
non in me
qui responde-
re compul-
sus sum.

Phil. 3. cur
eos quos om-

Al which are so grossly false & in the face untrue, that as Hierome saith, *they need not be confuted, they wil fall of the selves, their falshood is discovered at the first.* Loc here the Sum and some of the cheef points handled in this second part, matters they are of weight, no trifles: but such (for the most part) as touch to the quick, where the conscience is not sightlesse, senses and scared unto dearth, worthy therefore of deeper consideration then hath yet entered in their harts that grow in lesse dislike with them, every day then other. Touching our selves (urged to subscribe & read them) and men of the same sort, I wish the to resolve with themselves as Ambros did in following the Romane Church, *to desire to follow the Church of England in al things, but seing we are men and have understanding rightly to observe that, which is more rightly elsewhere observed.* Let not the Bbs put out our eyes, when they tel us these things are not required at our hands, or if they be, yet they may be yeilded to for peace and order sake. Touching our opposites with whom I deale herein, if you be vexed to see your dealings against us and our learned writers layd open, I must tel you with Basil, *the vexation is without reason, unhappie men, why are you troubled so? having felt no harme.* Or if then with Hierom we tel you, *the fault is in your selves that provoke us, not in us that are compelled to defend our selves in our iust proceedings.* And our Worthies, in their writings against the Papists; who you stripp of their learning & well deserved ornaments; though not without blemish to your own creddits: seing they are such indeed, as the Papists (their professed adversaries) gave both them and their writings over lōg since in the plaine feild; *how then can it be indured that you alone*

you alone (that are professed friends) should impugn, them
 whom we ought al to reverence. Yf this our defence satisfie
 you not, but you wil needs rejoyne; we earnestly desire
 you (in the words of Hierom) soundly to examin al that we
 have written, over and againe; and if you fynd any iust fault
 in our smale wit, and understanding bring it to light, we wil
 confesse our errors, being willing rather to amend them, then
 persevere in a wrong sentence. Yea & honour you as Tur-
 nus did Aeneas (when he vanquished him) and proclay-
 med after this manner: *Thou hast overcome me, & the peo-
 ple can bear witnes, that I acknowledge thy victorie.* Onely
 I wish you in writing againe to decline al bye speach, &
 bitternes, the one will make our Conference profitable;
 the other sweet and pleasant. Touching the readers in
 general, vvhether parties to the actions dealt in, or stan-
 ders at the gaze, I must say to you. Condemne us not
 for thus vvriting in our defence, (as many do) for seing
 Hieroms case and ours is al one: *That they have brought
 us to this, that if we hold our peace, we shal be heild guilty, if
 we answer we shalbe iudged enemies;* vvee may say vvith
 him, *an hard condition of each syde, but of the two wee will
 choose the easier, rather then by silence to cofesse uniuert crimes,
 by iust apologie to wipe them away.* Wherefore give us leave
 to vvrite, and (vvith Austin) *We pray you, lay aside al parti-
 ality and iudg between us and our aduersaries with equity,*
 as you read their vvritings so read ours; and (according
 to the rule of Seneca) *give to both parties their action, take
 time, read and heare more then once, for (as the same man
 sayth) the oftener the truth commeth to hand to be scanned the
 more the light thereof appeareth:* Spare then for no cost to
 buy the books, for the publishing vvhereof, for thy good

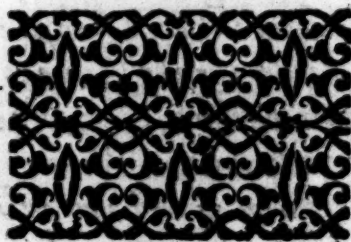
nes venerari
 debemus, so-
 lus oppu-
 gnas?
 Hier. ad Cte-
 siphō ut om-
 nes retro
 chartulas me-
 as ex integro
 discutiāt, &
 si quid in
 meo ingenio
 lo &c.

vicisti & vi-
 ctum cedere
 palmas An-
 tonij.
 Bernard. ubi
 resonat utrū-
 que mode-
 stia dulce est
 colloquium
 &c.

Hier. Pam-
 mach. ocean
 Hoc mihi
 prastiterunt
 ut si tacuero
 reus, si respo-
 dero inimi-
 cus iudicor,
 dura utra-
 que conditio,
 sed e duobus
 eligam quod
 leuius est &c
 Contra lit.
 Petil. 3. it.
 obsecro vos
 deponite
 paulisper stu-
 dia partium
 &c.

lib de ira u-
 trique parti
 actiones da-
 res, dares
 tempus,
 non semel
 audires, ma-
 gis enim ve-
 ritas elucet,
 quo sapientius
 ad manum
 venit,

aswel as our defence, we have spared none, though some
of us might wel, in some respect, spare to spend that way
spare also for no paines in reading them over and over
with due regard, seing for thy good we hav spared none
to write them, for, for our owne satisfaction lesse labour
would hav sufficed. Having read and seriously pondered,
turn not thy back upon the sun that shineth, stand not
in thine own light, for shame stand fast, discomfort not
thy self, discredit not the cause by shrinking, nor them
that suffer for it, receive both it and them rather; pray
& (as much as in thee lyeth) indeavour, that these unhap-
py troubles may come to an happy end, and that the Mi-
nisters studies may be turned frō these present writings,
to their former preachings, though herein they preach
even to posteritie. And so the God of love & peace and
truth be with thee & us, with al them that love the truth
out of a pure heart unfeynedly, & out of that
love, suffer for it. Amen.



Gentle Reader correct these faults escaped; the first number
sheweth the page, the second the lync,

9. read 14. 1--5.	37 1 Now when	ib. 30 the testimonies are
13. read 7--12.	44 10 to mean	misplaced.
32. in marg. read	61 15 flurre	83 13 Tim. 3. 16.
3. 19.	62 2 addeth (pa. 178)	84 14 holdeth togi-
1. read the prote-	64 1 read M.H.	86 23 D. Feild seem-
tion.	ibi. 25 in mar. be reserved.	eth to insinuate
24. read D. Fulk.	66 7 read who died	88 21 their religion.
24 read Godly.	ib. 8. this plea	89 1 read not found
46. r. he bluseth.	25 cōvinceth you of	90 3 ansiently were
19. r. shal misjudge	47 19 even in	ib. 23 Pellican onely
bid. eat flesh.	70 25 which cause	91 ult. suppressed
7 read use as	75 31 they shal	94 15 a clamorous
16. r. special times	76 1 daign himself	li. 22 spake cūnningly
11 read mighr	78 6 are as easy	102 1 Now they
17 r. it doth not ap	ib. 17 read 22. 19.	104 23 know
pear that it vvas at al.	20 odd dealing	105 20 cogged.
7 8 holy patience.	39 read & if	ibid. 24 with Cyril
23 read proved.	79 10 conclude thece	107 25 or stemmes
29 read that you	70 <i>where the number</i>	108, 19. Doct. Sparck
0 in margin read o	<i>of the pages begin to be</i>	109, 26 Doctors pay
<i>exaggerat.</i>	<i>fantly.</i>	ib. 28 the citation is
27 read with God	11 satisfy the con-	misplaced
13 read signifieth	science of the	110 11 note of
Christ because Micha	16 this exception.	ib. 18 divers tymes
signifieth.	36 study them	111 2 doth
36 and 12.	71 1 these parts	118 3 D.C.
2 adde in margin	72 in marg. (y) pag. 80	ib. 28 thoughts.
haffar haggadhol. prin-	74 6 holy mysteries	119 1 thereby
ps ille magnus.	75 27 & acknowl-	122 29 therefore
29 further see	ged	123 13 them &c.
32 to prattle.	76 5 pag. 24.	126 31 good works
13 Thus farre.	78 4 & this	131 11 the same, and
4 read warily	ib. lin. ult. boughes &	same
12 there are	branches	ib. 22 knotty, knurly
in margin. magis obuius.	79 13 in regard of	crooked
25 read who is as	80 6 of equal	132 21 Reader
	81 15 very title	

134 ult. speak	3 their emb.	211 5 hence do se
136 15 Pellican	19 Majesty	213 32 Samuels self
142 3 Embassadour	li. ul. best learned	214 21 how trifely
147 19 except this	163 23 blessed spirit	218 19 thought
against	172 31 impugne	219 13 to the point
151 26 is not lieng	173 15 to be trusted	220 36 whereto how
155 14 wel spared	176 2 gavest a sword	221 4 & these were
156 34 in your study	181 4 in mar. 15. 18.	some
157 29 therefore co-	183 8 of her self	lbid 24 as the chald
felling	15 Sea, al the earth	222 29 he might here
160 23 this 7 of	and al	223 18 me thinkes
161 5 This place	184 11 til it	226 14 the burning of
163 13 Toby are	12 vers. 21	229 27 their matter
165 6 death & Hell.	187 17 Bara for Kana	and argument
175 the number of	24 in mar. lib. 3.	ibid. 37 from other
the pa. beginneth again	188 2 as followeth	230 6 beleeve it
to be faulty.	191 30 strein	35 strein of w
146 16 al one to say	192 20 their words	231 7 rekoneth part
148 14 it is not	194 18 weight	of the first and eight
151 6 of his	196 28 his book	dayes
153 13 which he kn-	197 33 the comman	29 adde in mar.
155 6 teacheth us	dement of	gine part 1 page 34
35 & what he	198 11 adde in marg.	234 4 of truth
156 9 blot out chaines	salvo meliore iudicio.	ibid. 15 3549.
16 this book	200 31 2 King.	237 26 proved chap
27 we may	202 2 Wigandus	17
157 5 & bubbleth.	205 26 & Abrahams	239 19 each other
158 8 and to av	29 of Ionath.	ibid. 20 in mar. Heb.
34 theirs, & their	206 22 the name & l	12
comission nor theirs,	207 3 denieth	240 30 ful liberty
160 1 seeing his.	108 1 adde in mar. 1 Sam. 18	
	210 17 not an arg.	

Some more faults there ar, in the Auctors absence hard to be
avoided, but such as the judicious reader will
easily know how to correct.

2 JY 58

THE

THE
SECOND

PARTE OF THE DEFENSE

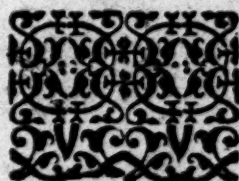
OF THE MINISTERS

REASONS

for refusal of subscription to

The Booke of Comon praier,

and of Conformity &c,



Imprinted in the yere 1608.

THE

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RELATIONS



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Chap. 1.

Concerning the misapplication of
diverse Scriptures.

Defensē.

TH E places of scripture, which the Serv. B. is charged to misapplie, are these, first. Ioel 2. Mat. 6. 2 Cor 6. Mat. 4. parte wherof, are read for the Epistles and Gospels, on the first daie, and first sondaie in Lent: and therby applyed to the Lētō faste. secōdly. Apoc. 14. 15. read for the Epistle on Innocents daie, & therby applied to the children whom Herode murdered. thirdly. 1 Pet 3. 17-19 read for the epi. on Easter Eve, & therby applied to Chr. abode in the grave. fourthly. Ap. 12. 7. 1. 12, read for the epistle on Michaels daie, and therby applied to a created Angell.

This exception is answered by D. Spark and M. Hutton onely: D. Covell hath nothing of it. D. S. in the Ministers name layeth the exception thus: (a) *That by the precise appointing of these places to be read at those times, the people are occasioned to mistake and misunderstand them.* M. H. in their name thus. (b) *We cannot subscribe to the B. of Com. praier, because it misapplyeth these places to the countenancing of errors & doubifull matters.* D. S. giveth one generall answer to them all. M. H. bestoweth particular answers upon everie one of them: let us therefore, as due order requireth, examine the general answer in the first place, which is as followeth.

D. S. The inconvenience imagined to arise therby, every Minister that maketh scruple at conformitie being a Preacher, and that likewise he in readinge of those scriptures, at those sett times, by soundly interpreting them, & preaching therupon, which the Serv. B. no wher, nor anie other Canon forbides him, may prevent.

Def. Because he seemeth by the word *imagined*, to insinuate, that the inconvenience above sayd, is onelie *imagined*, not in deed: it is meete, we make it evident, how the inconveniente arising by that order of the Serv. B. is indeed such as it is sayd to be, and not *imagined* onelie. And 1. concerning the 4 places applyed to the Lenton Fast, it is cleare, that as the Papists doe make their Let

(c) *Rhem* *Faste (c) a religious Fast, an imitation of Christ, a tradition of the A*
on Mat. *postles, of necessity to be kept: so for that purpos they reade these 4*
 4. 1. *places on the daies above sayde, as yf God did by them comaund*
 that Fast: Now our Serv. B. contincwing this order, of readinge
 the same places at the same times, with 2. collectes, whereby they
 are plainly & specially applyed to these times, as the Papists did
 & still doe: the people must needs be occasioned to misunderstand
 them, and think that God and our Church teach such a Faste, &
 soe be confirmed in those errors and superstitions of Poperie.

(d) *Rhem* 2. The Papists teach (d) that the Infants murdered by Herode,
on Rev. *were the first Martyrs of Chrise, and that such Virgines (as these In*
 14. 5. *fants were) who were never married, doe for their puritie passe the*
married, accounting the married to be defiled with women, directly
 against the true meaninge of the place, the doctrine of the scriptu
 res, concerning the lawfulness of marriage, the honour geven to
 it, and the vndefyled bedd therof, (e) and as if that place did prove
 it, they appointe it to be read for their Epistle on Innocents daie:
 (e) *Heb.*
 13. 4. Now our Serv. B. appointing it also to be then read as proper to
 that daie, & so specially applyed to these Infantes: it cannot but
 occasion the simple to thinke, that God by the *Virgines* there
 mentioned, vnderstandeth those Infants, and soe be lead into the
 former errors.

3 The Church of Rome holding *Christes local descente into hell*
betwene the time of his burial & resurrection, doth by that place of
 the Apostle 1 Peter 3. 19 (f) above all other scripture assaye to
 (f) *Rhem* prove it. Now our Serv. B. appointing it to be read on Easter eve,
on 1. Pet. (the daie betwene Christs buriall and resurrection) as the scripu
 3. 14. re proper and peculier for that time; who seeth not, but that the
 people maie be occasioned to think that corrupt doctrine of Po
 pery to be found, yea and the doctrine of our Church, to be the
 same with it.

4. The Papists hold that there are diverse orders of *Angels and*
Archangels

3
Archangels, and that Michael the Angel mentioned in the Scripture is a created Angel, and amongst them an Archangel having the perfection of the Church militant. And as if that place Rev. 12.7. did prove it, they soe expound it, (g) and applie it, and appointe it to (g) *Rhem* be read on Michaelmasse daie (as they call it.) Now our Serv B. ap on Revel. pointing it to be read that daie also, and applying it to Michael as to a created Angel, it cannot but induce the people soe to vnderstande the place, which to doe, is directly against both the cleare sense of the place, and the truth of God elswhere taught in the scriptures; as hereafter shalbe shewed. 12.7.

Thus we see how by the readinge of these places at these times, accordinge to the order of the Serv. B. the simple hearer maie be lead from the right vnderstanding of those scriptures (as the Ministers say) vnto erroneous superstitious & doubtfull opinions. Now wheras the readinge of the scriptures is one speciall meanes ordeined of God to bring us vnto and build us up in the knowledge of the truth: yea and all the meanes that manie congregations in this land (being altogether without Preachers) have for it: it must needs be a fault not to be excused, (much lesse justified by subscription) soe to appointe them to be read, as wherby the hearer shall rather be ledd into errour or confirmed in it, then edified in the truth.

It remaineth now that we consider the remedie prescribed by the D. for preventing of this inconvenience, as he calleth it: which is *that the preachers maye helpe it, by soundly interpreting those scriptures.* Which remedie is often prescribed by them all three, for cure of diverse diseases, as for cure of all the corruptions in the translations (wherof we spak in our first parte oftē & at large) (h) *D. 3* & for teaching the difference b betwene the Canonical scripture & cap. 10. the Apocrypha, which the Serv B. confoundeth, and M. H. ap D.C. pag 62. pointeth it for a preservative, i against the reading of the corrupte Apocrypha to the people, surely either they have some rare skill, (i) part. 1. pag. 123. or els they are but bunglers, as Hierom counteth them, k who (k) on the epistle to the Ephes. non ad instar imperiti medici qui vtro collyrio oculum curare vult, like an unskilfull Physition assaie to cure al mens eyes with one medicine. But how pretious soever this Princely confection be, where it is rightly prescribed and receaved; yet in this case, it is very short of that, for which the D. here appointeth it. 1. because the Preachers

cher cannot prevent the inconveniences in those parishes, where those places of Scripture are also read on those daies, & the sayd inconveniences most likelie to arise by the soe readinge them: but nether himself is, nor anie other Minister, that can or doe at the readinge of them, or at anie other time, preach soundly or at all for the preventing of them 2. because by his subscription he approveth the Serv. B. in appointing them for to be read in those parishes where there is no interpretation or preachinge at all. 3. because the D. licence here given to preachers, is larger then the BB. will seale to: for he that soundlie interpreteth those places of scripture, must needs shew that the H. G. intendeth no such matters, as the Serv. B. seemeth to doe, in applyinge them to those times and persons: and therefore not likely, he shalbe indured soe to doe, but rather convented by procelle of *quorum nomina*, & censured as one that speaketh in derogation of the Book: and it were well (in this respect) yf some felt not the truth hereof. 4. But might the Preacher have libertie, to applye this plature home to the soare, yet the sovereigntie of it, is not such, as will so well & easilie cure this evill (as the D. thinketh:) seing by our subscription to this order of the Serv. B.: in appointing them then to be read, and by our practice in soe readinge them, we minister that which hindreth (at the least) the operation therof: whereas it is the parte of good and skilfull Physitions, soe to applye curinge & healinge medicines, as that they also prevent and avoyde noysome & hurt full accidents. And yf (as D. F. (l) we lsaith,) *it be nether safe nor lawfull, wilfully to digge a pitt, breake a bridge or laie a logg in the waie. and then crie out to the passengers by, and say, Oh take heed you fall not:* then surelie is it much lesse safe & lawfull to doe this, where nether we our selves are, nor anie other that can or doe or dare give warninge and saie *take heed*. And yf (as the same man (m) Lev. saith) *we must stopp holes, not make them:* yea (as the L. himself saith (m) *take awaie stombling blocks not laie them,* and that for feare of the curse: then verely ought we to take heed, that we laie the not by our practice of thus reading these places, nor approve them by our subscription where they are layd. But hereof see more in our first parte, page 28 & c. Lett us now proceed to M. H. his particular answeres.

(l) ans^w.
to the Ex-
aminer
pag 145.

(m) Lev.
19. 14.
Apoc. 2.
14.

Of the misapplication of Iſel 2. 12-17. Mat. 6.

16-21. 2 Cor. 6. 1-10. Math. 4. 1-11.

Def. **T**HAT which the Ministers objecte concerninge the applying of these 4 places to the Lent Faſte, is, that as they are thereby misapplied; ſoe it ſavourereth of ſuperſtitio in making the Lent Faſt a religious Faſt. Where to M.H. maketh a large answer, the most parte whereof is besides the question, verie ſlaunderous, prophane, and ſcurrilous: more ſit to be ſpitt at, then ſpoken to, and (to use his owne wordes Page 180) *deſerveth Discipline rather the diſputation*. I therefore paſſe by it; that which is to purpoſe is as followeth.

M.H. (a) Yſanie ſuperſtition be thought to remaine. (a) *part. 2* because vve have ſome ſett praier, Epistle and Goſpell at *pag 122* that time, vvhich knoweth not ſcriptures are then ſittlie *123*. ordered, vvhich the argument is agreeable to the ſeaſon.

Def. True, they are ſoe; but theſe ſcriptures for their argument, ſit not the let ſeaſon: for however they ſpeake of faſtinge: & the time of Lent is a time of faſtinge: yet because the Lent faſt is a civil faſt, not reſpecting any religion at all; and the faſt wherof theſe ſcriptures ſpeake, is a religious faſt, not reſpecting any politick or civil uſe at all; it followeth that their argument ſitteth not that ſeaſon and therfore (by his owne reaſon) are not rightly ordered. Let us heare his aunſwer.

M.H. It is no new invention but a Golie ordinance & c. & everie honeſt & good heart vwill hold it his dutie to think, that as the Magiſtrate requireth a politick uſe in the faſt; ſo himſelf intends a religious uſe thereof, ſanctifyinge this reſtraint & c. ſpending the ſondaies & other houres in the vveke in holy exerciſes et c. vvhich though he ought to doe al other times, yet then, ſo farr as in him lieth. raiſing his decayed thoughts to a farther humiliatio preparing himſelf every daie ſomevvhath againſt that great & memorable daie, vvhich our Fathers called the holy time of Eaſter. For it cannot be denied, but that as our bodies have their ſeverall ſeaſons; ſo our Soules maie therein have their ſeverall ſolemne inſtructions.

For

For why should it be layd of us, that was sayd of the Jewes Ier. 8. 7 *the stork in the ayer knoweth her appointed times & c.* yes, let men know that in the springe time, as our blood riseth, so it hath neede of subduing, & that as the flesh beginneth to pamper it self (for soe it will doe naturally at some times in the yeare) so a fitt time, & verie expedient it is, to check it with some holy cōterbuffe chasteninge, mortifyinge, bearinge & beatinge it dovvn, least vvher it should be the Tēple of the H. G., it become a vile instrument of vvickednes. Thus are vve to bestow our time in Lent & c. The conclusion vve make of this pointe in this argument, A religious fast is, vvhen the duties of religion, as the exercises of praier & humiliatiō are practized in fasting. A civil is, vvhen upon some particular and politick considerations, men abstaine from certen meates; but our time of Lent, is so intended and purposed; therefore both a civil and religious fast & c.

Def. Observe we 1. how southerlie this man looketh, & vvether he snooketh not as right into Rheames and Rome as maie be, for as they tell us *(b)* that the Lent fast is a tradution of the Apostles *on Mat.* of necessitie to be kept, the better to prepare our selves to come more worthily to the great solemnitie of Christes resurrection: soe he telleth us, it is a godly ordinance, wherein above all other times we are (as much as lieth in us) to be more humble, to prepare our selves everie daie somewhat against that great and memorable daie which his Fathers (the Pope and Cardinals belike) call the holy time of Easter. Surely all sound Divinitie and such as smelleth not stronge of superstition, teacheth us, that We are alike bound to communicate unto the passion and resurrection of Christ all the yeare longe, & that we ought to be as carefull for the preparing of our selves to the worthy receyving of the sacrament at one time, as well as at another 1 Cor. 5. 7. 8.

Observe 2. how to helpe the misapplication of these places by the Serv. B., who blusheth not most shamefully to misapplie and abuse that place of the Prophet Ieremy, making the simple belee

we that the time of Lent, is a time appointed by God for men,
 more then other times, to repent in, & to make profession of
 greater humiliation and turninge to God, by extraordinarie ex-
 ercises of fasting and praier. Observe thirdly, his great skill in
 the *diverse dispositions of mens natures, and of the needs they have*
of more taminge at the springe time, then at other times, & how the
lent season is the fittest to check it with his holy counterbuffe. All
 which (how true soever it maie be in the disposition of his owne
 nature) hath no soundnes in it, either in naturall or Divine phi-
 losophy, but mought better have ben spoken by fooles, then a
 man of Scholes. Observe fourthly, whether the holy counter-
 buffe he geveeth us *for the chasteninge, mortifying, bearinge & bea-*
singe downe of that blood, that riseth soe in the springe time, (as he
 saith,) be not the verie same with the Papists, to wit, the abstinēce
 from flesh onely, not from fishe & other dainties, nothing but
 the chaunging of the flesh-shambles into the fish markett, and
 the Grossers and Apotaries shoppes, where are more pleasinge
 and pamperinge dishes by much, then the other can afford.
 Whereas the Scripture teacheth us, that the fast appointed by
 God for an help to our humiliation, is an utter abstinence, not
 from flesh onely, but from all meate and drinke and other co-
 forts of this life: soe farr as necessitie and comelines will suffer.

Observe fifthly concerninge his conclusion. How our Lent
 fast is both *a civil and religious fast.* That it is spoken not onely
 without all testimonie from the doctrine of our Church, sta-
 tutes of our Realme, or sound writer amongst us, to prove it to
 be so intended or purposed: but directlie against them all. M.
 F. Mason in deed saith, *(c) that the 4 Ember weekes,* (whereof ^{(c) in his}
 the first weeke in Lent is one) ^{sermon} *by the wisdom of our Church are*
consecrated to a most excellent use, that all the people of the Land ^{upon 1.}
should fast and praie, that the Lord wold blesse his Church with lear-
ned Ministers, which (saith he) is apparent by our Canons, ^{Cor. 14.} *(Can. 4^o p¹²*
31.) and constitutions, and is an honest, a decente, a holy and Hea- ^{17.}
venly preparation. Whom I here produce, not so much for anie
 help he lendeth M.H. as that (seing they are birds of a feather)
 they maie receyve their sentence together: as men that alike de-
 serve it. Because, first, they speak directlie against the doctrine
 of our

of our Church. For albeit M. Mason telleth us that the wisdom of our representative Church hath soe consecrated those times, yet the doctrine of our Church in deed, (vvhareto vve are required to subscribe,) is cleane contrarie, to vvith, that our fasting daies, (vvwhether Lent, Ember daies or other,) are appointed to be observed, (d) *merely upon policy, not respecting anie religion at*

(d) 2

Parte of
the Hom.
of fast. ng.

(e) a-

gainst

Rastel

pag 785.

(f) against

Hill pag.

400.

(g) Anno

quint. E.

liza. Cap

quint.

a'l in the same. Secondly they speak directly against the judgement of all sound Divines abroad, or at home amongst ourselves, vvho have justly convinced the Papists of error, for teaching and practizing othervvise. And amongst others, reade D. Fulke (e) and D. Abbots (f) Thirdlie they speake directly against the purpos & intendment of the vvhole Kingdome, vvwhich by the Statutes made for fasting daies, (and name he that (g) intituled *An Acte touching certein Politicke constitutions made for the maintenance of the Navie*) doe plainly shew, not onely that our Fasting daies are not for religious, but for civil and polirick use onely: but provide also against them that othervvise then civilly judge and use them: saying.

And because no manner of person shall iudge of the intent of this Statute, limiting orders to eat flesh and forbear eatinge of flesh, but that the same is purposely intended and meant Politickly for the increase of fishermen & c. Be it enacted, that vvhosoever shall by preaching, teaching, vvritinge or open speech, notifie, that anie eatinge of fishe, or forbearinge of flesh mentioned in this Statute, is of anie necessitie for the savinge of the soule of man, or that it is the service of God, othervvise then as other politick lawes are and be, that then such person shalbe punished as spreaders of false newes are and ought to be. These are the verie vvordes of the statute, vvwhich if it vver alvvell executed as some of the Canons are, it vvould take hold of these men vvith a vvines. But lett us heare M. H. speake once more in this point.

M. H. Knowv that other Churches of our age (as Hémigius, Spangenb. & Chytræus. vvittnes) apply theselves to the like publick practice, sortinge out scriptures for Epistles and Gospels as vve doe.

Def. First, yf the practice of other Churches must be our pattern, vve have both the most and best reformed Churches as

gain

gainst him, his doctrine and practice, vvhich have (as the Harmonie of Confessions sheweth) ^(h)longe since abolished them as ^(h)observed unprofitable and hurtfull. Secondly, as for those Churches ^{first on}vvherin these three men lived, how ever they sort out scriptures ^{the Con-}for Epistles & Gospels as vve doe, yet are they not alwaies the ^{fess. of}same, nor upon the same dayes, yea on diverse daies observed ^{Bohem.}by us, (as on Ashweddensdaye & c.) they have none at all. Third ^{sect. 16.}ly nether can he prove that it is their practice to reade them, ^{pag. 506.}and applie them to the times mentioned in their postils, because they are there expounded: seing they expound them onely as they were observed in the Church of Rome: as appeareth in that they have the Epistles and Gospels for diverse Saints Daies, which all reformed Churches, and we our selves have banished out of our coasts: to wit, for *the Visitation and Assumption of the Virgin Marie*, for *Marie Magdalen*, *Saint Martin*, *Sainte Lawrence*, *S. Katherin*, for *all Martyrs, Confessors, Virgins & c.* Fourthly, yf he can prove them to observe those daies, and to applie those Epistles and Gospels to them, which Poperie first sorted out for them, and they expound in their Postils: I will at this time saie no more to it, but this, that he himselfe maie as warrantably follow them, as he hath wisely propounded them, but as for vs, we have not soe learned Christ, as to leave his rule to follow such example.

Cha 3 *Of the misaplication of Apoc. 14. 1-5 & 1 Pet. 3. 17-19.*

Def. **T**HE Ministers charge the Serv. B. to misapplie Apoc 14 1-5. because it applyeth it to the children, which Herod caused to be murdered, whom the Collect (for that daie) calleth *Gods wisest*

messes. For answer wherto M. H. saith as followeth. (a) (a) Pt. 2.

M. H. That vvvhich the Scripture proposeth in comō ^{pag. 225}to all Saints & so intenderh, maie be vnderstood vvith ^{226.}some allusion to others & at other times & c. Yf this may not be allowed, then this course is condemned in our ovvne & other Churches, vvho in times of famine, pestilences, triumphes & c. & namely vve vvho for the Coronation of our gracious Kinge & c. & publiq thanksgiving for GODS mercifull discoverie of the execrable

treason intended the first of Nouembre, doe make choise of such scriptures as maie be thought fittest for that holy busines & c. The like maie be thought in defence of our practice for reading of the 14 of the Revelation, because vve finde it cometh nerest in respect of some allusion, though it vvere not the maine scope (perhaps) of the Evangelist, vve use it as this daie to reade it publiquely, in solēnizinge the memorie of those harmelesse Innocēts; for diuerse pointes in those sevv verses read at that time, sorte vvith those children.

Def. That which M. H. more largelie and scatteringlie spak in his answer, I have here sett downe more breisly and together, yet in his owne words and without injurie to the reader or him: whereto I reply; First, we grant that the Churches of God maie (and ought) upon speciall pointes and occasions, take libertie to choose out (both for readinge & preaching on) such places of Scripture as doe most concerne and fitt the present occasions. All the question therefore is, whether our Church hath done well in this choyse made or no? Wherto we saie, No, seing it was not (onely not perhaps as he saith, but not in deed,) either the maine or anie scope at all of the Evangeliste, to teach anie thing by this text concerninge those Infants, nether hath it anie allusion to, or colour of correspondence at all with that storie: vnlesse (to hold up and mainteine those Popish erroneous doctrines, which were no doubt the first cause, vvhy the Synagogue of Rome (which our Church herein follovveth) made choyse of this scripture for that daie) the true sence of the place should be wrythen clean besides the meaninge therof, as the particular pointes, vvherin it is by him sayd, to sort vvith those children, vvill shew, now they come to be examined.

M. H. *Virgines, for soe little ones as those maie be called, being two yeare old and under, though we denie not, more is meant in that name Virgines.*

Def. This first instance sufficiently argueth the misapplicatiō
of this

of this place, even in that respect, wherein he would cleare it. For though he dareth not (as the Remists doe) restraine *virgins* in this place to such as never had carnal knowledge of anie: yet he seemeth in the most principal sense to applie it unto such. Whereas it is cleare that the Holy Ghost intendeth no such Virgines (as D. Fulk telleth the Remists, *b*) much lesse such Virgines as these little children were, in whom not to have defyled themselves in that kinde, is nether a grace, nor a virtue, nor a praise: but the whole *elect*, whether Virgines or married persons, and principally such as have kept themselves cleane from the spiritual fornications of Antichrist, that they might be a pure spouse to the Lambe. And therefore in this respect it is very rudelie applyed to these little ones, there being no Sainctes, unto whom this place can be more improperlie applied, in this first respect mentioned by him, then unto Infants.

(b) in his
answer to
them on
this place.

M. H. *In their mouth was found no guile.*

Def. And it were well if there were none found in your pen? For this speech beinge mente of all such as being called to the Church of Christ, were no Hypocrites, but in deed and in truth the same which they seemed to be, even worshippers of God in singlenes and synceritie of heart, & lovers of their Neighbours unfeynedly: the praises here given to these *Virgines*, are no true but mocke praises, being given to Infants, because children by reason of their age, cannot be said to be indued with such virtues. This therefore is no reason, why this scripture should be applyed to these, more then to anie other Infants.

M. H. They are called *first frutes* unto God, and the Lamb, because ymmediatly upon the dayes of our Saviours birth, these poore Infants were first putt to death.

Def. This is as harsh as the rest, and first it tasteth of the Romish and Rheanish (c) caske out of which it vvas dravvne, as (c) *see* if these Infants had ben the first persons that came to Heaven *the Rhe-* by the merits of Christ: for except a man shall hold, that none *mists none* were saved, before these Infants, they can in no good sense be *on this* called *the first frutes of God & the Lambe.* Secondly, besides place,

that your reason is scarce true, (for in all likelihood there was whole year or diverse moneths at the least betwene the birth of Christ and the Infants death) it is also senseles, for how doth the murdering of them a little after Christs birth, necessarilie argue them to be such, as are here ment by *first frutes*? Surely vnlesse we soe interprete the text, this application must needs be senseles; and soe to doe, the circumstances of the place will not suffer: for they make it eident, that it is to be vnderstood of all the Elect; that is, *that have their Fathers name written in their foreheads, that have learned the new song, that are not defiled with women, that are redeemed by Christe &c.* And so by consequēt of the whole body of Christe, the Church, which are caled first frutes, because they are sanctified Iam. 1. 18. So that to assigne such a respect as this for calling these Infants, *first frutes*, overthroweth the Holy Ghosts purpos, and carrieth his meaninge to a sense never intended by him.

Againe it no where appeareth by the word of God, that these Infants were *first* or *later frutes*: nether is there one argument in the whole Bible to prove them soe to be, but this, that they were murdered by occasion of Christs birth; which is no prooffe, seing God might suffer it to be done, in his justice towards them and their Parents. Nether can any witt make this *massacre* upon this occasion a token of Gods eternall love towards them. However therefore succeeding ages might in their charitie, be well perswaded of the Infants so cruelly slaine: yet to be so perswaded of them as to honour them with an annual holy daie, applyinge such a worthy portion of scripture to them, as specially ment of such, when it doth appeare, that it was not at all ment of them, must needs be a shamefull abuse of the word of God, and (as D. Fulk telleth the Rhemists) fondly done.

M. H. *Origen or one in his name, a verie ancient writer, calleth them the first frutes of the Martyrs.*

Def. What? were there no Martyrs before them? or is all that Origen saith (or anie that counterfeiteth Origen) such Gospel with you, that yf upō their bare words without scripture, they saie, such & such were Maryrs, they must without cōtradictiō be beleevēd

25
the world will soone be full of Martyrs then. And shall that testi-
monie suffice, both to consecrate a perpetual holy daie for their
honorable memorial, and also to appropriate to them this scrip-
ture, which at all other times in the yeare, is prohibited to be read
in the congregation, as yf it were breathed of God, for that pur-
pose onely? This is strange. Surely yf Origen (or he that beliethe
Origen) be a man of that worth, it is likely he hath some speciall
reason for it. Yf yea, lett us heare it; yf nay, you maie follow him
as one of your owne Prophets, and urge his testimonie to such as
thinke he could not erre,

Thus much to those 4 pointes, wherein he affirmeth the Text
to sorte with those children. VVe are to saye some thing to three
other Arguments, whereby he would prove (d) these Infants to (d) pag
be as the Collect calleth them *Gods Wittneses* or *Martyrs*, and to 162-165.
have confessed and shewed forth his praise. Wherto we have little
to saie, more then to the last of them: seing he nether concludeth
the question by them, nor ought that we denie concerning it. For
though we grant not al that he & his produced authors avouche,
yet we think those Infants in a large and improper sence (which
is all that himsele concludeth) maie be called *Gods Martyrs*, se-
ing they were persecuted for Christ & Christ in them, who as
they chose not, soe they refused not to die for his sake. But this is
nothing to iustify the Serv. B in calling them Martyrs properlie,
which did confesse and shew forth his praise. For as none of his au-
thors produced so saie: so it is cleare that the primitive & first ages
of the Church, for diverse hundred yeares after Christ, gave not
that title in this sence vnto them: but ever held Steven the first
Martyr of that kinde. VVherefore seing (as D. Whitakers sayd to
Reynolds) I maie saie to him, *that in manie words he hath laboured*
to saie as litle as maie be, & that those large speeches & discourses ei-
ther in other mens words or in his owne, being scanned, are short
enough (not touching the point in question,) this short answer
shall discharge them: & soe lett us heare his 3 Argument.
M. H. Thirdly the Scripture it self thus farr confirmeth
the pointe, in that the Prophet *Jeremy* is alleadged Ch.
thirtie one Rachell weeping

for her children, shadowinge therby the Church of God, mourninge as a desolate wyddowe for thole that she bare vnto God; for soe the vers followving doth minister comfort & c.

(e) on
Mathew
2. 16.

Def. In offringe to prove them Martyrs by the Scriptures, you goe beyonde the Rhemists themselves, vwho affirme, (e) that it is by the varrant of the Church onely, vvithout any vvord of scripture, that they vvvere honored for Martyrs. Secondly, to your allegation of Ieremy 31. I say, first, that yf by Rachel vvwere met the Church of God, (as it is not,) yet the testimony proveth the no Martyrs. For hovv doth this your reason from the meaninge of the text hold? *The Members of the Church at the comminge of Christ, through the outrages of vvicked persons murdering their children, shall mourne and lamente;* Therefore their children soe murdered, are Martyrs. As though everie death, vvwhich a member of the Church injuriously suffreth, vvwere Martyrdome, or as though the very vvord *Martyr* declareth not another sense, and did not restraine it aptlie to *such a death*, as is *vvillinglie and vvillinglie suffred for the profession of the truth of Christe: by meanes wherof, the sayd truth is sealed and ratified.* Yf Rachel vvwere the Church, she could not in that manner vvewepe for those childre, of the murdering of vvhom, though vvicked Herod tooke occasion by Christs birth; yet the Infants soe murdered, could not be sayd to laye dovvn their lyves for Christs sake, nor by anie acte of theirs in this death, beare vvittnes to Christ, or anie truth of his. Herods cruelty in killinge them, vvittnesed his malice to Christe: their suffering at the handes of Herode could not (by reason of their age) vvittnes in them, so much as the least love to Christe or his truth. Wherefore the Ministers speach, denying them to be (as the Collect calleth them) *such Martyrs or vvittnesses of God as confessed and shewed forth his praise*, remaineth still justifiable, and nought that you have sayd, nor ought else that you can saie, vvill confute it.

It followveth novv concerninge 1 Pet. 3. 17-19. The Ministers as M. H. telleth us, layd dovvn their exception thus. *The time that Christe & c. so the time that Christ abode in the grave*
1 Pet

1 Pet. 3. 19. whereto he answereth as followeth.

M. H. What our hote burninge reprehenders would saie, vve cannot conjecture, for their sentence is vnperfect as you see, and vvherin or hovv misapplied, because read on Easter eve, vve knowe not, speciallie being as it is, a daie of memoriall of the passion and suffering of Christ, vvho in that chapter is sett downe by the Apostel, for an example of a holy paterne and godlie contentation

Def. Yf the fault be not in your selfe, nor in your Scrivener, the Ministers have not sett it downe so plainly as was fitt, yet take it as it is, the meaninge maie easely be conjectured, namely: That wheras the Church of Rome holding Christs local descent into Hell, doth by this as by the most pregnant place (in their judgment) in all the Bible, seeke to countenance their *Limbus Patrum*, (f) and would make the simple beleieve, that this place proveth, that whilest Christs body laid in the grave, his soule descended into Hell: The contrarie wherof being true, and our Church holding it, It is in this regard by the Serv. B. misapplied, and verie vnfitly appointed to be read as a Text proper and peculiar for that time, because the simple people maie easely conceyve by that occasion, that those Popish errors are sound doctrine s, and prove, out of this place. And whether the appointing of it still to be read as a text proper to that time, doth not necessarilie argue our Prelates, yf not willing to nourish that errour, yet not soe earnestly desyrus & carefull as they ought, to have it rooted out of them, who have drunck to deep of that cyp, lett threadder judge.

Secondly, Easter Eve (as you call it) being the daie that followed the passion of Christ, and a preparative to Easter daie, cannot be said to be (in the intention of our Church) a daie of memoriall of the passion of Christ, which was past the daie before: but rather of his resurrection or exaltation, the first degree wherof the Papists make Christs locall descent into Hell, to release the Fathers, and tryumphe over the damned. And seing the Papists think this place fittest to alledg, for a cloak of that wicked error:

C

we ought

(f) See
the Rhems
notes on
this place

we ought to think it even in that respect, the unfittest to be selected out of the rest of the scriptures, and read on that daie wherein they say Christ soe descended.

Chap. fourth of the misapplication of Revel. 12. 7-12.

Def.

THE Ministers geving another reason, why they cannot subscribe to the Seiv: B, to wit, because it applieth this place of the Revela. to Michael as to a created Angel, M. H. sendeth us for ansvere to another exception of the same kinde, (a) where they make question of subscription to the Book, *because it conteineth in it doubtfull matters*, namely that there are *Archangels*, and that *Michael*, is a created Angel, wher of he maketh a large discours, consisting of many reasons, and a preface to them. first therefore lett us viewe his preface.

(a) page
68.
hb. 2.

M. H. A Sadducie might father this exception; for this denial that there are Angels, overthroweth at once both these branches of *Archangels* and of *Michael*, and faith in effecte as much; though a Sadducie flatly denye and this Author doubtfully deliverit: which manner of vvritinge many times differeth no more, then heresy in the shell, and vwhen aftervvards it is fledged.

Def. Here is nether rime, nor reason, nor honest dealing: for first, the denial of *created Archangels*, or of *Michael* to be a created Angel, doth no more argue that there are no Angels: then to denie M. H. to have any sound learninge or honesty in him, argueth that therfore there is none at all in any other. how then maie a Sadducie father this exception? secondly, the denial that there are Angels, overthroweth these pointes, vz. That Angels are eternal, almighty, infinite creatures, that any did ever fall & c, and what then? maie we that denie these pointes of the eternity omnipotencie and infinitenes of Angels, be therfore of kin to the Sadducies in hærety? yf not, what reason in his speach? thirdly, the Sadducies flatly denye that there are any Angels at all; we acknowledge Angels: onely we doubt vvher Michael spoken of Apoc. 12. be a created Angel or no? in
vvha

What degree then are we allyed vnto them? Caste the count, not within 52. Fourthly we doubt and so we plainly write, whether this title *Archangel* belongeth to any but to Christ, or no: and whether this place be truly applied by our Serv. B. to a *created Angel*, seeing it is, as vve are perswaded, ment of Christ *that Michael*. And is there no more difference in this manner of writings, then betwixt hærseye in the shell and whenafter it is fledged: verely this is the onely egge, of which this Sadducean hærsey must be hatched, judge therefore, good reader, what honest dealing is in this man, who (to make us of kin to the Sadducies herein) giueth sentence against the most learned in all ages and Churches, who as one mā are of one judgemēt vvith us herein, as after shall appeare. M. H (being of the hore constitution he spake of in the former chapter) sitting on the neast of his ill meaning to us and the truth, maie soone hatch such malicious and slanderous imputations: but if he sitteth on the egge of that we holde and teach concerninge Angels, vntill he hatcheth this hærseye of the Sadducies: he vvill certainly die upon his neaste before he commeth of it.

M.H. Yf this name *Archangel* be such a stone of offence, as because vvhere it is, that book maie not be subscribed vnto; (for soe some reason against the Serv. B.) Then maie vve not subscribe to the vvhol scripture, because of these places 1. Thes. 4. 16, Iude 9. for there it is in them both.

Def. first. Yf there be any so grosse as to use soe absurde an Argument, he is a fitt companion for you that are so grosslie ignorant or evill sighted, that your cannot see to putt difference betwixt refusinge subscription, to a book that holdeth *Michael the Archangel* to be a creature, and to a book that hath the name *Archangel* in it. Secōdly that there are soe, vvho do soe reaso against the Book, you saye it: but vve beleewe it not, till you name us some of those *some*. The name of *Archangels* in the plural number, maie (it maie be) offend some because they judge there is onely one *Archangel*, to vvit, Christ Iesus: yet this is not to condemne the name in vvhat number soever: but onely to deny that position, vvich vvithout all vvarrant from the vvord, holdeth any other archangel, then Christe.

Thirdly as for your inference that then we maie not subscribe to the whole scripture, because the name *Archangel* is 1 *Thes* 4. 16. *Iude* 9; it is more then babish, for we refuse not to subscribe, because the name *Archangel* is in the booke; but because it is there in a sense contrarie (as we are perswaded) to the scripture. M. H. And in the later of these two, *Michael* is called an *Archangel*, and therfor maie well be thought a created *Angel*.

Ap̄x̄dv
yel. 6.

Def. first *Michael* is not called by the Apostel *Iude* an *Archangel*, but the *Archangel*. Now betwixt these two, an *Archangel* and the *Archangel* there is great difference, for an *Archangel* implieth that there are more *Archangels* then one; the *Archangel* doth not soe, but rather the Contrarie. M. H. therefore to helpe him self translateth deceitfullie, and worse then the *Rhemists* on this place, though like them in the other. Secondly his senses are almost gone; for the Ministers doubting whether the *Archangel* mentioned in the new Testament, be a created *Angel* and by consequente, whether *Michael*, who by the Apostel *Iude*, is called the *Archangel*, be therefore a created *Angel*, he profoundly proveth him to be a created *Angel*, by this reason forsothe, he is caled *Archangel*; for these are his words without any further prooffe; That in *Iude* 9, *Michael* is caled an *Archangel*, and therefore maie well be thought a created *Angel*. As if he who is called *Archangel*, must therefore be a created *Angel*, whereas *Christ* is called *Archangel*, and yet no created *Angel*.

M. H. For this vvord *Archangel* doth no more denie him, vvwhose name it is, to be an *Angel*, then a vvord of like composition *Arch-buylde*r, doth denie one to be a buylde, but rather inforceth by vvvaie of necessarie consequent, because a cheife or speciall one, therefore a buylde, soe because a cheefe *Angel*, therefore an *Angel*.

Def. first. The vvord *Archangel* doth not signifye a cheefe *Angel* or speciall one (as you say) but the prince of *Angels*, as *Archipoimen* signifieth the prince of *Pastors*, not a cheefe pastor or speciall

life granted
for 6 27

or speciall one amongst the reſte, as implying more of that ſort; and this is manifeſt by the Syriac, Beza, vulgar latin, yea by the tranſlation of the *Rhemists* your ordinarie Author. Wherefore by reaſoninge from the vulgar uſe of the word Archbuilder in Engliſh, and lettinge goe the proprietic of the originall Greeke, however you maie deceive the ſimple that diſcerne not the differēce, you ſhall one lie diſcover your deceipt full dealing to others, without hurt to the cauſe. Secondlie, we affirme that nether the name *Archangel*, nor *Angel* doth neceſſarilie argue a created Angel, ſeing the name Angel in diuerſe places of the ſcripture, is given to Chriſte, and to ſome of his Miniſters: vvhoyet cannot be called *created Angels*, nor yet Angels in a proper ſenſe: but as the word Angel ſignifieth the Office of a Meſſenger, and not in reſpect of nature. Hitherto therefore you have not touched the pointe.

M. H. Although in the 12 of the Revelation, ſome are of opinion that *Michael* ſignifieth Chriſte; yet diuerſe are of another judgement, taking *Michael* and his Angels in their proper ſignification, for adminiſtringe Spirits; Heb. 1.

Leuel 12

Def. We are now mett in the maine, wherein obſerve, firſt, one tricke of his cūning fingers, covertlie to carrie that to both, which is true but of one; for though the word *Angels* properlie ſignifie *adminiſtringe Spirits*, yea *Michael* doth not properlie ſignifie an *Adminiſtring Spirit*, nether can he produce anie writer of that judgement. It is therefore though cunninglie, yet untrulie ſaid of him, taking *Michael and his Angels in theirs proper ſignification for adminiſtring Spirits*, Heb. 1.

Secondlie, that this his reaſon taken from authorities, is answered by his owne pen, which write th downe that ſome are of opinion that *Michael ſignifieth Chriſt*, as wel as, that ſome are of another judgement, and our pen ſhall answer it further, to wit, that thoſe who are of iudgment with us, ar not onely many, (c)
(if not

(c) *Auſtin, Ambros, Bullinger, Meyer, Marlorat Gualter, Musculus, Hiericus Oecolampadius, Calvin, Beza, Tremellius, Irenius, Aretius, Zegedinus, Polanus, Pignet, Arethas, D. Fulke, D Willet, our owne Engliſh bibles. Even that of Hen. 8. With many more ſome of which ſhall after be named.*

(if not more then those that are of the Contrarie opinion vwith him) but such as giue those reasons from that text (and Dan. 10. 13. 21. & 12. 1. 1 Thes. 4. 16, Iude 9. vwhereon they vwrite) for proof of their iudgment must needs as vweights putt in ballance vweigh it dovvne & make the mind that is not obstinat, to yeild it self, & they are as follovv. First from the place ¹ vwhere the battel vvas fought, called heaven, vwhereby are ment all those places in the vworld, vwhere the gospell of the Kingdome of heaven vvas publiquely professed, even the Church militant, not tryumphant, as the learned (thervnto induced by diuerse circumstances of that place) doe generally conclude, & therfore the battel must nedes be betvvixt Christ & his members on the one parte & Satan & his members on the other. Sec.

(d) see Iunius, Gifford & others.

2

from the Capteines in this battel, *Michael* & the *Dragon*, these two being opposed one to the other: it must needs follovv (d) that as by the *Dragon* Satan is ment, vvho is the prince & head of the reprobate, so by *Michael* Christ must be mente, vvho is (as the name signifieth) *as the stronge God* the prince & head of his electe.

3

(e) see D. Willet Synopf. cont 8. of Angels, Iunius. M.

Ford pifgab Evang.

(f) see Attilin. Hom.

9. in Apoc.

D. Fulk in Apoc. 12

& in his answer to the Rhem.

Iunius. D. Willet.

(g) see Arc.

si 8, Iunius, M. Brough-

son.

(h) Cap 2. & 3.

Thirdly. From the names expressly given to these Capteines, (e) for as in the 9. vers the *Dragon* is expressly called the *Devil* & *Satan*: soe in the 10 vers *Michael* is called *Christe*, as before verse 5. he is called the *Manchild* & Chap 14. 1. the *Lambe*.

Fourthly. From the persons that joynd vwith *Michael* in the battel vvho are sayde first *to be his Angels*: he must needs therefore (f) signifie *Christe*, seinge he onely is Lord of the Angels vvwhether administring spirits in heaven, or his chosen Ministers & people here on earth: & seinge they cannot be sayd to be any other *Michaels Angels*, but onely the Angels of God & of *Christe*. Secondly *to be such as loved not there lyves vnto the Deathe* verse 11. vvwhich cannot be mente (g) of Angels by nature & blessed spirits vvho cannot die, of vvhom some other created Angel had the leadinge & conduct: but of the militant Church of *Christe*, & therein his Ministers especially vvhom before (h) he had called Angels. These reasons considered, till M. H. putteth heavier weighte into the scales, his cause will be found to light. Lett us proceed.

M. H. Other objections they make, as first that *Michael* signifieth *Christe*; because it signifieth *who is equall to God*; but that is no more an argument, vvby

Michael maie not be a created Angel, then to reason from the name Gabriel, vvhich signifieth *the strong God*, or *strength of God* & yet is a peculier name given to a *created Angel* Luc. 1. or the vvord *Daniel* & c.

Def. The learned, in deed, out of the signification of that name, & the circumstances of the places where the name is, doe soe conclude, saying, that Michael is compounded of. 3. particles. *Mi.* who or what. *Ca.* as. like or equal. *El.* the strong God. This name (saith (i) Oecolampadius) leadeth us to Christe who onely is equal with God. phil. 2. 6. wherof he giueth diuerse reasons from the text hereafter noted. *Michael* (saith Polanus) (h) is he, who is the true God: of the same essence with the Father, as the name signifieth, he who is as the strong God even altogether the same with him Colof. 1. 15. heb. 1, 3. wherof he also giueth proof from Dan 10. 21. & 12. 1 hereafter likewise to be considered. Aretius soe also interpreteth the name, calling Christe the Captein, (k) & his Angels, those Ministers & others that fight with him. Iunius & Tremellius saie, (l) that *Michael* is no name of any particular Angel, but of the prince of Angels, even of Christe who is so called, q. d. he is as the strong God, which is the proper title of Christe whose person is equal in all respects to the person of the Father, as being one essence with him.

(i) on Daniel 10. 13.

(h) on Dan. 10. 13. qui est quasi deus fortis.

(k) Promachos Symmachus

(l) on Rev. 12. & Dan. 10 & 12.

(m) on Daniel 9. 21. & 12. 1

(n) on Rev. 12.

Michael (saith M. Broughton) (m) is Christe with the best learned Christians, & no lesse then Iehovah, & the Angel Iehovah in the words of Zoar, and manie other hebrew doctors & must be helden the same with Iude 9. & Revel 12: not a created Angel but the onely Archangel, & Capteine of the hoste of the Lord, the sonne of God, who thought it no robberie to be equall with God soe much the name signifieth, the notation of *Michael* beinge one with the Father. q. d. I & the Father am one. So doth also D. Fulke (n) vnderstand the name & referreth us to Dan. 9. 10. & 13 chapters. To like effect, M. Calvin, Bullinger, Marlorat & others, whom for brevities sake I passe by. This maie be sufficient to lett the Reader see that they are nether Babes that soe reason, nor yet men without reason that so argue from the signification of the name. That which M. H. from the signification of the names Gabriel & Daniel, would gather to infringe this, is vain & frivolous for first there is no necessitie that Gabriel must signifie (as he maketh it) the stronge God, or strength of God. seing Geber signifieng a mā or stronge mā, Gabriel maie well signifie a man of god, or strong man of god: having

having reference to the message which the Angel brought, of Christs Incarnation Luc 1. 19. But if it did signify as he would make it, it mattereth not, seeing there are no circumstances in that place, or elsewhere, to carrie us from a created Angel: as we have both here, and in all other places, where this Michael is spoken of: As for the name Daniel, had his senses and his pen sorted together, he would have spared to name it.

M. H. The second Argument (some use, that Michael signifieth Christe and therefore it is no created Angel) is of no consequent at all. For Isaac, Sampson, David, Salomon did signifye Christe too, yet vvere they men distant persons from him.

Def. The Ministers hold that Michael signifyeth no other person but Christ. Now albeit the persons of the men you speake of by reason of their speciall callinge, did typically signifye Christ, yet those names did signify other persons, diuerse from Christ. (as your selfe confesse) such as without blasphemie could not be called Christ. These two then are not alike, except you can shew that there were some persons called Michael that were types of Christe.

Dan 10 13-29 M. H. Their third Argument is, because Michael is called *one of the cheef Princes*. In saying this vve keepe to the words of the scripture; one thinge vve knowv it is to speake of creatures as creatures, vvhether men or Angels in their frame of creation; another thing to speake of them as they are elect, confirmed in grace. Of men as men, Adam maie be their cheif, and of the Angels in their nature some one or other, continuallie or by course and at times, their cheife as the Lord vwill & c.

Def. The Argument brought from Dan. 10. 13. is not the argument of 2 or 3 hundred, suspended and deprived Ministers onely: but of manie of the best and most lerned writers, who universally take Michael in this place of the Revelation, to be ment of one and the same person with Michael Dan. 10. & 12^o and doe by sundry arguments, taken from those places of Da-
niel.

hich, prove, that it must be understood, not of any created Angel either there or here, but of Christ the Archangel. And first from the words alleadged, which they read not as you have layd them downe, *One of the cheife Princes*: but (as Iunius, Tremelius, Polanus, Broughton, & other learned Interpreters doe) thus, (o) *The first of the Cheife Princes*, even as our owne English Bibles also read the same word *Achadh*. Da 9. 1. thus: *In the first yeare of Assuerus*, not thus, *in the one yeare*: soe also is the word used Gen. 1. 5. and often elswhere; which acceptation of the Hebrew word in the old Testament, hath caused the like in the Greeke phrase in the New Testament: as in the Evangelists (p) *the first daie of the weeke*, not, *one daie of the weeke*. And that the word *Achadh* must here be translated so, & by Michael, be mente Christe, it is manifest by these reasons following drawn from those places of Daniel.

o Dan. 10. 13.
Michael
achadh
hailarim
harisho-
nim.

(p) Mar. 28
1.

Mar. 16. 2.
Luc. 24. 1.
eis miau
Sabbaton.
te mia tou
Sabbaton.

First whereas by the cheife Princes are ment the Angels, so called in comparison with Princes and Rulers of the earth, and in respect of the government they have under *Michael of the inferior creatures*, not their fellow Angels, as the learned teach: (q) None can therefore (as they well gather) be the first or cheif of them, but Christe that Michael, who onely is their Lord and head, the Capteine of their hoste, their *Achadh*, or first of the companie.

(q) Tremel.
Iunius.
Polanus.
Broughton
& others.

Secondly, it is sayd (r) Dan. 10. 21. & 12. 1. that this Michael onely helped the Angel Gabriel, and that none else stood with him for resistance of the enemy and defence of the Church. Now it is cleare, that manie other, both men and Angels did ministerially helpe the Church, besides Gabriel sent to Daniel. It must therefore be ment, not of a created Angel, but of Christ, who is the sole and whole defendor of his Church against the gates of Hell it self, as the learned (s) observe thereon.

(r) Ven
echadh
& c.
Hagno-
medh gnai
bene gnai me-
cha.

(s) Tremel.
Polanus,
& others.
(v) Dan. 10.
21.

Thirdly, the attribut *your Prince* given to Michael, (v) entitleth the name Michael to Christ onely, as that which is proper to him: for who else could possiblie be the Prince of Daniel and the rest of the Iewes, the Church of God, but Christ who is called *Our Prince*, (w) not the Angels, for they are our fellow-servants Revel. 22. 19. And soe the learned (x) testifie, saying, *He is their Prince who is the Lord and Head of his mystical body*.

Michael,
sarchem.
(w) Esay 9.
6.
Sar shalom
Aet 15. 31
Archehos.
(x) Cal. Tr.
Iu. Po. &c.

D

Fourthly

4

Fourthly, the attribute given him Dan. 12. 1. *The great Prince*, or to read it according to the original, *(y) That Prince, that great one*, which by the force of the double article He, prefixed to the words *Prince* and *Great* maie, yea ought (as Tremolius and Polanus turne it) to be read thus, *The greatest or highest Prince*. This attribute, I say, must needs carrie the name Michael from all other to Christe, who onely is the great Capteine of the Lords warres, even the Prince and head of all rule and power, and who (as M. Calvin saith) by the consent of manie, must here be meant, & (as I saye) by the consent of all the learned in Hen. 8. his daies. For the Bible then authorized to be read (as well as other our English Bibles now) expoundeth Michael Dan. 10. 13. and 12. 1. by Iosh. 5. 14. 15 and Revel. 19. 16. thereby teaching us, that this Michael is Christe, the Kinge of Kinges and Lord of Lords.

poss ad
est is a plain
non sequitur

Thus keeping our selves (as he saith) to the words of Scripture, we finde even in this Scripture, an argument of force sufficient for proof, that Michael is no created Angel, but Christ the head of his Church. Now all that he saith to evince this, is nothing but this, *that there maie be some one or other Angel over the rest continually or by course and at times as the Lord will &c.* and all this is nothing, for to reason thus, *there maie be, therefore there is*, will not followe. M. H. maie be Bb of Exeter, or Arch. of Cant. as the K. Majestic will, but he is nether, nor deserveth either by thus reasoning, and therefore he maie not be. M. H. being a Bachelor in Divinitie (as he entitleth himself) maie reason divinely & like a scholer of that degree, but we all see he doth not, wherfore yf we had nothing to answer his *there maie be*, but this, *there maie not be*: vve have sayde as much as he. But you see and shall after see, vwhat vve saie more then he. Lett us therefore goe on.

whether order
of angels.

M. H. That there are Angels and amonge them Archangels, such as are their cheife, we need not doubt, because there is order (not confusion) evē in Hell the place of confusion, much more in Heaven, which is the beauty of all, & the glorie of our God,

Even

Def. Even thus did that counterfeit *Denys* write, and that no more confidently of anie thinge, the of the Heavens Hierarchy: that one would thinke he were fallen from Heaven: and after manie yeares there livinge, had made a description of the orders and offices of Angels at lease. But for all that, we have good cause to doubt, that amongst the Angels, there are no Archangels, for these reasons: First, the name *Archangel* is not found in the plural number in anie place of the Scripture, and therefore not likely there should be more then one. Secondly, diverse other titles as *Principalities*, *Powers*, *Dominions* &c. are given indifferently to all the Angels in the plural number, to one aswell as to another, and not to anie above the rest, they being all Gods mighty Angels and administering spirits. Thirdly, whereas *Arch*, joined to the word *Angel* in the singular number, importeth a *Principalitie* or *cheifdome*, it argueth, that it is ment of Christe onely (as the word Archipoimen, Prince of Pastors doth) (2) seeing it is his peculier honor and prerogative, to be the Prince or cheif both of men and Angels. Fourthly, in no place of the scripture doe we finde the name *Archangels*, no not in those places, where there was good occasion to have named them, yf there were anie such, as Rom. 8. 38 where the Apostel shewing that nothing shall separate us from Christe, nameth *Angels*, *Principalities*, *Powers*, but not *Archangels*? whereas if there were anie such, the reason lead him to have named them there aswell as the other. Againe, Ephes. 1. 21. the Apostle declaring that Christ is exalted farr above all *Principalitie and power and might and domination and every name that is named not in this world onely but in that, that is to come*, doth not name *Archangels*, which yet the speach of the Apostel (yf there were any such) would most fitly have required. These reasons considered, I appeale to the conscionable reader, whether we neede doubt or no? Now lett us examin his reasons why we neede not doubt. And to his first reason taken from the order in heaven, we saie, first that whatsoever the order in heaven be, nether that counterfeit *Dennys* that vvriteth of it, as if he had bin longer in heaven, & better seen therein then the Apostles P. nor M. H. that glorieth so much in his seeminge knowvledge as yf he vv ere the 8. wiseman: can sett it dovne vvhat it is. The

Bishop of spiritual ch
government more

cheife denied

¶ 20

z 1 Pet. 5. 4.

Sapientum
o 2474

(a) 2 Cor. 12 The Apostle though *he were taken (a) up into the third Heaven*, and heard words which cannot be spoken, even impossible for man to utter; tooke not upon him to decipher this order, but kept himself to that which was written Act. 26. Wherefore M. H teaching (without book) this order of *Archangels* in Heaven, keepeth not himself to the words of scripture (as he said before) but manifestlie sheweth himself, to be one of those, who in the loftines of their spirit, lift up their foote, (b) and thrust in themselves, upon the things of God they never saw.

(b) Col. 2. 18
inhabitation

Secondly there maie be order in Heaven, though there be no such degrees of Angels, as for some of them to be subjects, and other some Princes: otherwise it will follow, that there is no order in Heaven, unlesse there be orders also of mens soules there, as there be of men on earth: and that there is confusion in Heaven, yf some soules doe not occupie higher places then others, as of Arch-Bishops, Bishops, Deanes & c for certainly there is order for thote blessed spirits there, as well as for the Angels, yea the Scripture telleth us, (c) *they are in Heaven as the Angels and equall to them*, and therefore unlesse the order in Heaven be, that the Saints shalbe Princes one over another; we maie well doubt there is no such order amonge the Angels.

e Mart. 22.

30
Luc. 20. 36.

(f) *Acere si
requeo su-
peros, Ache-
rona mo-
ycho.*

(c) 1 Sam. 28.

Thirdly, where he saith, this order of Archangels must needs be in Heaven, *because even in Hell the place of confusion, there is order, not confusion*: the reader maie see him as deepe sett for effecting of his purpose, as Iuno was: (d) *for he will rake hell for it, but he will have it.* Yet, me thinkes, he maketh more then good haste to it, for seing Saul himself sought not to Hell for help, till God refused to answer (e) by dreame, Vrim, or Prophet; what need he goe thither nowe, as it were before his time, who after this, bringeth manie answeres from the Oracles of God: which yf they fayle him, (as I perswade my self they will) we maie well think he is not likelie to prove the right orders of Angels in Heaven, by the orders of Devils in Hell, where himselfe confisseth, is the place not of order, but of confusion, and the blacknes of darknes, wher into as little waie, as he is entred, he hath alreadie losse him selfe, and could not see to sett downe the order there.

there.

there. Till therefore we heare more thereof: and whether he hath bin there to see it, or what he hath read in *Dennis* (a man likely to be as well scene in the orders of Hell as Heaven) or anie other, concerninge it, we will leave this argument and goe to another.

M.H. The diverse names of Thrones, Dominions, Powers, Principalities, shew diverse degrees, for they are not ydle names.

Def. This is one of Bellarmines and the Rhemists (f) reasons, wherein they ground theyr 9 orders of Angels: and as theyr reasons and his come almost all out of the same dust heape (as the Poet saith (g) for they are alike absurde, & this amongst the reste: For thus he reasonnet h. *These fower names are not ydle names, therefore they shew diverse degrees:* as yf there could be no use of them, but to teach and distinguish diverse rancks and orders of Angels one above another. Whereas whatever use there is of those diverse names, the learned count it curiosity for to streine them, as to make anie orders out of them. Austin (h) saith thus of them, *What difference is betwene these 4 words, Thrones, Dominions, Principalities and Powers, lett them tell that can, yf they can prove that they saie for my parte, I must confesse my self not to know them.* That which the Apostle intendeth by them, is, to sett out the excellent nature and power of those Heavenlie spirits (one of them as well as another, and not some of them above the reste and therefore Ephes. 3. 10. they are putt for all the Angels) and thereby to advance the excellencie of Christ, who farre excelleth and is above them all: and they (saith M. Calvin (i) that more curiously bestowe their studie to drawe therout orders of Angels) to wit, degrees of power & authoritie one over another, for degrees of excellencie both he and we acknowledge) *maie take their pleasure therein, but they certainly erre farre from the Apostles meaning,* yea (saith he) for to doe, is a foolish curiositie, an impious and dangerous boldnes. And as M. Beza (k) saith *they are foolishly curious, who out of this and other like places, take occasion to prate of the orders of Angels: seeing the Apostles purpose simply is, to lift up Christe above all excellencie of all thinges created.* Thus this reason of M. H. falleth to the ground Lett us heare another.

(f) On Eph.
1. 21. & Col.
Col. 1. 16.

(g) Lucian.
panta mia
konis

(h) Enchir.
cap. 58.
quid inter
se distant 4.
illa vocabu-
la & c. ego
ne ista igno-
rare cōfiteor

(i) On Eph.
1. 21. & Col.
1. 16. Qui
subtilius
philosophan-
tur & c. stul-
ta curiosita-
tis & c.

(k) On Eph.
1. 21. Ineptè
sunt curiosi
& c.

Eph. 2

M.H. One Angel bringes glad tydings to the shep-
 heards, the residue anone after, accompanie him, cal-
 led an army of heavenly souldiers, singing prayes vnto
 God, shew, there are some first and others after.

*then in order
 but no superiority*

Def. All this is true, Luc. 2. 10. 13. but his cause is never the
 better proved hereby, seing it concludeth not the question. Ne-
 ther vwill it follovv, that because some Angels are first, & others
 after, in the service that God imployeth them in; therefore a-
 mongst Angels are Archangels. For 7. Angels had 7. trompetts,
 (1) and one blew after another, yet not an Archangel amongst
 them. Hitherto therefore he hath but beaten the ayer vvith va-
 cententy and matters impertinent, though he told us, *We need
 not doubt.* Lett us heare some neyv blaste.

*I Revel 8.
 7. & c.*

M. H. Th~~at~~ farre proceeding we offende not, yet this
 we would know, what injurie it is to Christ, to saye,
 there are degrees of comparison amongst the Angels, so
 longe as we take not upon us boldly to marshall thē &c.

Def. Offend you not? yes, it must needs be an offence, first, so
 cōfidently to hold for true, that, for vvhich as you have no vvar-
 rant out of the vvord: soe the most & best learned in the vvord
 either deny or doubt of. Secondly, to proceed so farr in defece
 of it as you doe, to the abuse of the holy scriptures, maintenāce
 of papists in their blind errors, & disgrace of our vvorthies that
 vvrite othervvise against them. And vvould you know vvhat in-
 jurie it is to Chr. to hold that there are Arch. amongst the Ang.
 Knowv you thē, it is great injury to him so to hold. First, Because
 therein you make your self vviser then his vvord, saying, that
 vvhich God hath not (to our vnderstandinge) any vvhere sayde.
 Secōdly, because, for defence of that opinion, you are driven to
 give that name & office to a creature, vvhich properly belōgeth
 to Chr. vvo, as Amb. saith, (*m*) *is the Capteine & prince of the L.
 army, & for that cause: called, Arch.* Thirdly, because therby you
 make *Mich.* a created Ang. & Pr. of the rest, vvho is Christ, the
 cheif & Pr. of all. To cōclude, is it no iniurie to be of that opini-
 ō, so longe as you take not upon you, so boldly to marshall thē
 as Dennys & the Papists doe? Doe you not as boldly marshall
 them

*no on 1. Thes
 4. 16.*

them into Angels and Archangels, 2 orders, one of them above another, as they doe into 9. You cannot but herein be as vvell faultie, though not as much faultie as they: howeuer by your speech, you seeme to doe it vvarilyer. Lett us goe on.

M.H. But contenting our selves with that we are taught, we give the sovereignty of all to Christe.

Def. Then must you lett goe this opinion, as that vvvhich denieth Christe his sovereignty (vvvhich hath bin and shalbe further shevved) or els you speake (u) one thing, & mean another.

ut Plautus
non idem e-
runt scrip-
tura & Lu-
cas

M.H. Were there not amongst the Lords worthies that fought his battels, some able to resist a 100, some a 1000, all Capteines in the hoste, yet a greater then they all, that slew his 10000. (o) & c. Starres they are in the firmament not all of one magnitude, one differeth from another & c. God hath given the rule of the daie to the Sun, of the night to the Moone, his owne power in the meane while nothing diminished.

of Chro. 14.
1 Sam. 18. 7
1 Cor. 15. 43

Def. first In all those three, there is not one vvord spoken or ment of Angels in Heaven. Secondly, neither hath God any vvhere resembled such orders of Angels, by the orders amongst these, or anie other Heavenly or Earthlie bodies, persons, things or actions. M. H. therefore doth here allude and allegorize above that vvvhich is vvritten, and holdeth not himself to that vvvhich is taught.

As for us, vve grante, that the Heavenly Angels are all Capteines, but not one of them over another: and vve deny not but there is a greater then they all: and him vve affirme to be, not one of themselves, a created Argel: but he by vvhom both Men and Angels vvvere created: Christ Iesus the Head of all.

M.H. The Priesthood of the Law was a looking glass, or (as the Author to the Hebrewes Chapter 8. 5. speaketh) made after the paterne of Heavenly things. Yf soe as it is most certeine: then looke how in the Priesthood, some wer comō & ordinarie Priests, others of more eminencie and cheife above all the rest; For there were Levites, and Preistes, and a HIGH PREIST so

soe maie we vndoubtedly conclude of that other in Hea-
ven, and those Celestiall, Angelicall Spirits, that some
are common and ordinarie, others cheif and more speci-
all, as the word *Archangel* doth importe.

¶ *Ajaxis*
elypeum.

(q) *Iliad.* 3.
alia ithys
phere & c.
quin rigido
ferro vagis
obvius ito
& c.
(r) *de Rom.*
pont. lib 1.
Cap. 9.

(s) *Synopf.*
cont 4.
quæsti.

Def. The confident deliverie of this reason, would make one
beleieve it were vnanſwerable, and that the man fighting with
it, had on that Heptabocon (p) buckler (Homer speaketh of)
which was covered with 7 Oxehydes and therefore is penetrable.
But for all that lett us not be daunted either with him or it; but
rather (to use the same Homers (q) words) *hasten to meet and*
buckle with it And first, note we, how this argument is tolled to
and fro betweene M. H. and Bellarmin. Bellarmin reasoneth
thus (r) *The militant is in all things like to the tryumphant Church*
in Heaven Heb. 8. 5. But in Heaven there is a Monarche and
Commander of the Angels, even Michael Revel. 12. 7. Therefore
it ought to be soe on earth. M. H. taketh the same Argument, &
changeneth the assumption thus. *But in the earth, (to wit in the*
Presthood of the Law) there were orders one above another, Levites
Priests and a High Priest, Therefore also in Heaven there are Ar-
changers, Angels above Angels & c.

Secondly, for answer whereto, it shalbe said (as D. Willer (s)
to Bellarmin), That the consequence of his reason is absurde;
for it followeth no better then Bellarmines and both alike. Yea
we further saye, that M. H. depraveth the place from whence
he reasoneth. For first, by *Heavenly things* there spoken of, is
mente, the Mysterie of the Gospel concerninge Christe & the
salvation of the Church by him; and the Heavenlie things
shadowed by the Prests and their offerings, were Christ himself
and his merits, not *any orders of Heavenly Spirits* as he saith).
Secondly, as the Prests and High Prests never shadowed out
any created Angels, or created Archangels, soe the paterne
which Moses sawe in the Mounte, according to which he orde-
red all things in the Church: was not the policie or governmet
of Angels; as we maie easely discerne, yf we reade on from Heb
8. 5 to Heb. 9. 11 and 24. Wherefore in thus reasoninge fro
this place, he maketh a prophane mockery of the word of God,
& depraveth

and depriveth the sense of it, which, as Tertullian saith (t) *is as* (t) de Pra-script. *perillous, as to corrupt the stile.* Thirdly, he might aswell have concluded diverse orders of Soules in Heaven, one above another, (perhaps also intended by these words of his, *that other in Heaven*) some occupying the roome of common and ordinarie Soules; others of cheife and more speciall ones, wherof some are as the Archbb. one as the Pope or Patriarch of the rest. Fourthly. But to assaie by this paterne of Levites, Preists, and a High Preist, to prove the order of Archangels, Angels above Angels, hath as little witt as honestie in it; vnlesse he will likewise thereby prove one Arch-Arch-Angel over the reste of the Archangels, as there was one High Preist over the Preists and Levites. But seing, first he vtterly misvnderstandeth the place, secondly, so confidently concludeth vpon it, as it teacheth us to beware how we reite vnder his rooffe, that vpon such weak and vnsounde grounds, will buylde such stronge castles, soe it argueth him certainly to be one of them, who have not yet dyed their faces, with that blush-redd colour, which a Philosopher (a) beholding in a yonge man, tearmed well, *The colour of ver-*
tue.

M.H. But will you know, why it pleaseth some to doubt there are Archangels. Their reason is, because where Archangel is named, Christe (saie they) is to be vnderstood, which opinion, yf it be privately theirs, and spread no further, the lesse dangerous it is; but yet dangerous, for the places of Saint Iude and 1 Thess. 4. prove the contrarie.

Def. We are of minde in deed, that where *the Archangel* is named, there Christ is to be vnderstood, and therefore no Archangels. And our reasons are, First, because the name Archangel being found in the singuler number onely, throughout the Scripture, argueth that it is given to some one and the same speciall person: for yf it were giue to diuerse & severall persons, it would be found in the plural number.

Secondly, as it is given but to one person, soe the person to whom it properly belongeth, is Christe, seing it signifieth Prince

a Diog. La-
ert. in Dio-
gene. idoon
meiracion
eruthrioon
tharrei,
ephe, toiou
ton esti tes
aretas to
chroma.

of Angels, as *Archipoimen* doth *Prince of Pastors*; which title cannot properly be given to anie other but Christe. Thirdly, because whersoever the name *Archangel* is, there is no circumstance in the text, that doth necessarilie carrie it from Christ to any created Angel, but rather frō all created Angels to Christ. This our judgment, is the judgment of many men of farr better parts then we are, or M. H, either: not in papers but in printe, farr and nere longe a goe. What danger there is in it, we yet know not, lett him therefore tell us, the next time he writeth. As for those two places, which he saith doe prove the contrarie, they shall in the meane time be examined: and seing the vnfol- ding of them is the vpshott of all, it behoveth, that we the more diligently consider them.

M. H. Though they shuffle of that in Saint Iude, yet can they not that in the Thessalonians, nor in deed, can they that in Saint Iude. For being an historie, and histories Saint Iude relateth plainly in the letter, as the fall of Angels, Sodome and Ghomorrah; we must judge the like of it, which literal plaine sense, whilest some men have left & c. have made strange interpretations, more intricate then the text; some taking the body of Moses for the Lawe, some for the Gospel, others for the people of the Iewes; all which caste a myste before the sun, this we speake not to bite our predecessors & c. The letter of this historie is plaine, that Michael a cheif Angel in the Lords hoste appointed by God, resisted the Devill about the bodie of Moses, when Satan would have made it a stumblinge blocke for Israel to committ Idolatry & c.

Def. To passe by your girding at the learned, who are so farr from castinge mistes before the Sun, that they maie well be cō- ted lights in the Church, yea glorious bright burninge lamps in the goulden Candlestick, such as would drive manie foggie mystes from your eyes, did you esteeme them as you should, and

would

Jud 9

would: were you not sicke of that overweeninge, which hath bredd the overflowinge of your gall. To lett it passe, I saye; first yf there be anie shufflinge of these texts at all, it will be found in your self, who as in the most of that you have vwritten, soe in in these texts, have done little but shuffle and pack, & so deale out to the reader. And first for this text: it is not plaine as you saie, to reade the letter of the historie, as you doe thus: *Michael a cheife Angel in the Lords hoste appointed by God & c.* For ther by you shuffle out the double article *Ho Michael Ho Archangelos*, which requireth it to be reade accordinge to the letter thus, *Michael the Archangel*: or thus, *He who is called Michael the Archangel*: the force of which article we shall see by & by. Secondly, you shuffle out the force of the word *Archangel*. by miterming or englishinge of it *a cheif Angel*, seing it signifieth *Prince of Angels*, and the article joined with it, maketh it to be read thus, *the Prince of Angels*, as spoken of one onely above all the rest: wheras by your readinge of it *a cheife Angel*, you im- plie that it is spoken of one amongst others of the same rancke, not above the reste. Thirdly, you shuffle in these vvords *appointed by God*, insinuatinge therby that *Michael the Archangel*, vvas another person then God, vvchich no vvord or circun- stance in the text, requireth us to thinke. The text being thus cleared and the mistes scattered vvchich you have caste before the Sun, to blinde the eye vvithall, Lett vs novv see howv it shineth accordinge to the letter. The literal sence is, that Moses being deade in Mount Nebo, (b) before his burial, there vvas a controversie betvvene him that is called Michael (he vvho was the stronge God) *the Arch*, or *Prince of Ang.* & the Devill, about the place of his burial: the Devill (as you saie) vvould have it knowven, that he might caste a stumbling blocke before Israel, & occasiō them to committ Idolatry, to make an Idol of his bo- die being dead, vvho they vvould have stoned being alive: But Mich. the Arch. by strong hand & argument vvithstood him, & vvould have none to knowve vvher he vvas buried. This is the judgement of the learned according to the letter: nether doe you (as I thinke) much dissent from it: all the question ther- fore is, vvwhether by *Mich. the Arch.* any other be mēt but Chr.

h Deut. 34

You saie, *a created Angel*, we saie, not *a created Angel*, but *Christ the Prince of Angels*; and that for these reasons.

First, the Archangel that strove With the Devil about the body of Moses, buried it. (So both the learned, and the observatio in all our English Bibles (Which vnderstand it accordinge the letter) upon Deut 34 6. teache.) But it was God that buried it, Deut. 34. 5. 6. Therefore the Archangel is God, not *a created Angel*.

(c) o Ar-
changelos.

Secondly, *Michael* here spoken of, is called (c) *the Archangel*. Now, it cannot be proved that anie of the created Angels, are any where in the scripture, called *The Archangel*.

(d) ho Mi-
chael.

Thirdly, *The Archangel* here spoken of is called *Michael*, or, *That Michael*, or, (d) *He whose name is Michael*: now it cannot be proved, either that this name *Th' Archangel*, is given to anie called Michael by Christe onely, or that the name Michael is given to any Angel, but to Christe: as we have already shewed. (e)

(e) out of
Dan. 10. &
12 & Rev.
12 7.

Fourthly the double arti *Ho* sett before the persō here spokē of *Ho Michael, Ho Archangelos*, doth necessarily carrie it from all other to Christe in this place, as the double article *Ha* Dan. 12. 1. doth *Michael* there; not onely in regard of the double force therof, of purpos used to pointe out Christe himself (as Math. 3. 17. & 17. 5. 2 Pet. 1. 17, (f) *This is that my sonne that beloved*, Heb. 13. 21. (g) *That Shephard of the sheep, that great one*.) And his two maine aduersaries as Antichriste, 2 Thes 2. 3 (h) *That man of sin, that Sonne of perdition*, and Satan that fighteth against him. Revel. 12. 9. *That Dragon, that great one*, not onely I say in this regard: but also because the one prefixed to Michael noting the proper name, the other to *Archangel* to unge the Principalitye and Office, & both given and agreinge to one person, it cannot but lifte up the Angel here spokē of, above all created Ange's, to Christe that Angel, to whome onely these two names belonge, and to no other.

(f) houtos
estin ho uios
mou ho ga-
petos.

(g) ton poi-
niēna ton
megan.

(h) ho an-
thropos tes
hamartias,
ho huios tes
apokrias.

(i) ho diacō
ho megas.

(k) Ambros
Beda. lun.
French Bib.
D. Willet.
M. Brough-
ton & c.

Thus you see our judgment of this place, and our reasons for it: wherein we are not alone, but have many of the learned (k) agreeing in one with us, whether they take the place literally or mystically.

Now

Now wher M. H. shall plainly and without shufflinge deale us out a good answere for the overthrowe of these reasons, we will as Horace saith, change our mynde and *turne sayle*. In the vertute vela.

meane tyme, to passe by manie ydle speeches of his, (merely ydle and *extra calcem*, soe remote from the matter, that they touche nether topp nor toe of it) lett vs come to this laste place.

M. H. As for the other place 1 Thes. 4. 16: it distinguisheth expressly *the Archangel from Christ*. *The Lord himself shall come from Heaven with a shoute, and with the voice of the Archangel, and with the trumpet of God &c.* where the Apostle nameth the Archangel, Capteine as it were of the Hoast. The Archangel shall performe the office of a Cryer, for though it be commō to all the Angels Mat. 13 & 24. yet *(m) as in orders the Lord setteth down one cheife* to be Governor to the rest, and to blowe before them.

*in Marlbant
in 1 Thes.
4. 16.*

Def. This is his last refuge, and (to his owne seeming) the best ground he hath to builde on; yf therfore he be removed from the possession therof, however he hath hitherto vwalked in a large circuite, he hath not so much as one *(n)* foote of ground vwhereat to sett a foote. The writt that shall remove

*n Tully pe
dem vbi pa
nat non
habet.*

his possession is, first, that he readeth not the text aright, but hath (vvith the Remists) shuffled in the Conjunction, *and*, betvvene the vvords *shout* and *voice*, and that in the same letter as if it vvere parte of the text and in the original, vvheras it is not, vvwhich (it seemeth) he putt in of purpos, to make difference betvvene the tyvo vvords, *shout* and *voice*, vvheras the Holy G. setteth them purposlie dov vne vvithout that conjunction, to expound the one by the other, as the learned observe, they doe. Secondly, however the Apostle maie seem to him, to distinguish the Archangel from Christ: yet he doth not so in deed, he no more distinguisheth *the Archangel* from Christ by saying, *he shall descende with a shout, with the voice of the Archangel*, then he doth distinguish Christe from God, by the vvords following

E iij

and with

and with the trumpet of God: and in deed he doth nether. For the Apostle by the voice of the Archangel, expoundeth the former word *shoute*: and by the trumpet of God, expoundeth the voice of the Archangel, all of them intending one and the same thing, to wit, the setting out of the magnificent and Royal comming of Christ to judgment. That whereas he shall descend from Heaven according to his humanitie (for according to it onely, he is sayd to descende) he shall descend with that shout, noise or crie, that shall awaken the deade, and call them out of their graves; which noyse or crie, is not the voice of anie creature, of anie or all the Angels (though he shall come with millions of them) but even his voice, who is the Archangel, or Prince of Angels, the Sonne of God, yea which is the Trumpet or very voice of God himself. And that this is the meaning of the Apostle appeareth, First, by the sayd drift of the Apostle to magnifie Christe, in his second comming. Secondly, because the Apostle Iohn (o) speaking of that voice wherby the dead shalbe raised up at the last daie, affirmeth expressly that it is the voice of Christ, saying, *The hower shal come in which all that are in the graves shall heare his voice, and they shall come forth & c.* And thus doe manie expound this place, not onely Papists, who though they be of minde that there are Archangels, yet they vnderstand by the Archangel here, Christ onely and no other, amongst whom reade Cajetan, Lombard, & Hugo Cardinalis, who saith, This voice the Sonne of God shall utter, who is the Angel of the great Councel and Prince of Angels, accordinge to Esay 9. 6. and Iohn 5. 28. 29. not onely Papists I laie, but others, as Ambros, who, by the Archangel vnderstanding Christ, saith, *he shall descend from Heaven by the will of the Father, as the cheife Angel with the heavenly armye, and by his commandement the dead shall arise, for he is as himself said Iohn 5. the Capteine and Prince of the Lords army, for which cause he is called the Archangel.* And Musculus, who maketh the shout, the voice of the Archangel, and the Trumpet of God all one, and nothing else but the voice of Christ, according to Iohn 5. 28. 29. Soe likewise doth vnderstand it Maister Broughton, who

• Iohn 5, 1
28. 29.

2

who sheweth (p) *that the Apostle speaking of the Resurrection here,* as the Prophet doth there, translateth the *Great Prince*, there, by *Archangel* here, *who is God and Lord of the trumpet*: agreeable to which, is the direction of our auncientest English Translation of the Bible (q) where by a starr sett on the word *Archangel*, we are directed to the margin wherein Daniel 12. 1. is sett downe: to teach vs, to vnderstand the *Archangel* by *Michael* in that place, who as we have heard, can be no other but *Christ*.

q Appointed to be read in K. Henry the 8. his daies.

As for the testimony alleadged by him to the contrarie, I saie first, that he hath ynadvisedly or of purpos cited M. Calvin in stead of *Marlorat*. Secondly, that he abuseth the testimony, first, in addinge to it a peece of another sentence, as yf it were all one. Secondly, in mistranslatinge the words sett downe, for to deceave the vnlearned Reader, he coggeth into the English these words, *to be Governor vnto the rest*; which as the Latin (r) will not beare; so it is evidentlie against M. Calvins meaninge, who elswhere (s) denieth that there is anie such order of Angels. Thirdly, that take the testimony as it is, he meaneth onely, that one of the Angels as formost of that Heavenly army shalbe appointed to sound the trumpet, like to the order Luk 2. 10. & c. where one Angel first published the glad tydings of Christ first coming in the flesh, and the rest afterwards singe & c. And he seemeth upon 1 Cor. 15. 52 (t) to be of minde, that this voice of the Archangel is Christes voice, for thus he saith; *The Apostle joineth the voice of the Archangel and the trumpet of God together; wherefore as by the sound of a trumpet, the chiefe Capteine calleth his army to the battel, so shall Christ by a shrill or loude voice, which shalbe heard throughout all the world. cite all the dead & c.* Fourthly, yf he should meane it of a created Angel, he meaneth it of one that the onely at the laste daie should be appointed to goe before the rest, vvhich is this for prooffe of an order of Archangels now in Heaven? Fifthly, yf he ment it as M. H. vvhould have it, (vvhich I knowe he doth not) I hope vve maie for the reasons afore said dissent from him, as Austin did frō Cyprian, (u) vvhose judgment notwithstanding he revered and made account of.

r Primarium statuit vnu, qui alijs praecinat.

s Vpon Eph 1. 21 & Col 1. 16

t whetoe he sendeth vs for his further expounding of this place.

u de Bapt. cont. Dona. ult. lib. 2. cap. 5. cont. Crescent. Gram. lib. 2. cap. 32.

This

This shall suffice, for makinge it evident, how little sue-
 cour this place giveth to him that fledd to it for shelter; & seeing
 it is his latte refuge and yet flieth from him, vve maie vvell co-
 clude, that as yet *Michael the Archangel* is not a created An-
 gel, but the Sonne of God, the Prince of Angels, and therefore
 the Serv. B. appointing Revel. 12. 7. to be read on Michaels
 daie, and so applyed to a created Angel, hath for that cause mi-
 sapplyed it, vvhich must not be approved by subscription. And
 thus have vve done vvith the misapplicatiōs charged upon the
 Serv. B. how iustly, I leave it to the consciences of iust and vp-
 right men to iudge, accordinge to the evidence layd downe
 before them. Concerninge our opposites, I have nothing at
 this tyme to saie, either to them or of them, but that of Tully,
 (x) *In how miserable case are they, Who cannot denie that, which to
 confesse, is most shamefull; and this of my ovne, not much dif-
 fering from that, In what pitifull plight are they, Who dare not, or
 Will not confesse that, which to deny, it is most shamefull.*

x Philip.
 2. quam mi-
 serum est, id
 negare non
 posse, quod
 sit turpissi-
 mum confi-
 teri.

CHAP. 5.

Of misterminge some parts of the scriptures taken out of the Pro- phets, *Actes of the Apostl's and Revelation, by the name of*

EPISTLES.

Def. Howver this exception is not soe important as others,
 yet is it not to be iustified by subscription, that the Serv. B. so
 mistermeth them. For yf (as Aristotle saith) (a) *it be a token
 of contempt to forgett the name of another*, then is it a token of no
 great reverence and respect to misterne and give the name of

a in his the
 corick to
 Theodectes

quo

one to another. And yf so of men and their writings, much more of God and his holy Scriptures. But lett us come to the Ministers reason. As M. H. hath layd it downe, (b) it is this.

b part 1. pag
22. 23.

To stile one portion of Scripture by the name of another, is contrarie to truth and a good conscience. But to call Prophecies, histories & Revelations by the name of Epistles, is to stile one portion of Scripture by the name of another. Therefore it is contrarie to truth and a good conscience &c. And therefore ought not to be done, nor the Serv. B. subscribed to, that doth it. To this Argument M. H. giveth a large answer (c) consisting of 13 sections and more, vvhich I will run through with as much brevity, as their absurditie will suffer. The first wherof is as followeth.

c Chap. 23.

M. H. M. Beza in his replie to Castalio; *When all parts are agreed in the thinge, and words have ben of longe continuance with all men, whence cometh this desyre of noveltie and new-fanglenes, but from a foolish and ambitious wit?* The word Epistle hath bin used time out of minde in this manner as we doe, and when there is no question about a matter of substance, we fall a quarelling about a terme of circumstance.

Def. This reason drawn from the ancient use of the word Epistle, is naught worth. For the more ancient, yf not good, the more evil, and the longer it hath ben used, yf evil, the more haste shold we make, to break of that evill continuance. And the question betwene us being, not whether it be, or hath ben used at all, but whether it be, or hath ben well used, he (in this reason) tellinge vs nothinge but this, *that it hath ben soe used*, hath in deed tould us nothing to the purpos, vnlesse when custome hath once preveyled, it should beare so great swaie, that the moste foolish things once in vse, nether can nor muste be broken of; wheras Divinity teacheth us, that custome though derived from Paradise, and *as ancient as the first man*, is never the better to be liked of. But concerninge Customes authority, we shall heare more in a matter of greater weight hereafter (d).

homini primo
cozva.

d Chap. 7.

e Quæ longu
goulu & op
tima fide pos
federunt.

optima fide.

turned against the haire upon vs: For he onely justifieth the re-
teininge of those words, *which had ben vsed of longe time & With*
very good conscience, (e) saying as in the testimonie alleadged, sa-
ving that M. H. (accordinge to his ancient use of adding to or
detracting from the testimonies he alleadgeth) hath lefte cut a
clause that would have cutt the throte of his cause, vz. *With very*
good conscience, which this word hath not soe ben used. Againe,
the words Beza speaketh of, were of lōge cōtinuance, agreed on of
all parts, which this word Epistle hath not; the reformed Chur-
ches refusing so to tearme them, yea the Papists themselves jud-
ging it amisse, and reforminge it in their Councel of Trent: where-
fore M. H. in these words doth that which better becometh a
Papist that hath slavishlie sould himself to imagined antiquity,
and better sorteth with him, that hath sett by Conscience, when
he speaketh, then with them that endeavour to vprightnes.

M. H. The word *Epistle*, as everie word elle is a tearme
of arte, beholding to such as maie be thought in these
pointes Masters of their art & c. words in respect of their
use, are diverse tymes diversely imployed. As Anastas-
sis, (f) Nature, Somaticos & c.

f 1 Pet. 1. 4
Col. 2. 9.

2 secundæ
intentionis.

h Pag. 9. &
151.

Def. First, it is strange to heare ascholler (such a scholler as
M. H.) saye that everie vvord is a tearme of arte; when as those
onely are tearmes of arte, that are words (g) taken from the or-
dinarie signification, and applyed to some proper acte. Second-
ly, the word Epistle is not a word of arte, but properlie signify-
eth, (as it is vsed in Scripture) letters sent from one to ano-
ther, as the verie notation of the Greeke word sheweth. howsoo-
ver therefore iustlie or vniustlie, he entwitteth the suspended
and deprived Ministers with *want of learninge*; (h) *and that they*
have nether Homer, nor Line of knowledge in the liberall sciences:
yet here he mought have bitt, yf not his tonge, yet his pen by
the end for thus wittinge: for surely he that never sawe *Homer*
nor *Horace*, may speke more like a scholler. Thirdlie we de-
ny not, but vvords maie be diverslie imployed: but then onely
is it vvhē there is some Analogie betweene the thinges and the
names varied, as the three vvords by him instanced doe shew.
For otherwise to impose names vpon things vy which have no a-

agreement vvith the things named, is vvithout reason, the name being given to direct to the nature and qualitie of the thing named. As the practize of Adam, (i) vvho in the true light of nature called each thinge by a sutable name, shevveth. Yea & Aristotle, vvho savvé by a dymmer candle then Adam, telleth us: (k) *that names are imitations or, as it were, expresse images of the thinges wherof they are named, and being such, doe for the most parte bringe to that, that beareth them, the knowledge of the things signified by them.* And therefore vvhen a name is carried from his right denomination to another subiect: it must have some agreement vvith the former, or by his ovvne nature and qualitey laie claime vnto the signification of the vvord. For example, Angels have their name from their Office, and that name is as it vvere, appropriated to them. Yet the Evangelist calleth (l) the Messengers sent by Iohn vnto Christ, *Angels*: and the Lord frō Heaven calleth his Ministers *Angels*, (m) these latter from the agreement of their office, vvith the Office of Angels laye claime vnto the vvord. Where the right of his denomination is not observed, violence is offred to the course of nature: not alone by bringing in a jarre, but a falshood also, as in calling Propheties, Histories, and Revelations, *Epistles*, betwixt vvich there is no agreement.

Gen. 2

k In his 2.
lenches ta
onomata to
pragmaton
mimemata
esti.

l Luc. 7:24

m Revel. 2.
and 3.

M. H. Secondly by this word Epistle, the Corinthians are called. (n) *Yee are my Epistle* & c. why did not some, in those daies tell the Apostle as these tell us now, *that to stile a whole Church by the name of an Epistle, is contrarie to truth and a good conscience.*

n 2 Cor. 3:2

Def. The Apostle using the vvord Epistle in the former verse continueth it, comparing them to an Epistle or letters of commendation, because their conversion by his Ministerie being gone abroad into all the vvorld, vvvas as sufficient commendation of him & his fellowv Apostles, as yf they had vvritten an Epistle of commendation on their behalf. q. d. your conversion knowven to others, is in sread of your letters of commendation vvritten to them of vs. This vvord Epistle then being continued by the Apostle metaphorically, and used by him vvith good reason, for the agreement betvvene the name and the named,

doth not justifie us, vvhich speke properly (or at least ought to doe)& therein give a name improper,& such as hath no analogy with the thing named.

M. H. Yea Saint Paul his Gospel for the matter Ro. 2. 16. was for the forme an Epistle, none was then soe quick witted, as to returne vpon him, he was much o. verseene, that contrarie to Gods word, he would give contrarie names.

Def. The Learned vnderstand not the Apostle, by those words, *My Gospel*, to name his Epistle to the Romanes; but the glad tydings of salvation preached by him. Secondly, he might truly and properly call that Epistle, *his Gospel*, because though it were for the forme an Epistle, yet for the matter, it was Gospel: & it cannot thence be concluded by anie forme of sound reason, that we maie call the parcels in question, Epistles.

Thirdly, the Apostle himself, and the Churches of God, even where the matter of the Epistles were Gospel, yet because of there forme, did stile them by the name of Epistles onely: as appeareth Rom 16. 22 Gal. 6. 11. and by the several inscriptions prefixed by the Church before the Epistles.

M. H. Thirdly, the whole scripture is called the Epistle of God to his creature. Yf all maie be called, then any parte of it may soe be called; for as the Philosopher in nature delivereth his rule, it is true in this also, (o) the reason is alike of all and a parte.

• Arist. de
Caelo lib. 1.
cap. 1. eadē
distratio to
tius & par
tis in Ho
mogeneis.

p In the for
mer chapter

Def. In places where you meane plaine dealinge, you sett downe all the English in the body of your booke, and parte of the Latin in the margin with an &c. but where you purpos fraude, you deale otherwise, either to putt in more English thē the Latin will beare, as you did in M. Calvins testimony before spoken (p) of, or lesse, as here in this place, where the Philosophers *rule* will not indure it: it being not soe large, as hereby you would make the English reader beleve. For, the rule is not, the raison is alike of all and a parte in everie thinge, but onely

onely in things that are Homogenea, or of one generall kinde. Aristotle cited by you, speaketh (though not in the place quoted) of *totum integrale*, and therefore the rule holdeth onely in *partibus similibus*: (as Philosophers and Phisitions speke) as for example, flesh maie imparte the name of flesh to everie parte of the same kind, that is, of flesh in the body, & synewes maie imparte the name of synewes to every parte of the same kinde, v^z. synewes in the body. The whole Sea of water maie imparte the name of water to every dropp thereof, & the whole tree of wood, maie imparte the name of v^ood to every bough, branche and tvvigg thereof, vvhy? because they are Homogenea, all of one generall kinde, and similar parts; so likevvile, *The whole Scripture, given by inspiration of God, is profitable to teach* (q) & c. and loe is everie booke, chapter, verse and sentence therof, and therefore maie be called, *Scripture given by inspiration of God, and profitable to teach* & c. as Iunius vvell noteth against Bellarmin, saying (r) *That which God hath pronounced of his word, he hath in like manner spoken of everie parte therof, because there is nothing which is not alike inspired.* But to saie that because some of the ancient vvriters have given (and that improperly) the name *Epistle* to the vvhole scripture of God therfore vve maie give it to everie parte thereof: it followveth not: for first, diverse parts of the Scripture are not of one and the same kinde. Secondly the name improperly givē to the vvhole, cannot therefore be geven to everie parte, vvhen it is devided from the vvhole. Thirdly, God hath expressly styled these parcels in question, by the name of Prophecies, Histories and Revelation; and therefore vve can no more alter those names vvithout blame, then the names in the first of Genesis.

M. H. Fourthly, as it is sayd of all creatures, they have all a hart, or somwhat that supplieth the use of a hart & c. which might be Abrahā's meaninge to his Sonne Isaac Gen. 22. 8. & c. So all are Epistles then read, or putt in stead of an Epistle.

Def. Yf it vvere Abrahams meaninge, by the beaste he spake of to

q 2 Tim. 3.
16.

r Chap. 10.
not. 2. & 36

of to vnderstand his sonne; it mattereth not; seing there *vvas* a correspondence betwene the name & him, as there is betwene Christ vvhich is called the Lambe, and that name. Nether knowe we anie Minister in Dev. and Cornevvell, that vvhich deny your conclusion, *they are all Epistles then read or putt in steade of an Epistle:* or vvhich much blame you, yf vvhich you stand up to reade those parcels, you saie here beginneth the Epistle, or somevvhat putt in steade of an Epistle. Yf they should, vvhichsoever you are that make this conclusion, they vvere either beastes, or somevvhat instead of beastes. But that vvhich you vvhould have concluded of it, (had you not forgotten your self) to wit, *that because those parcels are putt in steade of Epistles, therefore they maie according to truth and a good conscience be called Epistles,* vvhich no more follovv then these conclusions, *That all the dombe yde yet Ministers in the land are preachers, because they are putt in those places and benefices in steade of Preachers. that everie Homilie read maie be called preachinge, because it is putt in steade of preachinge.* That the Apocrypha scriptures, maie vvell be called Canonickall Scriptures & read vnder the name, because they are read in steade of the Canonickall Scriptures. Yea that the Legende of lies read by the Papists in steade of the vvhord of truth, maie therefore be called the vvhord of truth.

M. H. Fiftie, the Apostle 1 Cor. 15. 39, calleth fish by the name of flesh & c. is a Prophecy or Historie an Epistle? The like demaund, maie be made, is fish flesh, or e contra, distinct they are yet one name for both.

Def. Though the Apostle vvere brought up at the feete of Gamaliel, and not at M. H. feete in Saint Iohns in Oxford, yet I thinke nether he nor Popery could have taught him to speake more properlie and truly then he doth. And lett M. H. that greate scholler, tell us, by vvhich common name we shall call that parte of the body, in anie sensible creature, that is opposed to a bone, but flesh, it reteininge a communie both in fishes, beastes and birds, & being but as a gristle is, the more solide parte of flesh. In vvhich regarde not Philosophers & Phisitions onely doe saie, that in fishes, there is some parte flesh:

But

But Moses also, as well as this Apostle, who was most excellent in all the learning of the Egyptians, one degree above M. H. Yea God himself above all, attributeth flesh to fishes. Moses to all the fish in the Sea; (s) God to the Whalefish. (t) Now the Apostle being to shew a diversitie in a communitie, doth by the word flesh (a parte being putt for the whole) vnderstand the whole bodie, it being as much as yf he had sayde, all bodies are not the same bodies, but there is one bodie of men, another of beastes & c. And yf there were not flesh in everie of those sensible creatures, he could nether by that trope have vnderstood the whole bodie, nor by the speech, have shewed a diversitie in the communitie. VVherefore the Apostle speaking both truly and properly, calling not (as you saie) *fish by the name of flesh*, but that parte of the fishe, which is opposite to the bone, by the name of flesh, as it is in deed: though not the same kinde of flesh that is of men or beastes, all that M. H. can conclude hereout, is, that all Epistles are not the same Epistles, but there are one Epistles of Prophecies, another of Histories, another of Revelations & c. which yf he could prove, as well as the Apostle his speech, wee would have graunted him, that he spake some thing nerer the Apostles speech, though not much to the purpos.

Num. 11.
18.--22.
t Job 41.14

M. H. Sixtly, what doe we herein, but that which other Churches of God, Heidelberge, Wittenberge, and their Pastors and Teachers doe the like? Spangenbergius, Chytraus and others in their Postills, that well know what to speake, give the names of Epistle to the Prophecies, Actes. & c.

Def. First, were it as you saies, we have more Churches, and more reformed then these, (one of these especially,) that have changed both the name and the thinge, and reade not these parcels of scripture by peeces, much lesse vnder the name of Epistles. Secodly, we doubt whether the Church of Heidelberge doe soe or no, nether will we beleewe it, till he prove it. Thirdly, those 2 mé doe not in their postills approve the name Epistle so given to those parcels, but leave it as they finde it prefixed before some of them, their intēt being to expoud the places, not to approve the name, as our Saviour Chr. tooke the opportunity of preaching at the feast of the Dedication of the Temple, not approving it.

But if they did approve the name, vvhy shall their example be a rule to us herein, more then in their observing and keeping of their Epistles & Gospels on these popish Saints daies vvherof vve spake in the second chapter.

M. H. Seventhly, as Epistles are sent to persons one or more, soe is the Gospel by Saint Luke and the history of the Actes vvritten by name to Theophilus; so is the Revelation to the seven Churches; soe were the Prophecies like an Epistle dedicatorie to the reader & c.

Def. Yf the Evangelists Preface to Theophilus causeth those bookes to be Epistles, lett the Gospel vvritten by Luke be called, the Epistle of Saint Luke And lett all bookes that have two or three vvords by vvay of preface in the beginninge, be called Epistles. Secondly, the two or three Chapters of the Revelation are seven Epistles to the seven Churches, but none of them are read at all in our Congregations, either for Epistles or othervvise. As for the vvhole booke, seing the H. G. hath in the first vvords thereof, stiled it by the name of the Apocalyps or Revelation, he must needs crosse and controule the Holy Ghost, that shall indorse vpon it the title of an Epistle. Thirdly, yf the Prophecies vvere but like an Epistle dedicatorie, they are not the same: and all that can be sayd thence is, that these parcels in question are but like Epistles. But seing the Lord giueth them other names, and not the name of an Epistle or Epistle dedicatorie, nor must vve. The Lord bad Habacuk vvrite the vision (as he saith) that he that runneth maie read it. He bad him not vvrite the Epistle, vvherefore vvhen vve read it, vve must reade the vision of the Prophet, not the Epistle, else, vve read not that vvich he vvrote.

M. H. Eightly, Yf the Prophesie of Esay maie be called a Gospel & c. because an Evangelical Prophet, why maie not somewhat of his aswell indure the name of an Epistle & c.

Def.

Def. Anie parte of the Scripture, Propheſie or other, maie be called Goſpel, whatſoever the forme be, if the ſubject matter thereof be Goſpel, becauſe the name Goſpel hath reſpect to the matter, not to the forme: But the name Epiſtle having reſpect to the forme, not to the matter: cannot therefore be given to any parte of the Scripture, which hath not the forme of an Epiſtle.

M. H. Ninthlie, theſe parts of Scripture, have this one name of Epiſtle, becauſe read at the time of the communion, as Iuſtin Martir Apol. 2. & Tertullian Apol. cap 39. wittneſſe.

Def. There is nether witt in this reaſon, nor honeſt dealing in the proof of it. For, firſt, what ſenſe is there to ſaie, *they are called Epiſtles, becauſe read at the time of the communion.* Yf everie thing read at that time be an Epiſtle, or maie have that name therefore given it, the Goſpel, the Collects and praier might alſo be called Epiſtles. Yea & whatſoever is there read, maie be called Goſpell too. Secondly, Iuſtin Martyr and Tertullian are both abuſed, and that moſt groſſly. For firſt, they have no one word at all, not ſo much as of reading anie ſuch parcels devided from the reſt of the Scriptures, as thoſe which by the Scr. B. are called Epiſtles. Secondly, they call not the parcels in queſtion nor any other ſuch parcels, by the name Epiſtles. Thirdly, much leſſe doe they give this reaſon why they were called Epiſtles, *be- cauſe they wer read at the time of the communion.* That which Iuſtin Martyr ſaith, (u) is, *That upon the Lords daie in the aſſemblies both of Cittie and cuntry, the Commentaries of the Apoſtles & Writings of the Prophets were read, as farre as mought be.* And that which Tertullia ſaith is the ſame in effect. (w) *Vz. that as the time would ſuffer, they rehearſed the Divine Scriptures & c.* What ſhall we ſaie then to M. H. for his ſhameleſſe abuſe of them? Did he willingly falſifye them? that were wickednes in him. Did he not vnderſtand them? Could he not conſtrue them? Had he not ſo much Greeke as to knowe what *apemneumemata ton Apoſtolon, e ta ſungrammata ton Propheton* ſignifye? That were a ſhame for him, that checketh us for not havinge read Greeke Homer, a ſhame I ſaie, ſeing the words are translated to his hand by diverſe

u Apomne-
moneumata
ton Apoſto-
lon, e ta ſu-
grammata
ton Prophe-
ton.
w Cogimur
ad literarum
Divinarum
commemo-
rationem.

x Commen-
taria Aposto-
lorum &
scripta Pro-
phetarum.

y Lib. 2. cap
18. de episto-
la in solem-
nijs.

Nihil novi
video, nihil
novifacio.

z Answer to
the 4. sectio.

50

that vnderstand the Greek (x), what then? Did he vnderstand both the Greek and Latin, but had never an English word for it. but this word Epistle? Or did he vnderstand *Litterarum Divinarum*, in Tertullian, for Divine letters, alias called Epistles? Or did he take them out of Durandus a Papist, who in deed cleteth (y) them in shew of proof, *that Epistles were read in the Apostles times at the celebration of masse?* Or to conclude, did some other doe it for him and save him that labour? it had bin better, if he had saved him his honesty too. Surelie I knowe not which of these it is, but done it is. It were well yf M. H. would turne into his hart and vndoe these courses.

M. H. Tenthlie, yf because a Prophecy, therefore not to be styled by the name Epistle, how commeth the 29 of Ieremy, to be so intituled?

Def. Are you a Teacher in Isiael and know it not? Read and see, the Lord himselve soe intitlesh that chapter; soe hath he not the parcels in question, but given them other names.

M. H. Elevently, this quarrelling & c. is like a brabble Cochlaus intends against Luther & c.

Def. This 11 Section being 15 lynes longe, I forbear to sett downe, as that which hath nether head nor foote, nether can I conjecture what he would saie more then he hath saide, and therefore I will make no new answer, as Seneca saith.

M. H. Twelfthlie, everie one of these, is named an Epistle, if not for the matter, yet for the place they take up, not for that the lesson was alwaise taken out of the Apostles writtings; but because for the most parte thece it is taken, the denomination following the greater part. As Davids Psalmes, they are called though some Psalmes were penned by MOSES and other Servants of God.

Def. The absurditie of this reason, *They take up the place of Epistles, therefore maie be called Epistles*, we have already shewed. (z) Secondly, Though the parcels taken out of those writtings

writings of the Apostles that are Epistles maie by a Synecdoche
 be called Epistles, because they are a parte of the Epistles; yet,
 the parcels in question cannot by that Trope be so stiled, be-
 cause the vvhole book or chapter, out of vvhich they are takē,
 are not Epistles: and therefore in my poore learninge, by no
 kinde of Synecdoche, can so be called, vnlesse M. H. can add
 a fift to the fovre, vvhich I am sure he never learned at Saint
 Johns in Oxford, vvhath ever he hath done at the Cathedral in
 Exeter. But lett him tell us, vvhhen he or his Curate readinge the
 Psalmes of David to the people, cometh to the 90. Psalme, in-
 titled *the Psalme of Moses*, vvhil he stile it *the Psalme of Da-
 uid*? and not rather (vvhith the text and truth) call it, *the Psalme
 of Moses*? Can he then truly by anie synecdoche cal it a *Psalme
 of David*? and yet by that Trope, speakinge of the whole book
 of Psalmes, he might. Now yf we maie not call the whole 90.
 Psalme soo, when we speake of it a parte from the rest of that
 booke, much lesse maie we so call, a parte or lesson taken out
 of it. This Section therefore, the last of the dussen, might well
 have bin spared, as that which serveth onelie as a cypher to fill
 up the number, and yet lesse vvorh then a cypher; for cyphers
 adde some thinge to the figures foregoinge; this, nothinge to
 the former reasons, they being all, little better then cyphers.
 M. H. Lastlie, this shall serve for a note to the reader, that
 the *Revelation* is not forbidd to be read, which in the for-
 mer chapter some pretende but falslie, for these places
 quoted in the Com. B. besides a manie other, wittnes
 the contrarie.

Def. And lett this serve for a note to the reader, first, that though
 you saie *lastly*, yet it is nether the first. ly nor last. lie or slander,
 that you have impudēly charged the Minist. with: you can
 not but know (for you have printed it,) that the Minist. onelie
 saie, that some parts or excellent chapters of the Revelation are
 forbiddē to be read: (which is true,) & not (as you saie) the Rev.
 Secondly, that to prove your slander you inferre 2 vntruthes,
 saying, *these places quoted*, wher the min. quoted but one, to wit,
 ch. 14. & saying, *besides many other*. Wheras but a few in all, are
 appointed to be read: but it is some mens maners to outface one
 vntruth with another.

Thus having answered his profound reasons in these 13. sections, the Reader might expecte an end, but M. H. refreshed (as it seemeth) with his former surmize, taketh heart to run at Tilt a fresh, and breaketh a Pyke more upon them, or rather upon his owne suggestion, telling us that the Ministers reaso thus, *The Com. B. commandeth us to reade often that which is untrue: for the Revelations, Histories and Prophecies are called Epistles, which cannot properlie and trulie be so called.* Vpon which he striketh thus. *An argument of no validitie: for yf that which is vnproperlie spoken, be vnruly spokē, then all our figuratyve speeches are untrue, and the Scripture which commandeth them to be read, maie not lawfully be subscribed to & c.* and so runneth alonge (like Saint George a horse backe) in a race of fower and twentie lines longe, and then soundeth a retraite, as yf he skorned anie longer to follow such a base borne enemy, saying: *but what need an Irish Lackey to strike of the head, where the heart is quite out? No likelihood this argument can hurt, yf our answer be considered.* VVherto I have to saie. First, that this reason is none of the Ministers: (&) but a poste of his owne squaring onely, wherō he hath sett a helmet to make it seeme a man, that so by valiant foyning at it and hackinge of it, he mought now at length gett him credit of having slaine an enemy and left him on the wyde feild as dead as a dore nayle. No great merveil then, though there need no Irish Lackey to strick of the heade. Yet I wish him with Quintilian (a) that when he declaymeth againe, he vvould not faine, much lesse forge to himself so foolish an adversarie, & then fight against it and print it vvith such boast of victorie, for all men maie see, it is no better, yf not vvorse, then vanitie.

Secondly that vvwhose reason soever it is, he hath strock besides and not once touched it. For it is cleare, the Serv. cannot properlie and trulie call them Epistles, as D. C. out of Durandus confesseth, vvith vvhom vve are novv (leaving M. H.) to enter combate, for so much as he saith some thing to M. B. that is not yet spoken to. Lett us therefore heare them tvvo speake

M. B. speaking to the Bishops, saith (b) Who cā vvith a good conscience allow your parts, that in so manie impressions of the Booke, would correct none of the faultes, but

rather

& see all
their reasons
sett above
by himself
in the fower
papers.

a Lib. 5.
cap. 13.
Declamato-
res imprimis
admonendi
sunt, ne sibi
stultum ad-
versarium
singant.

b D.C. pag.
63.-65.

rather still leave them upon improbable defences, then remove them with ease; as who can comend in your Lordships still to call those peeces of Scriptnre *Epistles*, taken out of Jeremy, Esay, the Actes and Revelation, whē the verie Councel of Trent hath amended that absurditie in the masse book. *D. C. answereth saying* those wisemen that have ben before, have chosen lessons for the Church fitting severall occasions & c. alleadging in his Margin those tvvo places of Iustin Martyr and Tertullian, vvvhich M. H. so misalledged (c) and abused, vvvhose ansvveare there, maie serve him here. Then he telleth M. B. that if the name of *Epistle* doth offend him, the original of it, both for the name and the thing, vvvas frō Paul himself, commanding the same Epistle vvvhich he sent to the Collossians, to be read in the Church of the Laodiceans; and that to the Thessalonians to be read to all the brethren the Saints. *And in his margin noteth.* that Austin (d) in manie places mēciōeth this custome to be ancient and vsual. The formost sentence of the D. is like the reste and vvorthy to be their ring leader for triflinge and vntruth. For M. B. speakinge of the miscallinge of the parcels in question by the name of *Epistles*, he telleth *of readinge lessons fitting severall occasions*, alleadging tvvo ancients, nether of vvvhich have one vvord of choice lessons or *Epistles* Secondly, as true is it, that the name *Epistle* and the thing, vvverefrom Paul, seing they vvvere both longe before the Apostles time; and thirdly no lesse absurd and triflinge, that because Paul called that vvvhich he vvrote to the Colossians and Thessalonians, *Epistles*, and commanded them to be read, Therefore the calling of these parcels taken out of Jeremy, Esay, Actes

c a little before in this chapter.

d de civit. Deilub. 22. serm. 226.

d Conſuetu
do & anti-
quitas non
præjudicat
veritatis cō-
ſuetudo de-
bet cedere
veritati

and Revelation, by the name of Epistles, and the com-
manding them to be read vnder that name, was from
him. Fourthly, as for Austin, there is no one word ei-
ther of reading such parcels, or calling them Epistles,
much lesse of anie such ancient and vsuall custome. He
onely speaketh of readinge the Scriptures. But had he
said soe there, or elsewhere, yf the Custome be not good,
the same Austin often telleth us, *(d) that custome and an-
tiquitie doth not preiudice the truth, but must give place to
truth;* But the D. goeth on saying, *from which custome,
the Church having appointed that portion of Scripture, whe-
ther out of the Prophets, Actes or Revelation, which, circu-
stances considered, was thought then fittest to be read vnto the
people, as yf it were sent directly to them, thereby procuring
their attention, is not vnfitly tearmed by the name of Epi-
stle.* To these, as Saint Chrysostome noteth, *the Mini-
ster stood up and cried with a loude voice.* Lett vs attende.
All which is so senslesse, that we might vuell laugh at it,
and lett it goe, till he bringeth some prooffe for it. Se-
condly, it is fitt also he name vs some circumstances, the
consideration wherof, moved the Churches (as he saith)
then to judge it fittest to reade those parcels vnder that
name, to the people; seing as it hath no colour of war-
rant from the Apostles, either commandement or pra-
ctice; soe it argueth irreuerence tovvards the vvord of
God, in rendinge and severinge, that vvvhich God hath
conjoined, and bevvraieth vnskilfulnes in manglinge
the vvord, and not cutting it in diuerse places (as it vver)
in the jointe, but (as by heedlesse and vncunninge Car-
vers) flased at a venture vvithout anie regard of cohe-
rence

rence and sutablenes, not onelie of one matter vvith another, but not so much as of one sētēce vvith another. Thirldly; It is also vntrue that *the name Epistle was therefore given them, as yf they were directly sent to the people, to procure attention;* seing the Book doth require attention to the Gospel, by commanding the people to stand up, vvhen it is read. Fourthlie, nether standeth it vvith reason, that by such a note or name, the people should be taught to respect those parcels called Epistles, as more specially sent vnto them, then the first and second lessons afore going; for vvhereto tendeth that course, but by procuring attention in that sorte to the one, to occasion and laie the ground for contempt of the other, though one and the same vvord of truth, and as fitt for the people. Fiftlie, as for Chrysostome, seing the D. telleth us not, vvhere he saith soe, and vve cannot find it in his supposed Leiturgie, vvhere it vv ere likeliest to be, (yfanie such be,) vve must praie leave, to beleeeve it, vvhen vve see it. Well, but the D. holdeth on, and telleth us, that *This Practise hath resemblance to the practise of the Iewes, among st whom, something is read everie Sabbath out of Moses.* The contrarie vvhereof in deed, is true: For the Ievves, nether read the Scriptures by such parcels, nor called them by the name of Epistles, as maie appeare before the Captivitie by Deuteronomie 31. 10--12. 2 Chron. 34. 30. After the Captivitie by Nehem. 8. 1--8. And in the tyme of Christ and his Apostles; by Acts 15. 21. and the places alledged by the D. himself.

This

e Luc 4.
Acts 13. 19
--18.

f de Poli-
toia pag. 274

g Mat. 12.
41. 42. and
21. 31. 32.

This reason therefore being beheaded by the sword of Gods vvord, dravven out by the D. himself; we shall the less need to bring out the sword of mens writings. The old spanish translation (said to be David Kimchies) sheweth, *that the Iewes read the Scriptures in order, parte of Moses at one time, and parte of the Prophets at another, five or six chapters lightly at once.* Zepperus (Rector of the Vniuersitie of Herbone) saith (f) *that for 800. yeares after Chr. it was the order of the Churches to reade the whole Bible o- ver from the beginninge to the ende in the publiq. assemblies, and that by such a quantitie at a time, as wherby it was read over once everie yeare.* But the D. concludeth, and telleth M. B. *that yf he cannot reste content, but desire them, (vz. the Bbs.) to follo w the Councel of Trent; We are sorie (saith he) that out of love to example, you will rather propound them then none.* Wherto I saie; that (albeit I have not consulted vvith M. B. about the reason moving him, to make choyse of this example;) yet me thinkes, it vv as fittly propounded by him for two causes. First, because examples of vvell doing in them that are evill, are verie forcible to move their Consciences that profess vvell, to obey; or els to leave them convinced and vvithout excuse; for vv hich cause our Saviour himself made special choyse of the example (g) of the Ninevites, the Queene of the South, and of the Publicanes and Harlots, therby to presse the Ievves, as M. B. doth the Bishops. Now if it had not bin a good pleà against our Sav. reason, for the Ievves, Scribes and Pharises to have sayd as the D. doth, vve are sorie that out of love to example, you vv ill rather propound these then none: & if soe to have sayd, have bin but a shamelesse shifte, to putt avvaie the

force

force of the reason; then lett the Reader judge, how cō-
 scionable the D. ansvvereth here; & vvwhether it be not
 our dutie, to follow the good example of all, and not
 to lett others goe before vs in vveldoinge; the Church
 of Rome especially, and their Councel of Trent, the ve-
 rie Synagogue of Satan himself, to goe before vs in amē-
 ding of anie thinge that is amisse. Secondlie, because
 vve had this fault from them, and therefore, it must be
 our shame, not to followv their example in a mending it,
 vvwhose example vve follovv in the first committinge
 of it; in which respect it was fitter to be pressed, then
 the example of the reformed Churches, and that by the
 judgement of the D. himself, who telleth (h) M. B. that
 the people are most fitt to be resolved by his example,
 who first mislead them. The Papists therefore, having
 drawn vs vnto that mistearminge of the Scriptures;
 there example (I saie) of amending that faulte, maie wel
 shame vs, that have gone before them in amendinge ma-
 nie other, yf we shall not follow after them in amending
 this; for what else will it argue, but that we are further
 in love with some errors then Antichrist himself, & in
 love with their example to follow it, in evil rather then
 in good. But to conclude, what should move the D.
 to be so sory? Is it for that he is so farr out of love with
 the Councel of Trent, that he would have nothinge no-
 ted in it that is good or worthy of prayse? No no, as that
 were vncharitable: soe he is farr enough from it; for he
 can elswhere (i) be well content to honour that Coun-
 cel, and cite it to confirme us in error, saying: *That the A-*
pocryphal bookes of wisdom, and Ecclesiasticus, were by an-
tiquitie

h Pag. 43.

i Pag. 62.

*tiquty thought (as the Councel of Trent hath sett downe)
that by a kind of similitude they might seeme to be Saïmons:
But here the sayd Councel being alleadged by M B. to
drawe us out of error, he is soary, he cannot indure it
without greife Now whether this be not to live by shifts
& to speak to serve turnes & not of conscience, let the
reader ludge & so much for D. C. & M. H. also concer-
ninge this pointe.*

*Chap. 6. Of omitting a great part of the Canonical
scriptures, appointed by the Serv. B. not to
be read in the publik leiturgie of
the Church.*

(a) patti
pag 21 22
28.

Def. Against this order of the Book, the Minister of Dev. & Cornewell (as M H. telleth (a) us) reason thus.

*First. They cannot by subscription approve the Serv. B; which
commandeth the keeping backe, of any of the bookes of God, which
conteine his holy Will & counsel, & which are given by inspiration
of God, & are profitable to teach & instruct Gods people: because it
is contrarie to Gods word & maketh them that doe soe guilty of the
blond of the people 2. Tim. 3. 16. Rev. 1. 3 Acts 20. 24.*

(b) read the.
2. fondaie in
advent.

*Secondly. The Serv. B. in the Collet (b) saith, that God hath
caused all holy scripture to be written for our learning, Rom. 15. 4.
and praïeth that we maie heare them, learne them & c. and yet for-
biddeth sundry places of these scriptures to be publique read in the
congregation. It is therefore contrarie to it self & cannot lawfully
be subscribed unto.*

(c) D C.
pag. 74.

*M B. saith, (c) that this order crosseth the practise of the Iewes
& of all Christian churches, & the end of the holy scriptures
which are written for our learning. Now how the Church
maie ordeine a course of drovninge so much of the Canon &
yet be innocent, I doe not see, saith he.*

D.S.

D. S. in the Ministers name laieth downe their reason thus (d) *It is a kind of taking from the word, forbidden* (d) pag. 52
 Rev. 22. & a depriving of the people of one good meanes, the better to inable them to serch the scriptures. Thus we se the Ministers reasons. Lett us now examin their severall answeres, & first lett us heare M. H. speake.

M. H. (e) *Where is any penalie any great penalie? or how* (e) part. 2.
appeareth it our church forbiddeth the to be read? as Hi pag 125.
erom against the Luciferians: so maie we saie, our little world
great Britanie may wonder she is become thus suddenly po-
pish, & that soe stranglie, as having alwaie commanded the
readinge of the scriptures & c. she is now held a punisher of
them that read these chapters. What untruth is it they will
spare to speake in huther muther and underhand, that dare
thus untrulie flurre paper to their owne shame?

Def. There needeth no other answer to his questions, but that of his. 3. fellowes. D. C. to M. B. thus (f) yf 160 chap (f) pag.
ters of the Canon be omitted (as you saie, for we can be contented to
take your count in this case) and therin some whole booke as the
Chronicles, Canticles & mosie of the Apocalips be left out, we nei-
ther doe in this without warrant & c. Againe (g) Our church go (g) pag. 31.
eth not so farr to forbidd any that is licenced to preach to expounde
these, but onely for reading unto the people & c. M Mason thus (h) (h) pag. 27.
Though some portions of the Canonical concerninge genealogies & c
be not appointed to be solemely read in our Church service, yet we
usually readge & expound them in sermons. D. S. thus (i) concer (i) Confe-
ning the Canonical scriptures we have two things to shewe. wher in rence 1584.
we esteeme the Booke not to agree with the word of God wherof the
first is the wronge done to the Canonical scriptures first in that som
partes of them are by the booke appointed not to be read and that un
dergreivous punishment by the Satute & c. now that the Minister
should be lyable to soe great punishment for reading such
chapters we thinke cannot stand with the word of God.

k Pag 51.

And though he be much changed since, even so farr as to dispute for that, against which he then reasoned, yet is he not so farr fallen as with M. H. to denie so evident a truth: and therefore in his brotherly persuasion, (k) he granteth they are forbidden to be read, saying, *Doubtlesse anie one maie iustlie thinke, that by our Churches order, they were onely so left out as they are, in that they were not thought soe lightsome and easy to be understood as the other, that are appointed to be read, being but barelie read without exposition: and in the meane time none that can, are forbidd to read and studie them privately.* Thus we see the testimony of these three, sufficient to stopp his mouth. But because his wide-open throat hath need of a greater stopple: lett him once againe read the Calender before the Serv. B. wherein *all the Chapters to be read throughout the yeare are particularlie sett downe, and the Rubrick which prescribed, the order how the Scriptures are to be read, which shall, and which shall not:* and he shall see, that a great parte of *Exodus, Leviticus & Numbers*, both the bookes of the *(Chronicles* wholly, and the book of the *Canticles*, a great parte of *Ezechiel* and of the *Revelation*, the *Genealogies of Christ* Mat. 1. Luc 3. all these (I saie,) and as M. B. saith, to the number of 160 chapters at the least, are not to be read in the ordinarie Leiturgie of our Church (of which the question is) either for first and second lessons or for Epistles or Gospels. Secondly, lett him read the Statut (l) prefixed to the Serv. Book (as that which doth authorize it, for other establishment of it we knowe none) and he maie see that it bindeth *evrie Minister to saie and use mattins, evensonge & c. and all other open and comon praier, in such order and forme as is mentioned in the book, and none other or othervvise: and that vnder these penalties following, to wit, for the first offence, the losse of all the profitts of his spirituall benefices or promotions for one whole yeare, with six moneths imprisonment without bayle or mainprize: for the second offence, deprivation ipso facto, of all his spirituall promotions, vvith one whole yeares imprisonment: for the shird offence, deprivation ipso facto of all his spirituall promotion, vvith imprisonment during life.* Besides all vvhich, the said

l First Eliza
beth,
wherewith
he maketh
such sporte.
Pag. 36.

Statute

Statute giveth libertie to the Bbs. and ordinaries to proceed by their ordinarie Censures, vvho having novv tyed the Ministers by the fovvrtenth Canon(vnder paine and perill that shall follow theron)to that strict observation of the Book, vvwhich admitteth no addition, detraction or alteration therein, for anie respect vvhatsoever: doe therby prove the truth of this exception sufficiently, vvwhich, as it is objected by M. B. (m) soe it is freely confessed by D. C. (n) and D. S. also, as vve have heard. This exception thus proved (even our adversaries three of the being judges,) vvhat meaneth M. H. the fourth of them, thus to lift vp his voice crying out, *vvhere is anie penaltie? Or how appeareth it?* What vntruth is it & c. vvho, as the Ievves of Asia drevv the Apostle out of the Temple, crying *Men of Israel help, this is the man that teacheth all men everie vvhere against the people, the Lawv and this place:* even so vvith violent speeches traduceth he the Ministers, crying out to *our little word, great Britanie*, these are the men that sturr paper vvith vntruthes & c. but by that vvwhich hath bin said, it maie appeare, hee is not, (p) *the true wittnes, that shewveth righteousness, but that false wittnes that useth deceit.* He knevv vvell enough, that the Ministers spake of the forbidding of those Scriptures to be read in the publik assemblies, yet he traduceth them, as yf they had accused our Church, to have forbidden all, and all manner reading of the Scriptures. Verely he that vvill look, maie see Doegs tounge in M. H. his mouth cutting like a sharp rasor deceitfully. Novv lett us come to his reasons, vvherby he vvould seeme to justifie this his outrageous slander, vvwhich are six in number, vvherin he belaieth aboute him, sometimes speaking vntrulic, sometimes denying, sometimes affirming the same things, like a man playing his prizes vvith a lóg staffe in a lowe house, striking no one right stroke, except it be upon his ovvne head, or staffe out of hand: Thus he beginneth.

M. H. First, the Genealogie of Christ is read, & if at any time to be spared, because of other duties that presently come in place, the wisdom of a godly discret Minister

m Pag. 74.
n Pag. 62.
and 82.

o Actes 22.
18.

p Prov. 11.
17.

nister maie with good Commendatiō easely determine.
 Def. M H in his 2 parte addeth to this saying. *True that of Opt. The choller once up, an easy matter it is for angrie persons to cast forth reproachfull speeches. The genealogie of Christe is commaunded to be read the sonday after Christes daie & is then read, how then dare men thus audaciously write, it is forbidden to be read? We will therefor take them both together & saie. First were the genealogie of Christe Math. 1. commaunded to be read and so read as he saith: yet the genealogie of Christ Luc. 3 is not read nor commaunded to be read. For where that chapter is appointed to be read for a proper lesson upon the Epiphany it is expressly ordered, (q) that that chapter shalbe read but to the genealogie & no further; the Ministers still therefor saie true for that genealogie of Christe, & M H toucheth it not. Secondly. But that genealogie Math. 1. is not commaunded but forbidden to be read how audaciously soever he saith, it is. The genealogie Math. 1. is printed with the Gospel for that daie in deed, & the 1 chap. of Math. & 3 of Luk which contene the genealogies of Christ are in the Callender with the rest of the scriptures 3. times sett downe, asyf with other chapters of the new testament they were to be read thrice a yeare yet for all this, the genealogies of Christ either Math. 1. or Luk 3. are not to be read either for lessons or Gospels, but are expressly forbidden to be read, & M. H. knew it well or els his eyes were not matches when he read the last Item, in the order of the Serv. B. for reading the rest of the holy scriptur besides the psalter where thes verie words are. *Item so ofte as the first chap of S. Mathew is read either for lesson or Gospel, yee sh all begin the same at (the birth of Iesus Christ was on this wise & c.) And the 3. chap of S. Lukes Gospel, shalbe read unto (So that he was supposed to be the sonne of Ioseph & c.)* wherby the genealogies in both chapters are wholly & alwaies excluded from being read in the Church service. wherfor yf we wonder, it is not at the Ministers exception, but at M. H. fals affirmation & audacious out facing with so open a slander so evident a truth & we wish him, to take home againe to himself that spech of Optatus which he sent from home to us. for we see how easely his choller is up how audaciously he casteth forth reprochfull slanders a*

gainst

(q) in the
 order for
 Proper lessons on holy
 daies.

gainst the Ministers, & such at this tyme as none of his fellowes offered to them. Thirdly I pass by as a ieste, that he telleth us, of sparing to read the genealogies, *because of other duties that presently come in place*. Fourthly. Let him be remembered, that his fingers itched (as it semeth after writing another slander, when he covertly draweth the Ministers into question as if they blamed the Book, because the genealogies are not alwaies read but some times omitted. Fifthly. I ask him First, how the Ministers can determine otherwise then the Book prescribeth, without the breach of it & the 14 Canon which loe strictly tieth us to the observation of it, without the least varying from it for anie respect whatsoever. Secondly with what conscience the Minister can determin of the reading of them, when by subscription he approveth the Book in ordering them not to be read. Thirdly what conscience he & others of his syde have who here & elsewhere to help them selues at a pinche giue libertie to the discreet Minister to determine with Good commendation *contrarie to the Book*; who elsewhere for their owne aduantage denie the least libertie to the Minister in such cases making that libertie the ground of all (r) Confusion. Thus much for his First reason, followeth his 2; which is the reason of both the DD & M Malon also. Let us there fore here them speak all together.

(r) D. C.
pag. 89.

M. H. *Secondly as concerninge the genealogies the Canticles the Chronicles, & the Reuelation, doe they not maie they not, use they not to paraphrase, expound, interpret and take their text from them, by waie of sett Lecture or other wise?*

DS. *No Minister either by the Book or other ordinance of our church is forbidd over & aboue those that are appointed (being allowed to be a preacher) to reade any or all of those that are not, at such times as he shall think good with exposition thereof.*

D. C. *Our church goeth not so farr as to forbidd any (that is licenced to preach) to expound these, but onely for reading into the people.*

Though

H. M. Though they be not appointed to be solemnly read in our Church Service, yet we usually alleadge and expound them.

Def. To all this I saie, first, yf there vvere able and conscionable Ministers in everie congregation, vvho out of those parts omitted, sometimes tooke their texts, and preached on them to the people, asvvell as of other parts of Scripture appointed to be read, yet hovv doth this ansvver take avvaie the Ministers exception against the Book, for appointing them not to be read in the ordinarie service, seing they speake of one kinde of readinge, and these fovver of another. Secondlie, By this reason these men might asvvell justifie the book, yf it should forbidd the readinge of anie Scripture in the Church, more then the verie texts preached on. Wheras God hath comanded, (s) and the Churches of God accordingly practized, (t) the readinge of more Scriptures, then those that are presently upon the reading of them, expounded. Thirdly, but what is this to the manie hundred congregations in this Kingdome, upon whom vnpreaching Ministers are entayled by a perpetuall succession, some of whom cannot, some doe not take their texts out of those or anie other scriptures, to paraphrast or expound, or interpret them? How then shall these congregations ever heare syllable of those bookes: seing they must not be barely read in publiq without interpretation, and for readinge them privately (as M. B. well noteth) few can, fewer doe; so that where no preaching Ministers are, they are for ever silenced, both in the Church service and othervvise. (u) What shall we saie novv to these fovver men at this time, agreeing in one ansvvere as seildome they doe; What, did they all hitt upon one of those critical daies, *wherin (as Plantus saith) nothing that any man taketh in hand will prosper;* or did there in the morninge they vvent out together, some hare crosse them, *whereby (as Suidas saith, and foolish people at this daie beleeve) nothing goeth well forwards that daie.* This is sure, ill happ they have in agreeing together to so little purpose. Lett us proceed to M. H. his third reason, vvherin he walketh alone and hath none to beare

s Deut. 31.

11.--13.

t Actes 13.

25 & 15. 21.

u And not
be reformed
to a better
& safer use,
as D. C.
saith, pag 82

to beare him companie.

M. H. Thirdly, know we not some wedded to their willes & c. who being at times to expound, when they come to the genealogies in S. Matthew & S. Luke over-hipp the places, pretending they are a ranck of hard words? yet this they committ them selves and condemne in our church calling it *blasphemous* for soe the 2 paper in the 2 paragraph from a hote fyrie feirce zeal spareth not to write. And to returne the author therof his owne words as Hierom to Ctesiphon, so we to them. Vpon the first appearance then is manifest blasphemy, nether shall they need any other conquest then the sentence it self, which no sooner is discovered, but as soone *confuted*. Therefore they are inexcusable, whosoever they are; for they that condemne, doe the same things.

Def. It is warrily done of him, to name none, for if there be any such, either they are such *Dunces* as to avoyd the name of *Dumb doggs* take vpon the to preach, whose tounques were better cleave to the roote of their mouthes: or else they are those sleepers, who through the love of ease, love to ease themselues of all labour & studie for devyding the word of truth aright: not so much regarding what & how profitably they speak, as how they maie speak with least studie & troble to the selves. Of which two sorts, there are too manie in these daies. Secondly were it true of some of our owne selues as he saith, who fynding their people (at the first comming to them) verie ignorant in the first grounds of religion, thought it fitt at the first, either to pretermitt or more lightlie to pass over the handling of the genealogies: what of this? will this appeaching of them, cleare & acquite the Book? yea this appeaching of them for omitting the genealogies in preaching, justify the Booke that commandeth them to be omitted in reading? As if because some men preach not on them, therefor no man maie read them in the congregation? as if because some men for some

hard words in them (as he saith) making not so much to edification, doe not expound them, therefore the Book doth well in forbidding to be read, not them onely, but an 160 chapters: manie of which are mosse familiar, plain and easy to be vnderstood? And were it a fault in those Ministers that doe as M. H. saith, & did they see, who blame the Booke for this omission; would their deed stopp their owne murtheres, who did the same things; but this place will never holde against them that doe not see. M. H. his logick therefore is to shott herein, though thundrily, his tongue & pen are in other words to longe. For neither in the paper & paragraph he speaketh of, nor elsewhere doe the Ministers call this order of the Book in omitting the Canonical scripture, *Blasphemous* (as he saith) but onely saie, *that to approve by subscription the reading of the corrupte & false apocrypha (which the B. appointeth) in stead of these parts of the Canonical scripture omitted, & that as tending more to edification then they, is blasphemous.* And this is not onely (as Hierom sayd to Ctesiphon) at the first appearance blasphemous: but turne it upside downe, on which syde you will, it is in deed & in truth, (as D. S. once (w) sayd), no better then blasphemy. For this slander of yours therefore take the sentence of Hierom (x) back to your self, with the change of a few words. That upon the first appearance you have slandered the Ministers, neither shal their need any other Conquest, then their 2 paper and 2 paragraph produced by you. which no sooner is turned to, and read, but freeth them & convinceth your slander, who from a hote fiery firc cacozele spare not invente & vente slanders. Lett us goe on to his 4 reason wherein D. C. joineth with him, M. H. Fourthlie, have we not sene in our time & c. some adventure in such corrupt manner to speake of Christes holy marriage with his Church as yf they would read some wanton ydle amorous pamphlet? It is to be observed saith Lambert Averniō, (y) that we must dare lesse to break in upon handling this book, then any other book of the holy scripture.

(w) Confer.
1584 wher-
of hereafter.
(x)
advers. pelag.
cap. 4. sen-
tentias ves-
tras perdi-
disse, supe-
rasscet.

(y) in pro-
log. Cant.

D.C. For the Canticles, which everie man now vnder- (2) pag. 82.
 taketh to expound, Aquinas being requested by the
 example of S. Barnard, to write something of them,
 gave this answer; giue me the spirit of S. Barnard, and I
 will doe it.

Def. And what of all this? doth the Ser. B. therefore well in
 denying the Canticles to be read in the Congregation? this is in
 deed the consequence, & not one egg liker another then this is
 to that of the Rhemists, who therefore deny the reading of any
 scriptures in english to the people, because some doe prevent (8c) pre-
 face before
 them & handle them profanely. And in deed the reason will the transla-
 hold for denial of all, as well as of parte, wherefore Pauls epist- of the new
 les might be forbidden to be read to the people aswell as the testam.
 songes of Salomon (yf this reason be good) the 45. Psalm es-
 pecially, which treateth of the same marriage with the Canticles,
 appoited to be read every moneth, though the Canticles ne-
 ver. But this reason was naught worth in the Apostles tymes.
 Peter saith, (a) *son perverted Pauls epistles, as they did the reste* (a) 2. et. 9.
of the scriptures, yet Paul exhorteth (b) Timothy to read them, (b) 1 T. n. 4
 & others (c) to reade them ever in the Congregation. Nether (c) 1 Thes.
 would this reason hold water with the Fathers, Hierom spea- 5. 27. Colof.
 king of the education of a mayde of 7 yeares old saith (d) *Lett* 4. 16.
her learne the Psalter, lett her make the bookes of Salomon, of the (d) ad Gau-
Gospels Apostles & Prophets the treasure of her heart: wherefore dent: ad an-
 vnlesse the Canticles be none of Salomons bookes, by his judg- nos puberta-
 met the tenderest age must not be seclused from the readinge tis.
 of them, much lesse all ages in the assembly. Yf any man abuse
 the Canticles or other places of scripture to wantonnesse or
 otherwise, the same shall beare his condemnation vvhoeuer
 he be: but to meete vvith such an evill by taking avvaie the
 good altogether, is to doe like those vnskilful Phisition,

(e) as his
words left
out by M.
H. shew
nisi Christi
sensum
quis ante
repperit &
afterwards
absquedivi
ni spiritus
iudicio ac
scripturæ te
stimonio
& c.

that iidd heir patients of no disease, vnlesse they take awaie their lyues, or like as if they should plead, that because Satan abuseth the scriptures, our Saviour might not use them. Secondly . As fittly have they alledged these two testimonyes. Avennion speaketh of *handling*, that is, of expounding the book of the Canticles, the question is of *reading* it to the people; he saith *we must dare less to handle that book*, M. H. concludeth thence we must not dare at all to read that book. Avennions meaninge is (e) that in expounding of the Canticles, we should : o' b' soo raſhe as to ruſh headlonglie without due & deep studie, into the breaking open of that book, as men ſometimes doe in handling of the scriptures: M. H. maketh vs believe, he ſpeaketh againſt that raſh and indiſciet reading condemned by the laſt Canons, yea the reading of it to the people by ſuch prelatical perſons as, according to the Canons, ſtudie to read leysurely, diſtinctly and playnly: but the ſyleſt Curate of them maie laugh at this his maner of reaſoninge: and at D. C. alſo: for howver Aquinas durſt not vvithout Barnards ſpirit^e comment upon the Canticles yet there are many Curates in England that have nether Barnards learning, nor Aquinas his regard vvho yet ſtudying (as they are enjoyned by the Canons) to read diſtinctly vvill ſoone learne to read the Canticles in english to the people, though in other languages they nether can nor need. And vve might vvonder that theſe men ſhould thus quote authors vvho treate of expounding the Canticles, vvhen the queſtion is of reading them: but that it is their guyſe not to regard vvhat their authors alleadged ſaie vvether vvith them or beſydes them, like the negligent or vnſkilfull ſcholer in muſick, vvho ſo he hitteth the ſtring, regardeith not to obſerue the ſtopp; and is not there ſyveete muſick? But lett us here M. H. plaie againe.

M. H. fiſtlye, for the *Chronicles*, who knoweth not the bookes of Kings cōteine the ſame argumēte, which being appointed to be read in publiq proveth that we admitt the historie of the *Chronicles* to be read?

Lactantius

Def. Lactantius (f) controuling a sentence, vvhetherin (g) Tully (f) diuini-
 had magnified the force of fortune, and giuen edge thereto (f) stirut lib. 3.
 vvith an interrogation, *who knoweth not that fortune is of great* (g) de offic.
force both waies either to prosperitie or aduersitie? forsooth saith lib. 2. quis
he, I knowe it not. In like sort, they vvwhose judgment is less da- inquit ne-
 zeled vvith affection & preiudice to the truth: then M. H. as Lac- scit? ego vero
 tantius vvvas then Tullies, maie ansvvere this his question, *who* nescio.
knoweth not that the bookes of Kinges containe the same argument
vvith the Chronicles? forsooth, vve knowe it not, & vve know
 there is much more in the Chronicles then in the Kinges, and
 therefore this argument is at an end. But that the reader maie
 see M. H. vveaknes in this reason. Lett him obserue.

First that if the bookes of kings & Chronicles vver all of
 one argument, yet his consequence followeth not *that because*
the book of the Kings are read, therefore we admitt the bookes of
the Chronicles to be read no more then this, that our church ad-
 mitteth the history of Iosephus to be read publiq, because it
 appointeth other bookes of scripture, which are of the same
 argument to be read; or then this, that the Iewes admitt the
 new testament to be read in there synagogues, because they
 read the old testament, which is of the same argument in sub-
 stance vvith the new; or then this, That the Manichies approve
 the old testament to be Canonical scripture, because they al-
 lowe the the new. Or then this. That because the 4 Evange-
 lists containe one & the same argument, therefore they which
 approve the one doe admitt the other. Yf nether of these (as
 M. H. knoweth) will follow, then nether will this his conse-
 quence.

Secondly yf it were granted not onely that the bookes of
 Kings & Chronicles are of the same argument, but that vvhat
 soeuer is in the one is also in the other (as is not) yet his conse-
 quence followeth not, nether can the Serv. B. be subscribed
 to as doing well in ordering the bookes of Chronicles not to
 be read, because the same things are read in the bookes of the
 Kinges. For as the consent of two so great vvitnesses in a storie

(h) as concerneth the whole Church for 3386 years & above.
(i) philip 3. 1.

(i) things omitted, v. in the bookes of the Kinges.

(k) Prologo
Calcaro
Chronicon
sotius diui-
as historiz.

of such an estate, (h) yeldeth his special & singuler proffitt & confirmatiō to the hearers: *see the repeticion therof*, as the Apostle saith, (i) *is safe for us* & profitable for our remembrance. And the L. not sparing to speak twyce to us the same things, (in other wordes and manner) it must needs be profitable for us to giue him audience, & injurious to him to be denyed it.

Thirdly. The repeticion in the book of the Chronicles is not wholly & altogether of the same thinges, but of diuers other particulars not mencioned in the Kinges, as the Greek Translators by the name Paralipomenon (i) sett vpon it, tell us, & the Consideration of these particulars following doe prove.

First. The genealogies from chap. first to chap. 10.

Secondly. Many excellent stories & examples, as of the provision made by David towards the buyldinge of the Temple, & the offering of it with his thanksgivings to God & exhortations to Salomon & the people. 1 Cro. 28 & 29. the storie of Abyah 2 Cro. 13. of Asahs reforminge his Kingdome 2 Cro. 15. much of Iehosaphat. 2 Cro. 19 & 20. Ioah his stoninge of Zachariah the Prophet. 2 Cro. 24. the keeping of the passover by Ezechias 2 Cro. 30. & many worthy things 2 Cro. 31. none of which are in the bookes of the Kinges.

Thirdly, Almost all the stories mencioned in the K. are in the bookes of the Chro. enlarged with diuers circōstances yea substantial partes of the storie as for the fuller vnderstandinge therof, (see for the fitter application of it to our instructiō & use, for which cōsel we are oftē & above 30 tymes in the booke of the K. referred to the bookes of the Chronicles, as to that booke which more largelie handlerh the stories, in which respect Hier. gave it the preheminance, calling it, (k) *the Chronicle of the whole devine storie*. These things considered we maie in answer to M. H. his *who knoweth not*, conclud with another question: who knoweth not, first, that not the history of the Chronicles (as he saith) but a parte onely of the same is *in effect* read when the bookes of the Kings are read. Secondly that the reading of the Cronicles mought be very profitable to Gods people, seing they not onely handle mor then is in the Kings, but diuers of the

the same things in another forme & with inlargment, & 3. that it is open wronge done, when in the reading of the booke of the Kinges we are referred to the Chronicles for the vnderstanding of diuers thinges not elsewhere to be learned, & yet by the order of the booke denyed to heare them read in the congregation. But to drawe to an end of this point we 4. with the reader yet further to observe, that as the 4. Evangelists, Matthew, Marck, Luke and Iohn, though all of them be of one and the same argument wholly spent about the same subject, (to wit, the doctrine, life, death and resurrection of our Saviour) they yet make but one full & perfecte storie; soe these 4. Bookes of the Kinges & Chronicles though they be of the same argument, yet they make but one full & perfecte storie of the Church for & during the times therein mencioned, as there references, so often made in etch of the other, teach us, evidently shewing that what is not in the one, is supplied in the other, & for in both one full storie. Vnlesse therefore it shall suffice the Church to read two of the Evangelists onely, because the same argument with the other two, and that yf our representative church soe order it, we maie well approve it by subscription, M. H. his reason will not holde; but that reason which moueth our Church to read the whole 4. Evangelists (to wit they all containe & make but one perfecte and entire storie) giueth sentence against this order of the Book in omitting the booke of the Chronicles, whatsoever M. H. saith in defence of it, or defiance of them that refuse to subscribe and approve it.

M. H. Sixtly for the Rev. that many chap. being expressly appointed, yet some men as if they had made a league with falshood threape upon our Church the Contrarie:

It is

(1) from the
Kings to the
Chronicles
33 times at
the least; frō
the Chroni-
cles to the
Kings. 11.
times or
thereabouts.

(q) quot
verba tot
Myſteria.
Hieron.

It is not ſo much read in deed, becauſe (m) ſoe manie words ſoe manie myſteries, & the fullnes of tyme much helpeth the vnderſtanding of that book. And in a godly diſcretion we thus deale, as M. Iunius ſpeaking & c. *as in deed a choys would be had in propoſing the bookes of ſcripture & c.*

(n) Olym-
pior Hym. 6.

Def. Pindarus ſaith, (n) *that men who take works in hand, doe ſett them forth, with beautifull fore frontes & entries.* The leſſe do I mervail that you who made ſoe badd a beginning of your workes deale worſe yf worſe might be, and more perverſlie in the reſte. For if there be any league made with falſhood, it is by your owne ſelf, who altogether in love with it have from the be- gining continued to the end in ſlaundring the Miniſters and threaping one & the ſame (amongſt others) ſlaunder vpon them. And for answer to this, ſe before, (o) here onely remem- bring that to make your ſlaunder the greater, you have added one vnruth to another ſaying, that many chapters of the reve- lation are expreſſly appointed to be read, wheras in all, there are but 4. chap. vz. 1. 14, 19, 22, & 3 peeces of Chapters vz. 12, 7, 14, read vnleſſe therefore 4 of 22 maie truly be called *manie*, there are not many ch. of the Re. expreſſly (as you ſay) appointed to be read It is true therefor, that you ſaie, *ill will never ſayd well*, for here it ſaith nether charitably nor truly. But to come to your firſt reaſon, why the revelation is not ſo much read, *becauſe ſoe many words ſoe many Myſteries*, which being the Comon rea- ſon of all your fellowes for the omiſſion of this book and the reſt of the ſcriptures appointed not to be read, vve vwill firſt ſet dovne their vvords & then anſwer you all in one together. M

(p) page 27. Maſon ſaith (p) *The portions omitted are concerning genealogies & other intricate and Myſtical pointes.* D. S. telleth us, (q) *they were ſoe leſte out as they are in that they were not thought ſoe light ſome and eaſye to be vnderſtood as the other appointed to be read.*

(r) pag. 80. D C. ſaith (r) *The governours of our church have re- ſtreyned their voyces from ſpeaking (by bare reading) to the*

the Comon people, who either vnderstand them not at all (being so read) or else perverte them to their owne harme: this is not to silence them, but rather to reserve them to better and safer vse & c.

Now putt all these 4 mens vvords together into one forme of reason & it standeth thus. *So much of the scripture as is mystical & intricate & not soe lightsome & easy to be vnderstood by bare reading as other scriptures are, the Church in a Godly wisdom maie appoint, not to be read to the people, & the Ministers maie subscribe to it as well done. But the scriptures ordered & commanded by the Book not to be read (the reuelation especially) are mystical, intricate & not soe lightsome & easy to be vnderstood as the other scriptures appointed to be read. Therefore the church in a godly wisdom maie appointe them not to be read & the Ministers maie subscribe to it as well done.* To vvich vve ansvvere first generally thus much. That it is the Iesuitical reason for kepinge the vvhole scriptures from being read to the people, not onely of the Rhemills (vvho use the veri same vvords in effecte) that these men doe (M H. especially) but of Bellarmin that Arch-Iesuite, vvho reasoneth, after the same manner, thus. *If there were any reason (saith he) t that the scriptures should be read in the vulgar tongue in the Church, it were that they might be vnderstood: but they would not be vnderstood though read in their mother tongue: therefore no reason they should be read.* Againe, we confesse (saith he) *(u) that the scriptures bringe greate cōfort to the faithful as it is written Rom. 15; but how? Whiles they are read to the learned, to the vnlearned, whilest they are vnfoulded by the preachers.* VVhat difference novv betvvixt the Iesuites & our Opposites herein? & vvhat a shame is this, that these men vvill oppose vvhen they cannot fight against us, but by flyinge into the tents of their & our adversaries the Papists, marching vnder their bands, & taking up their armour & vveapons? But not to periuice them vvith Bellarmin or the Iesuites, Let us novv examin their argumēt & the force of it as it is in it self vvithout respect to them, as it is here assumed & applied to our Churches dealinge in

K

this

(s) preface
before
the new Te-
stament sect
16.
(t) de verbo
Dei lib. 2.
cap. 15.

(u) Ibid.
cap. 16. doc
tis cum le-
guntur in-
doctis dum
a conciona-
toribus ex-
plicantur.

this pointe in question. And first we denie the Major proposition, as that which is infirme & weak. For those scriptures that are soe mystical & harde, that the simple cannot vnderstande them being but barely read, ought yet to be read to them, as the Apostle in the place (w) alleadged by the Ministers, by 3. arguments (x) proueth.

w 2. tim 3.
15. 16.
x as D. Whi
takers reaso-
neth. de
script quest
6. cap 14.

First. *From the Commendation given to Timothy for reading them when he was a childe.* Secondly, from the efficient, thus, *That scripture which is given by inspiration of God, maye not be forbidden to be read: but the whole scripture is given by inspiration of god. Therefore no parte of it maie be forbidden to be read.*

Thirdly, from the end, thus, *That which is profitable to teach, to convince, to correct, to instructe in righteousness, & c. must not be forbidden to be read: But the whole scripture is profitable to all this. Therefore must not be forbidden to be read.*

Secondly. There is a twofould vnderstanding of the scriptures, first, of the words, secondly of the meaninge of the words. Now it is cleare that the bare reading of these scriptures is profitable to the vnderstanding of the words, though it should be without the vnderstanding of the sense, and that in these respects, first, because the vnderstanding of the vvords, is a meanes making vvaie for the vnderstanding of the sense, the sense being to be searched in the vvords in vvwhich it is conteyned as the Carnel in the shell, (y) & *he that will eat the Carnel must cracke the shell:* vvwhich is the ansvvere of our vvorthies to Bel latmins argument before noted. *We denie your consequence, saith Junius, for the people will answere you proportionablie out of the words of Rabanus, yf we be ignorant of some words, speeches & doctrines, yet by custome of readinge & hearing they will be knowne of us, for by this meane the Godly growe; but you will saie, not presently: soone enough, yf well enough, it is better to vnderstand, late then never, something, then nothing.* Again in another place, *That which we doe to our little children excercysing them in thinges they vnderstand not, that doth good to us.*

y et nucl e-
um frangat,
qui nucem
vult esse.

de scrip.
z quest 2.
cap. 14. pa.
164.

Though the sense (saith D. Whitakers) (z) be not presently conceyved, yet the words read in the mother tongue are vnderstood

derstood, which great'y helpeth to attaine the meaning. The Eunuch (Actes 8) read the Propheet I say, whom yet he understood not, for which he is worthily commended of many of the Fathers; The words indeed he understood, but he was ignorant of the sense; but the Papsts denying the scriptures to be read in the mother tongue to the people, will not grant them, no not the understanding of the wordes. Now as that reading of the scriptures was profitable to the Eunuch, soe shall it be for the people to tak paines in reading of the scriptures, that by understanding the words, they maie come more easely to understand the sense; for this is the first degree to knowe the words, the second to knowe the meaning D. Fulk answering the same argument of the Remists saith thus, Although there be somthings vnmeet for all mens capacitie, because of the difficultie, yet nothing vnmeet to be read of any man. The Eunuch read the Prophecy of I say which he understood not, yet he toke no hurt thereby, nay God sending him an Interpreter shew'd (as Chrysostom saith) that it is impossible, that he, which with study & fervent desire is occupied in the scriptures, should longe be neglected, but albeit the instruction of man be wantinge, the Lord himself entring into our harts from above, will enlighten our mindes.

To which Purpos speak all the Fathers. Clemens Alexandrinus (a) biddeth them that are a farre of, & them that are nere to ^{a Orat ad gentes.} harken to this, v^z.

That the word of God is hid'd from no man, it sh'neeth to all men, there is no such darknes in it. Irenaeus saith (b) the scriptures are plaine & without doubtfullnes & maie be heard a ^{b lib. 2. ch. 31.} like of all men

It maie be sayd (saith Origen) that the scriptures are difficult, yet for all that, yf thou wilt read them, they shou'd profit thee, for the Lord Iesus when he shall fynd us imploying

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15. 16.
x as D. Whitakers reasoneth. de script quest 6. cap. 14.

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y et nucleum frangat, qui nucem vult esse.

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our selues in the scriptures will not onely denie him self to take his repaste with us but fynding these dainties made ready with us, he will also bring his Father into us. If they be hidden

(c) in exod. Hom. 9.

(saith he) (c) it is to the negligent, for they are open to them that knock, & found of them that seeke. Cyril of Alexandria

(d) Cont Iu lian l. b 7.

telleth us. (d) That the scriptures might be knowne to all men greate & little, they are profitablie commended to us in a familiar speach, so that they are not above any mans capacity.

(e) lib. 9.

And againe, (e) that there is nothing in them hard, to them that are conversant in them as they ought to be, though every sentence be obscure to Iulian & his complices.

(f) in Math Hom. 1.

(g) in prolog ad Rom.

(h) ad Psal. 8.

(i) de doct. christiana

lib. 1. cap. 6. 9.

Chrysostom affirmeth (f) that the scriptures are easy to be understood of servants, of Cuntrie people, of widowes, of children, yea & of him that is very unskilfull, soe they bestowe paines in readinge. (g) God (saith Austin) (h) hath applyed the scriptures to the understanding of Infants & sucklings. And that though (i) there be hard places in the scriptures, yet they are other where in plaine tearmes expounded.

(k) ad Celan tium.

The scriptures (saith Hierom) (k) shine & are verie bright, even the verie shell of them although the marrowe be sweeter, Though children (saith he) have no teeth to crack the shell; yet they departe not emptye nor retorne hungrie from them:

(l) ad Esaj. cap 9.

for (as he saith) (l) it is the order of the scriptures, to hard things, to ioine other that are plaine. To conclud, There is

(m) ad Psal. 118. ferm. 8.

great obscuritie (saith Ambros) (m) in the writings of the Prophets: but if thou knock at the gate of the scriptures with a certeine hand of thy mind, and diligently examine those thinges that are hidden, by little & little thou shalt begin to gather the sense of that which is spoken & c.

Thus could I leade the Reader along from one writer to another, but lett these suffice for this respect. The 2. is that the hearing of the scriptures read, which we doe not well vnderstand

stand, sharpeneth & setteth an edge upon our desyre to vnderstand them, causeth us to aske the meaninge of them at the mouth of the Minister, one of us to conferre with another about them, to meditate of them betwene God & our selues, to praie to God to helpe us to the vnderstanding of them, yea & openeth the eare & heart to attend to & imbrace the meaninge of them, when the Interpreter speaketh. *Reading* (saith Austin)

seeketh after the meaninge, praier asketh, meditation fyndeth & c.

The Eunuch (saith D. Whitakers (n) understood not at all, yet he

read that he might vnderstand. What though we vnderstand not (saith Chrysostome) *those things conteyned in the holy writt, especially the hidden things, yet out of the verie reading it self, there arise*

great holynes, forasmuch as by reading we come to vnderstanding at length. And in deed, as when a man hath learned arithmetike the waie is open & easy to Geometry, both which breed

desyres and make easy stayres to climbe vp to astronomy; soe when we have learned the verie words of the scripture, we

have a plaine & ready waie & run with more desyre to the vnderstanding of the highest mysteries therof. And as Origen

saith. (o) *Provisions giue us meate & drinke & we receyue it, though*

in eating and drinking we feele not presently that it profit us: soe must we beleewe of the reading of those holy scriptures, that it profiteth our soules, though our sense for the present apprehend not the

meaninge.

Thus much for the proposition, where we see, that be the scriptures never soe mystical & hard to be vnderstood, yet they ought to be read. Let us nowe prosecute their assumption, to witte the Bookes & parcells in question are intricate, mystical & hard & not soe lightsome & easy to be vnderstood as the scriptures appointed to be read. That this is also vntrue, maie appeare first, For that many places both of the revelation & other parts of the scripture appointed to be read, are as mystical & hard to be vnderstood, as those that are appointed not to be read, as we shal easely see, yf we compare some places of the revelation omitted, with those appointed to be read, some Chapters in Daniel,

n ag. Staplet.
non omnino
intelligebat
sed legebat
vt intelligeret.

o de Lazaro.

the later end of Iob, & the 45 Psalme, with some other appointed not to be read together. Secondly, for that, of those places ordered not to be read, there be many not onely everie wayes as easie, but much more easie to be vnderstood, then many of those that are appointed to be read, as the bookes of the Chronicles, & parte of Ezechiel the Prophet, are easier to be vnderstood, as parte of the bookes of Iob, Ecclesiastes, Daniel and some other of the Prophets, but the 2 & 3. chapters of the Revelation especially ordered, not to be read, must needs be (in all mens judgement) as easie & more easie to be vnderstood, then the parcels in the 4. 7. 12 & 14. chapters appointed to be read. Thirdly, for that those bookes that are wholly & in great parte ordered not, to be read, have as expresse & generall a charge to be read & as greate a promyse of blessing upon the reading of them, notwithstanding there mysticallnes, as any other, especially that of the revelation, the alpha & omega wherof the Lord hath sealed up) with a speciall promis of blessing to the reader.

p Revel. 1.3
& 12. 79.

And thus much to their assumption. As for their conclusion, it cannot follow, except the premisses were better: & seeing the Booke in cases foe even, hath used such old dealing, these Antagonists maie plaie their prizes over a new, for these their reasons will not warrant the Bookes well doing herein, nor our subscription to it.

It remaineth now that we touch M. H. his 2. reason, that is, *the fullnes of time which much helpeth the understandinge of that book of the revelation is not yet come.* VVhere to, it shall suffice to saie, first, that it crosseth the expresse text Revel. 22. 10. which teacheth us that almost 1600. yeares agoe, the time was at hand so farr forth at least for fulfilling of it, that the vvords of the prophesy of that book should not be sealed. And surely yf the fullnes of time be nor yet come, vvhen vvill it be? & yf not to be read till all be fulfilled? then not at all till the last daie.

Secondly, the primitive Churches, next after the vvriting of this book, savve no such misterie in it, that should hinder, nor knevve any such time, as should forbidd the reading of this book. Thirdly, yf this reason of his be good

vvhy

why was Moses & the Prophets read of old a 1000 yeares and more, before the fullnes of time came, which much helped their vnderstanding, the fullnes of time which much helped their vnderstanding was not vntill the time of Christe, who was their fulnes, yet were they read every sabboth daie (9) in the Synagogues & assmblies. Fourthly, Iunius his testimony produced by M. H. proverth this onely, that however the Council of Laodicea receyved the Apocalyps for Canonical scripture, yet it thought it nor fitt to have it read at that tyme to the people. And will he conclude there, that therefore our church doth well in not thinking it fitt to be read, no not yet? he maye aswell conclude, therefore not to be read at all; for yf not yet, when shall it be read? Fifyly, that a choyse would be had in proposing the bookes of scripture, we denye not, but holde it fitt that those should be moſte read which are moſt easy and plaine: but we dare not conclude of such a choyse, as shall for ever exclude a great parte of those scriptures, which God commendeth to his churches use, with speciall promyse of blessing, which, verily, was never Iunius his mind, nor shalbe ours, what godly discretion soever M. H. affirmeth to be in it.

9 Actes. 13.
15. & 15. 21.

Thus much to the 2. fellow bachelors of divinity. M. H. & M. Ma: lett us giue further audience to the two fellowe D.Ds. who have more yet to saye, then we have heard. & first to D.S. who laieth downe the Ministers reasons to the exception thus. *It is a great fault: for first, it is a kynd of taking from the word, & forbidd Revel. 22. & secondly a depriving of the people of one good meanes the better to make them to search them.* To the first of these reasons the D. answereth wſte nothing: to the second he answereth more then formerly vve have heard & spoken to, to wſt, *That no such inconvenience need arise by that order, because as the Minister that can preach maie read & preach on them to the people: soe none that can, are forbidden to read & study them privately: But if they were by the Callender appointed aswell as the other orderly to be read, yet in that in parish Churches, the people come not together but upon fewe daies in the weeke, they might misse the hearing of moſte of them aswell then as now.* To all

vvhich

at the
Conference.
1584.

which I saie, First, that as he laieth downe the Ministers exception lamely: soe, Secondly, he answereth behalves: & Thirdly, therein also insufficiently. First, Lamely I saie, for when he and we & the truth were all of one syde, he layd downe (r) this exception much more fully, as we have heard and shall further heare: and had he forgotten it since then, the Abridgment of the Ministers of Lincolne diocesse (out of vvhich it seemeth he took parte of the exception) could have helped him, had he minded to handle it effectually. But it vvas his discretion to propound the exception vvith least disadvantage to him self, though synceritie & a right course to satisfie the doubtfull, requyred him to propound their exceptiōs & reasons both truly & fullye. Secondly, Behalves, I saie, for to the first reason he ansvereth not at all, nether could he in deed, vvithout giving the checke to his ovvne hart, vvho 1584. use the verie same reason for prooffe of his exception saying and proving both out of Deuteronomy & this place of the Revel. 22. 19 *that it was against the word to add any thing to it: or tak any thing from it.* But (saith he) *the book addeth to it, in adioyninge to it the Apocrypha to be read in the Church, & it detraeth from it in restreyning the readinge of some of the Canonical, & therefore it repugneth against the word.* This vvas his reason then, against vvhich (it seemeth) his heart could not speak at this tyme, as knowving that it must needs be one degree of taking from the vvords of Gods book, to take from the people of God the publiq reading of them. And verely if it be contrarie to the vvord to take from the people the publiq use of any part of the sacraments (as the cupp in the Lords supper) vvhich vve all grant against the Papists, it must needs also be contrarie to the vvord, to take from the Church, the publiq use of any parte of the scriptures: seing the Church hath as good interest to everie parte of the scriptures, as to every parte of the sacraments.

Thirdly. That he ansvereth insufficiently to the 2 reason maie appeare, because. First, there are not preachers in every congregation to preach vpon them. Secondly, fewe can, serue or doe (as M B. saith) read and study then privately. Thirdly, therein

therein the D. giueth no more honor to this parte omitted, then the churches in times past gave to the Apocrypha, which were admitted to be read privately: but not in the congregation, as we shall shewe hereafter. Fourthly, what likelihood is there, that the Cōmon sort of people that cā read will soe farr respect them, as to read and studie them in private, when they maie take occasion by this disgrace offred vnto thes scriptures (who are denyed that honorable audience in the congregation which the reste of the scriptures, yea the Apocrypha are allowed to have) to thinke, they are not of that credit, authority & use that the other are of, & therefore not necessarie nor profitable for them to read them at all.

Fiftly. VVheras Christe hath commanded (u) his people by all good meanes to serch the scriptures, & the hearing of them publick read, is one principall meanes whereby we search & inquire into them, yea & the onely publick meanes which they that cannot read (w) haue to search into them; Lett the D. tell us, howe they that cannot read shall otherwyse be acquainted with those scriptures and search them, which they maie not heare read publick. (u) Iohn 8.
39.
(w) Deut.
31. 11-13.

Sixtly. Yfit be a greate helpe to profitt by the preaching of the word, for the people to be well acquainted with the places preached on, & which the Preacher alleadgeth for prooffe & illustration of this doctrine, Lett the D. once againe tell us, how the people shalbe well acquainted with those scriptures which they cannot read in private and maie not heare read in publick.

Seventhly. VVhere to salve all, the D. saith, *that if they were appointed to be read as well as the reste, yet the people maie misse the hearing of them then as well as now, because they come so seldome together.* Let us for conclusion obserue that the D. first graunteith the exception againe, which M.H. soe often & absolutely denyed. Secondly, chargeth another fault upon the book, in ordering the scriptures for the moste parte to be read at such times, when as the people nether can conveniently come to heare them read, nor are by the Book commanded

at the
Conference.
1584.

which I saie, First, that as he laieth downe the Ministers exception lamely: soe, Secondly, he answereth behalves: & Thirdly, therein also insufficiently. First, Lamely I saie, for when he and we & the truth were all of one syde, he layd downe (r) this exception much more fully, as we have heard and shall further heare: and had he forgotten it since then, the Abridgment of the Ministers of Lincolne diocesse (out of vvhich it seemeth he took parte of the exception) could have helped him, had he minded to handle it effectually. But it vvas his discretion to propound the exception vvith least disadvantage to him self, though synceritie & a right course to satisfie the doubtfull, requyred him to propound their exceptiōs & reasons both truly & fullye. Secondly, Behalves, I saie, for to the first reason he ansvereth not at all, nether could he in deed, vvithout giving the checke to his ovvne hart, vvho 1584. use the verie same reason for prooffe of his exception saying and proving both out of Deuteronomy & this place of the Revel. 22 19 *that it was against the word to add any thing to it: or tak any thing from it.* But (saith he) *the book addeth to it, in adiynge to it the Apocrypha to be read in the Church, & it detraeth from it in restreynge the readinge of some of the Canonical, & therefore it repugneth against the word.* This vvas his reason then, against vvhich (it seemeth) his heart could not speak at this tyme, as knowving that it must needs be one degree of taking from the vvords of Gods book, to take from the people of God the publiq reading of them. And verely if it be contrarie to the vvord to take from the people the publiq use of any part of the sacraments (as the cupp in the Lords supper) vvhich vve all grant against the Papists, it must needs also be contrarie to the vvord, to take from the Church, the publiq use of any parte of the scriptures: seing the Church hath as good interest to everie parte of the scriptures, as to every parte of the sacraments.

Thirdly. That he ansvereth insufficiently to the 2 reason maie appeare, because. First, there are not preachers in every congregation to preach vpon them. Secondly, fewe can, fewe or doc (as M B. saith) read and study then privately. Thirdly, therein.

therein the D. giueſh no more honor to this parte omitted, then the churches in times paſt gave to the Apocrypha, which were admitted to be read privately: but not in the congregation, as we ſhall ſhewe hereafter. Fourthly, what likelihood is there, that the Cōmon ſort of people that cā read will ſoe farre reſpect them, as to read and ſtudie them in private, when they maie take occaſion by this diſgrace offred vnto theſe ſcriptures (who are denyed that honorable audience in the congregation which the reſte of the ſcriptures, yea the Apocrypha are allowed to have) to thinke, they are not of that credit, authority & uſe that the other are of, & therefore not neceſſarie nor profitable for them to read them at all.

Fiftly. VVheras Chriſte hath commanded (u) his people by (u) Iohn 39. all good meanes to ſerch the ſcriptures, & the hearing of them publiq̄ read, is one principall meanes whereby we ſearch & inquire into them, yea & the onely publiq̄ meanes which they that cannot read (w) haue to ſearch into them; Lett the D. tell (w) Dent. 31. 11-13. us, howe they that cannot read ſhall otherwyſe be acquainted with thoſe ſcriptures and ſearch them, which they maie not heare read publiq̄.

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Seventhly. VVhere to ſalve all, the D. ſaith, *that if they were appointed to be read as well as the reſte, yet the people maie miſſe the hearing of them then as well as now, becauſe they come ſo ſeldome together.* Let us for concluſion obſerue that the D. firſt graunterh the exception againe, which M.H. ſoe often & abſolutely denyed. Secondly, chargeth another fault vpon the book, in ordering the ſcriptures for the moſte parte to be read at ſuch times, when as the people nether can conveniently come to heare them read, nor are by the Book commanded

at the
Conference.
1584.

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therein the D. giueth no more honor to this parte omitted, then the churches in times past gave to the Apocrypha, which were admitted to be read privately: but not in the congregation, as we shall shewe hereafter. Fourthly, what likelihood is there, that the Cōmon sort of people that cā read will soe farr respect them, as to read and studie them in private, when they maie take occasion by this disgrace offred vnto thes scriptures (who are denyed that honorable audience in the congregation which the reste of the scriptures, yea the Apocrypha are allowed to have) to thinke, they are not of that credit, authority & use that the other are of, & therefore not necessarie nor profitable for them to read them at all.

Fifthly. VVheras Christe hath commanded (u) his people by ^{(u) Iohn 39.} to serch the scriptures, & the hearing of them one principall meanes whereby we search & m, yea & the onely publiq meanes which they (w) haue to search into them; Lett the D. tell ^{(w) Dent. 31. 11-13.} at cannot read shall otherwyse be acquainted ures and search them, which they maie not qlie.

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Seventhly. VVhere to salve all, the D. saith, *that if they were appointed to be read as well as the reste, yet the people maie misse the hearing of them then as well as now, because they come so seldom together.* Let us for conclusion observe that the D. first graunteth the exception againe, which M.H. soe often & absolutely denyed. Secondly, chargeth another fault upon the book, in ordering the scriptures for the moste parte to be read at such times, when as the people nether can conveniently come to heare them read, nor are by the Book commanded

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foe to doe; which being an exception taken by M. B. to the book as D. C. saith nothing to it, foe D. S. justified it, like an honest man, though the Bbs. will give him small thank for his labour, seing his late plature for this cure maketh the soare to run out wyder.

Lett us now heare what D. C. hath more to saie, then hath bin spoken of. He telleth us, (x) *that to read the scriptures hath bin the honor of our leiturgie, but to read them all, our forfathers (in discretion) did not thinke safe, seing it might be to small use, and is agreable to the wisdome & practice of former tymes.* Againe he saith. (y) *The Cronicles (lome parte,) the Canticles, the Apocalyps, the Chapters of some genealogies (things wherein ignorant men have bin ever moſte forward to deale in) containe (in the iudgment of wyſemen,) mani things not ſoe requisite for ſyllie people to knowe, because they are not bound to give an account of those things & thyr imployment therein, not onely diſtracteth them, but maketh them unable to know ſuch ſcriptures as are of more use and nernesse to their owne ſalvation: & ſoe concludeth ſaying. I maie ſaie as Salomon (z) doth in another caſe, It is modeſt humilitie to abſteine from theſe, but every ſoole will be meddling.*

(x) pag. 75
(y) pag. 30.
81.
(z) prov.
20. 3.

To all which we replie, That (beſydes that this anſwere of his is almoſte the ſame with the Papists, who denye the reading of the ſcriptures to the people, as not pertheyninge to the, it being enough for them to learne the 10 Commaundements, Creed, & Lords praier & c) if all were true which he affirmeth, yet his reaſon is infirme & weak: for firſt, though the reading of the ſcriptures omitted, were to ſmall purpoſe (as he ſaith.) Yet therefore to be read, because if to ſmall uſe, them to ſome: & therefore to be ſometymes read. *And though many things conſeyned in them were not (as he ſaith) ſoe requisite for ſyllie people to know as the other appointed to be read, yet requisite they are, as his own word (ſo) implieth, for why putteth he that word in & ſpeaketh not outright thus, be not requisite. Yea by his owne graunt, they containe ſome things as requisite to be knownen, as the other, to what purpoſe els, ſaith he,* they

they containe many things not soe requisite, and not this that the things contained in these bookes are not soe requisite: the word manie conteyneth not all, but implieth some, and which is yet more, that he saith in the iudgement of wisemen, & not in deed & in truth as he mought have sayd, yf he durst have so boldly contradicted the holy scripture, which teacheth us, that whatsoever is written, is for our learninge, & that the whole scripture given by inspiration of God is profitable & c. (of which iudgment is D. Fulk,) & others as wise as the D. or any he can produce of his syd) who in answer to the Rhemists vsing the same reason for withholding the reading of the whole scripture from the people, which D.C. doth heare for withholding parte of them, to wit, *that althings that be wiritten are not for the Capacitie & diet of every the simple readers, but that varie many mysteries of holy writt & c* saith. (C) *Alben there be many things in the scriptures unmeet for many mens capacities because of the hardnes of them, yet there is nothing unmeete to be read of any man, nether are there any mysteries of holy writt, unmeete for Christen men to know & understand & c* David wyser then all the authors of that traditi on, (of not reading the Canticles and hard places of scripture till 30 yeares of age) asking wherby a yonge man should clense his wayes, answereth by study meditacion and keeping of the lawe of God. Psal. 119. 9.

Secondly. Yf it maie appeare, that, (contrarie to the D. answer) Gods people maie make speciall use of sundry of those chapters forbidde to be read, yea & that divers of the, are as fitt to edifye them in many pointes of their moste holy faith, as many of those that are appointed to be read; them lett it be considered what wisemē they are, the D. speaketh of, & howe wisely he him self reasoneth here. And that it maie appeare, I giue the reader to knowe, that in the Chapters of Exodus & Leviticus omitted, these excellent pointes amongst manie others are taught. First, The shadowing (a) out of the two natures of God & men in that one person of our Saviour Christe, by the Tabernacle, and the sundry parts of it, the ark, the vayl & c. Secondly, the setting out of the office (b) of Christes preisthood and his graces; by Aaron and his riche attire, the altar sanctifying the gifts layd upon it, the

(C) Rhem.
preface sect.
11.

(a) Exod 15
& 26 & 36
& 37. chap.
compared
with hebr:
9. 2. 11 & 10.
19. 20.
(b) Exod
38 & 39
chap. com-
pared
with heb.
9. 7. 11 24
Math. 23. 19
Apoc 8. 3.
heb 9. 13. 24.

sacrifices taking awaie synnes, and the golden candlesticks giving light to the tabernacle of God. These things are in deed more

(c) 1 Cor. 3.
18.

plainely without comparison taught in the Gospel vvhether with open face, vve behold (c) the glorie of God in the bright countenance of his sonne: but the reverend antiquities of these holy mynisteries, the looking into the face of Moses, the rough draught, & the first lynes, & ground of that vvhich is now soe goodly, & comfortable to behold in his full proportion & lively colours, hath his exceeding great & necessarie both use & pleasure. Thirdly, to passe by the bookes of Chronicles & Canticles, (vvhetherof vve have already spoken, vve have to saye, concerning those chapters of Ezechiel omitted, That that vwatchman of the citie of God hath vvarned us many things in vaine, and to little purpos in deed, yf the citie maie not heare the sounde of his trumpet vvhensoever he soundeth. A prophet, in deed, at the time of his prophesy in Captivitie, but of that pear

(d) Cap. 38.

ceing sight, to discover, (d) so longe before, the enemyes coming against the holy citie, & the povver of God to destroe it, that it maie seeme, his sentinel vvas above the clouds, & his vwatchtower above the heavens. The destruction of the Edomites, & after, of Gog & Magog, & specially the instauration

(e) Cap. 35.
& 39. & 40
to the end of
the book.

of Ierusalem, and of the Temple, the beauty, the order, the strength of the Citie, called *the Lord is there*, how full of doctrine, of terror to the vicked that are enemyes to the Church? and how comfortable to the Children of God? Moreover, vvhether places more fitt to prove and demonstrate, that Christe vvas man in deed, the sonne of Abraham & of David, the tribe of Iudah & the stock of Adam. even the promysed seed, as the genealogies Math. 1. & Luc. 3? and vvhether the knowlege hereof, be not soe requisite for sylly people to know as D. C. saith, lett any judge but Papists. That place therefore of the

(f) cap. 20.
3.

proverbes (f) vvhether vvhith the D. concludeth, (to saye no more of it) is no more fittly applyed, then truly alleadged by him. For vvhether Salomon saith. *It is a mans honor to cease from strife, but everie foole wil be meddling.* The D. saith, It is modest humilitie to abstaine from these (vz. scriptures ordered not to

be

75
be read) but everie fool will be meddling.

Now lett us proceede to that he further saith, (g) *that if a* 2 pag. 767
160 chapters be omitted (for (saith he) We can be content to take
that account) nether doe we this without warrant but that which was
reasonably practized by those that lyved before. Again, we must
(saith he) crave leave of those who urge soe strictly, the reading
of the whole scriptures in Churches; In what parte of the world or in
what tongue the newe Testament was read in the purest tymes: &
we tell him. First, he is content to take the count, because he
can nether will nor chose the contrary, vnlesse he will deny that
truth vvhich all men maie see, that will see.

Secondly. Yf he hath vvarrant for the omission of the bookes
& chapters in question, it is either from God or man. From
God it is not: for he hath commaunded us, not onely the rea-
ding of the scriptures in generall, as being all written for our
learning, and profitable being read: but he hath enjoined us,
particularly to the reading of some of the bookes and chapters
omitted, with speciall promys of blessing therein as vve have
formerly shewed; From men it cannot be: For first, howver
some men before us maie have used the course that vve doe;
yet how can that vvarrant us to doe against the Commande-
ment of God. Secondly, he hath no example of man that can
give the least shew of vvarrant for this course, nether the
Church of the Iewes before Christes comming, nor at his
comming & being amongst us: nor the primitive churches in
or after the Apostles tymes, no nor any reformed churches at
this daie, did ever inhibite the publik reading of any parte of
the holy scriptures extant in there times acknowledged by
them. But as they have practized the Contrarie: soe sundry
men of beste note in the Church in all ages, have affirmed that
the scriptures have bin vvholly reade in the assemblies, & iud-
ged it fitt soe to be. Irenæus, (h) besydes that he spake before,
saith, *eat ye of all the frute of paradise, that is, eat ye of every parte*
of the holy scripture Hilarius approving his judgement saith, *al-*
things are written for our instruction, therefore Irenæus saith, eat
ye of every parte of the holy scripture. And Eb. Iuel (i) appo-
ving

h Cap 5. Ab.

2. & cap

46.

i Reply are
15. diu. 16.

(k) on Psal.
86.

(l) Apol.
part 2 pag
14. & c.
(m) lib. 2.
de vanitate
Cap. 106.
(n) Rom.
on Titus
cap. 2.

ving them both alleadgeth it against Harding. Hierom saith,
(k) *The scripture is therefore termed the scripture of the people, because it is read to all, that all may understand.* D Morton a man of their owne syde proveth (l) this point against the Papists by diuerse testimonies and amongst others, by the testimony of Agrippa, (m) *that Ioshua read all the words of the lawe before all the people, both children women & strangers,* & by the testimony of Espensæus, (n) *that by the word of God Col. 3. and practice of the Churches, the publiq reading of the whole scriptures was granted to the people.*

(o) depoli-
tia pag.
274.

Thirdly. Let the D. ask Zepperus, (o) & he will tell him, *both in what part of the world and in what tongue the new Testament was read in the purest tymes,* who saith, it was the Custom of the Church for the first 800. yeares after Christe, to reade over the whole Bible from the beginnunge to the end in the publiq assemblies once every yeare: and the breaking of that order was a principal meanes of that palpable darknes, which ouervvhelmed the Church for manie yeares, for by that occasion, manie of the people vvere brought to think, that there vvere no other scriptures given by inspiration of God, but onely those parcels vvhich they heard read publiq.

(p) parfat.
in Ezec.

But the D. telleth us, *that if the Authority of Hierom maie be accepted as sufficiēt in this case,* he saith, (p) *that some parte of the beginnunge of Genesis, the Canticles & the beginning of Ezechiel were not amongst the Iewes permitted to be read of any, unlesse they were come to the age of preisthood, which was 30. from whence (peradventure) our church hath restrey ned their voyces from speaking & c.* wherto we saie. First, That the D. tooke this from the Remists, & mought have ta-
ken

ken his answer (q) frō D. Fulk vvhō telleth him as well as the Remists, that Hierom doth not, *commend that tradition of the Jewes, but onely saith, that the difficultie of the Prophecy of Ezechiel is proved thereby.* Yea it is cleare by the epistles of Hierom to Gaudentius & to Læta, that he condemned that tradition; for to Gaudentius he saith, as we have before shewed.

q. Answer. to
the Rhems
prefac.
sect. 11.

And to Læta, that she should treine up her daughter in the reading of the bookes of Salomon: and though he setteth the Canticles in the last place after the other bookes of scripture, yet he biddeth, she should learne it, & saith, she maie without danger. Hieroms testimony therefor in this cause is very insufficient, seing the wittnes he beareth to that tradition is for the condemnation not justification of it. Besydes this, that worthy Jewel saith (s) *That to limit & diet the people what, they maie reade & what they ought to leave, was some times the superstitious discretion of the Rabbines.*

s. Reply to
Harding art
13. diu. 16.
pag 343.

Secondly. But put case Hierom & others allowed this tradition of the Jewes, (which they did not) all that this D. can by any sound collection gather thereout, is nothing to the purpos. For if the parcels of scripture that Hierom mencioneth were not to be read of the people till they cam to the age of 30. yea res: shall that tradition warrant our church in ordeininge a course that drowneth 160 chapters of the Canon for ever, soe as they shall not be read to the people at 30. 40. 50. 60. 70. yea res? soe the D. reasoneth, but without reason. Again those parcels prohibited for a tyme by that tradition, were the Canticles, the beginning of Genesis & of Ezechiel. *Therefore saith the D. we doe not without warrant what others have done before us: that is, commande some of these to be read, (as the beginning of Genesis & of Ezechiel) which that tradition forbadd, and forbidd diuers partes of Exodus.*

Leuiticus,

Leviticus, Numbers, both the bookes of the Chronicles &c. which that tradition allowed to be read. Iudge, Good Reader, how sweetly the D. reasoneth from the authority of Hierom & his tradition.

Thus have we giuen all our Opposites the hearinge. Lett us now end this exception with that which is answered by our devines to the Papists (objecting the difficulty of the whole Canon as a cause why no parte should be read) which maie well fitt these 4 men pleading the same cause for not reading fū part: to wit, that as through out in the whole scripture soe in these Particular bookes & parcels prohibited, God hath moste wisely tempered & sweetly mingled, hard & easy together, evē in the, soe that ther ar mounteines & plaines, shallowe foards through which, the little lambes maye wade, & deepe gulphs where in the Elephants maie swim: The highest mounteines as Austin saith, excercise the study to climbe over them: but deny not the vnderstanding of them, the lower vallies will easely yeild foode to the hungrie, the other will kepe from contempt. The sundry bookes of the holy scriptures are as the diverse members of a goodly and beautifull body, as the boughes and armes of a great & shadie tree, & as the streames that flowed from Eden to water the earth what pittie is it then, that any member should be cutt off, to the defacing of soe vvell proportioned a bodye? what injurie to breake of the spreading boughes of such a tree, vwhereof everie, even the highest branche, is so full of excellent frute, that it hangeth dovyne to the ground? seing the Lord hath not sayd of any of those trees doe not eate nor taste thereof, vwhy are any of them restreyned? vwhy should the least vein of the streames that come out of paradise, be stopped or damned up, & not suffred freely to flowe, that it maie vvater, refreshe, cherish & comfort our soules? It is the raine that vvas sent from heaven to this purpos, no one droppe thereof, therefore maie be kepte backe, that it should not fall upon the Lords inheritance. VVherefore the order of our Serv. B. that cutteth of divers members from that bodye, manie armes, boughes from that tree, that stoppeth up divers
veins

veines of that springe, & withouldeth diuerse dropps & shovv
ers of that raine from falling upon the Lords inheritance in
this Ile of Britanie, cannot I saie, be justified: much lesse, that
strict course taken against poore Ministers because they will
not subscribe vnto it as well done.

Chap. 7.

Of reading the Apocrypha in lieue of the Canonical omitted

Def. **T**HE Ministers reason against this order of the
Serv. B: thus, where the Booke in the preface saith,
it is ordeyned, that nothing shalbe reade but the pu-
re word of God & c. yet contrarie herevnto it appointeth the Apocry-
pha to be read. Therefore we cannot subscribe. So likewyse doth
D. S. mak their first exception against the Book in reading of
the Apocrypha, to be, that they are appointed publielie to be read
at all. In answer where to, these 4 men oppose joyntely. Lett
us therefore heare them one after another.

a in their 3.
paper pag 25.

M. H. (b) Apocrypha writings were of 2 sorts, one pro-
phane & impious which were not allowed of, to be read
in the Church; others Ecclesiastical and godly, which the
Church did reade amongst the sacred bookes, & had in
such publiq estimation, as they were named (oierwhi-
les) Canonical for manners, though, not for faith, not e-
qualling them to scriptures properlie soe called, yet next
after them, as in a second place, preferring them before
all other: for thus writeth S. Austin, (c) speaking of the
time after the prophet Haggaj, Zacharie, and Malachie:
the account of whose times is not found in holy scriptures
called Canonical: but in others, which though the Iewes
doe not, yet our Church doth account and reckon for
Canonical

b part first
Cap. 10.

c decivie
dei lib. 18.
Cap. 16.

M

Canonical

Canonical. A word our late devines, M. VVhitakers and Iunius against Bellarmin doe well allowe of & c.

d pag. 76.
78. 87.

D. C. (d) They are tearmed by S. Cyprian, Ecclesiasticall, S. Hierom, Apocryphal S. Austin Canonical & c. and read by us, not for confirmation of faith, but for reformation of maners & c. though not equall authority for doctrine of faith, as the reste of the scriptures.

e Cap. 10.

D. S. (e) The Churches meaninge and desyre is, that everie one should knowe, they are but Apocryphal chapters, farr inferior to any of the Canonical. & c.

f pag. 17.

M. M. (f) It is true, that to some partes of the Apocrypha, we give publiq audience in our church, yet we omit some bookes, chapters, & peeces which some have thought capable of hard construction & c. we receyve them for humane compositions, not for devine.

g as we shall
shewe here-
after.

Def. These men agree in one, first, *that no Apocryphal bookes, which are profane and impious and teach not good manners, nether were allowed, nor ought to have audience in the Churches of God.* Wherefore seing these bookes in question (read amongst us by the order of our Serv. B.) cannot be freed from all impiety: profanes and doctrines of evel manners, (g) we shall give sentence against that order of the book, out of their owne mouthes.

h all which
we shall
prove here-
after & they
themselues
confesse.

Secondly. *That the Churches did not equall the bookes in question to the scriptures properlie so called, but next after them, as in a second place.* Wherefore seing our Serv. B. appointeth them to be read, not onely (as equall to the Canonical) vnder the same names, at the same time, & in like measure: but (as preferred before them) thrusting some of the Canonical quite out as lesse edifying, & reading them oftner then other some of the Canonical, as more edifying: (h) it followeth also by their confession, that herein our church doth not well but contrarie to the practice of the Churches in former tymes,

Thirdly

Thirdly. M.H. & D.C. agree, *that these apocryphal bookes read with us, have bin of that account in the Churches, that they were otherwise called Canonical for manners, though not for faith & c;* thereby inplying, that if they were not at all Canonical, they were not at all to be read as grounds of instruction to the people of God. Of which mind also seeme to be the Doctors of Oxford in their book, yea & the Bishops at the Conference at Hampton Court, & the then Arch. & Bb. of Winchester at the Conferences at Lambith 1584. all who have used the same reason to justifie the reading of the Apocrypha, to wit, that they are *Canonical for manners.* Wherefore yf this distinction shalbe blowne avyae as a myste of empty vvords, vvherin is nothing but vanitie, it vvill be cleare that these Apocryphal bookes ought to be throwne out of the Church, by a vvritt of vvilaica, or ejectione & c. the verie litle vvwhich holdeth the in, being evicted & overthrowne. And to cleare this point vve are to observe

First. Why they are called Apocrypha, & how they first came to that title of Canonical.

The name Apocryphal being a Grecian borne, & by the latin conveyed to us by use, is novv made free of our language & importeth asmuch as *Hidden*, (not ansyvering in the Counterpointe Canonical as M. H. vvould have it) and vvvas first given to such bookes as being of some use in private, vvvere yet no more to speake openly in the Congregation, then vvomen vvvere allowed to doe. Wherof we maie have prooffe sufficient, yf (amongst others) vve read Iosephus the Jewve, (k) Origen, (l) Cyril, (m) Iunius, (n) Zanchius, (o) & our ovvne D. Humphry. (p) vvho call all those bookes Apocryphal, that vvvere not read as holy scriptures publicke in the Churches of God, And in the vveste churches, some vvriters still continued (for a marck) the name of Apocrypha upon such peeces of scripture, as vvvere not Canonical, though they obteyned amongst them to be read: as did Hieron & sundry others. And that they vvvere so called at the first in this respect, clearely appeareth by Ruffinus, (a man much esteemed of by M.H. and

i Canonici
ad mores.

k Contra
Appion.
l epist ad
Iud: Aphric.
m Hieron
catech 4.
n Praefat be
fore the A-
pocryphiz.
o Iesuitis.
parte 2. pag.
37.
p Miscellan
Cap. 1. sect
out since
his death.

M.

D.C.

D. C.) vvhoe calling the Apocrypha bookes (in question) ecclesiastical, (because in his time some Churches did admitt them to be read,) setteth the title of Apocrypha upon other bookes for this reason, that they were not to be read publiclie in the Churches, therby plainly shewing, why the name Apocrypha was given & what it importeth. Now these bookes having by little and little crept into the public leiturgie of the Church, obteyned, first the name *Ecclesiastical*, as in Ruffinus his tyme, who made 3 sorts of Scripture, *Canonical*, the same that we doe: *Ecclesiastical*, the Apocryphal bookes in questio, then read in some Churches for instruction in manners; *Apocryphal*, such as of whatsoever use they might be in private, yet might not be openly read in the holy assemblies. Secondly, the name *Canonical*: for the third Councel of Carthage in Austins time, finding the Apocryphal bookes to have bin read in some Churches, and their proper title of *Apocrypha* (as it were their shackle) shaken of, and the title *Ecclesiastical* put on, and seing no reason why they should be read in the congregation for the peoples instruction, which was not *Canonical*, deemed that stile *Ecclesiastical*, too meane for that use, these writings had obteyned, and did therefore (as it were at the Bishoping of those children) change there name *Ecclesiastical* into *Canonical* (*secundum quid*) after a sort, and in a certeine sense at large, according to which Austin so called them as D. C. himself confesseth pag. 61.

The next thing to be seene for the clearing of this pointe, is to strike of the dalliance of equivocation, under which these fower and all other our adversaries maie fight or retyre at pleasure. Be it knowne therefore, that when vve speake of *Canonical*, vve speake not in a sense abusive and at large, by which all writings of heavenly matters, that holde consanguinitie in some measure vvith the scriptures, are by *Austin* called *Canonical* asvvell as these: but in the strict and proper sense, by vvhich vve distinguish these bookes vvich sett the rule, from those that are ruled by them, or utterly against them. In this sense vve are to knowv that no scripture is *Canonical* but that which

which is *Authenticall*, and carrieth credit in it self and of it self, vvithout dependance of any other vvritinge. And this is the proper difference of the holy scriptures, from all other vvritings how conformable soever unto them; First, that they are by immediate inspiration from God, so as no other vvriting are, (they lending to others, not borrowe, all other borrowing of them, but lende nothing to them) vvherefore the Apostle Peter, (p) having said that *We doe well to take heed to that mosse* (p) 2 Pet. 1. *sure Word of the Prophets*) requireth that above all, this be marked, that no scripture is of private motion, but cam as the holy men of God were moved by the holy Ghost. And likewise the Apostle Paul (q) intending to sett out the use and dignitie of the scriptures, beginneth first vvith their credit, and saith, *they are* (q) 2 Tim 3. 16. *inspired of God*, and then commendeth their use, saying, *they are profitable to teach, to reprove, to correct, to instruct &c.* thereby informing us that the proper distinction of the holy scriptures from all other vvritings, lieth not simplic in *their use*, but in *their descent, their birth and authoritie*. Other vvritings dravven out of them and conforme to them, maie be fitt to teach us the meaninge of the scriptures &c. but these onely can *teach, reprove, correct and instruct* by their ovvne inbredd authoritie, all others, so farr onely as they shevv commission from them and truely alledge them: having so much credit onely, as these scriptures allowv them, and maye be called conformable to the Canonickall, or subcanonickall, but cannot be called (in truth & proprietie of phrase) canonickall, vvithout treason and imposture. Hence it is that D. Abbots judiciously (as in other things) saith, (r) *We cannot securely ground anie doctrine immediately upon the Apocrypha.* (mark vvell not any doctrine, *immediately*, not *securely*) because vve can immediately and securely ground our doctrines upon no other vvord, but that vvich at the first cam from God himself.)VVhic lieth cleare in the Conscience not of the learned onely, but of these fover men vvith vvhom I deale, as vve shall hereafter shevv, vvhen it is that the demonstration of reason, and the most undoubted principles or artes, though they be as certenne trutthes as in reason can be

(r) defence
of the reformed
Catho-
lik pag. 918.

yet are no grounds of faith, for that our faith doth onely pitch, upon the undoubted revelation of God himself, for whose truthes sake we rest assured, that all he hath revealed is true, though we comprehend it not.

Thirdlie, As this already spoken is enough to strike through all writings which cam not to the Church by inspiration from God: soe yf we further marke, that whatsoever writinge is not throughout and to all pointes *Canonical*, is not at all *Canonical*, vve maie easily discern the vanitie of this distinction in hand.

(s) Contra
Faustum lib.
11. cap. 2.
propter mul-
ta falsa, nul-
la est cano-
nica autho-
ritas.

(r) Ibid. lib.
28 Cap. 4.
confirmati-
va authori-
tate claresce-
rent.

Austin setteth us up a light in this and telleth us, (s) *that because the Apocrypha have some falshoods in them, they have therefore no devine authoritie*, thereby shewing us, that as anie ristie in a bell doth make it untunable, though it hath the same metall and hangeth together; so anie defect or cracke in anie vvriting, doth whollie exclude it from the proper title of devine or Canonical scripture, because, as he eltwhere saith (r) *it hath not anie assuring or byndinge authoritie and power*. And this was cleare in the Conscience of D. S. at the conference 1584: where it being sayd, *that the title of the holy scripture is the peculiar stile, wherby the Holy Ghost distinguished the Canonical scriptures, from the Apocryphal*, the Arch Bb. then was driven to answer (for avoiding of a nonplus) *that the Apocrypha were scriptures of the old Testament, and likewise given by inspiration of God*.

But that we maie yet further see how hartlesse and vnsound this distinction, of *Canonical for manners* but not for faith, is, Lett us fourthly observe, how they here make a distinction of faith and manners, where none is: For all doctrines of Gods word are (in this respect) doctrines of faith whether they concerne matters of beleevinge, or of other conversation of life. Wherefore the Apostle hath coupled them together in that place to Timothy, saying, *all scripture given by inspiration of God & c.* shewing us thereby that upon one & the same devine revelation, our knowledge and practice both, muste be grounded. And I would intreate these men that give us this distinction to tell us. Whether it be not a pointe of faith, *that we must worship*

Worship one God: and him after his owne manner, reverencing his name, & keeping his sabbothes & c: & whether it be not a pointe of faith, that we must honor our parents & superiors, that we must not kill, committ adulterie, steale, slander, cover: and whether our consciences be not bound in these things by the devine testimony, aswell as in any pointes of our vnderstandinge? Surely (vnlesse our Divinitie fayleth) all the word of God, is the object of faith, that aswel which directeth to manners, as that which revealeth mysteries vnto us. There is (I confesse) a distinction betwixt faith & manners, when we come to sort & sever, the things conteyned in the woide into the kindes of duties imposed: but when we consider them in the rule & principle of the word it selfe, from which the conscience is certainly informed & bound, there is no difference, but they are all of faith alike: evē as the same sapp, which in the branches distinct vnto leaves & blossomes, was in the roote but one. Whēce it followeth that nothing can be properlie Canonical vnto manners, but the same was first Canonical vnto faith: for we therefore stand vndoably perswaded that thus we ought to doe, because we first beleve that God himself would have us to doe soe, and hath revealed it to us as his will.

To conclude, if any writing but that which is given by inspiration of God, maie be Canonical vnto manners, the some other the God maie properlie binde the Conscience, and (to speak truth in one word) they maye finde us out another god, if they once fynd us out another word then his, that in it self is Canonical & must rule our manners. M. H. the greatest uphoulder of this distinction answereth, (u) they are not in themselves Canonical, but so farre as they agree with the Canon: vthereto I replie, and (vnlesse he vwill equivocate,) conclud against him out of that his ovne speech. That they are therefore not Canonical, because they doe agree with the Canon as he saith. That cānot be the original which agreeth vvith it, for things that are the same cannot be sayd to agree, (quatenus) so far forth as they are the same. And it is not onely absurdly spoken of him, as if he should call a blocke squared by the rule, a rule because it agreeth vvith it: but

(u) pag. 113.

(w) called
by the Lo-
gicians con-
tradictoria
in adiecto
Kecker: lo-
gic lib. 1.
ca. 285.

but it is also a flatter contradictinge of him self, whilest that which he affirmeth, implieth the denyall of it: (w) for as he that should call one a natural stepmother, or the eldest yonger sonne, denieth that which he affirmeth in soe speaking: soe in this speach *Canonical soe farr as it agreeth with the Canonical* he denieth that which he intendeth to affirme by it. Againe yf e-very vvriting that *agreeth with the Canonical*, be therefore *Canonical*, Let him tell us vvhat difference betvvixt the Bible & the Service B. vvwhich our Bbs, saie (& vvould have us to subscribe to) agreeth vvith it. And if this distinction be good, so much of Iosephus his storie, & all moralities of heathen men, shalbe soe farr canonical, as they agree vvith the devine stories, and containe the same rules vvwhich God hath given in the scriptures. Which is to confounde the measure and the mesured, the square & rule, vvith the thing squared & ruled, the face & the picture, the authentick, & some copie or notes taken out of it. All the good, therefore that this distinction hath done, is, that it bringeth in Confusion for avoydance vvherof true distinctions serve.

(x) of the
Church lib.
4. cap. 23.
pag. 246.
(y) pag. 61.

(z) Contra
Gaudens.
lib. 2. Ca.
23.

It remeineth novv that vve examin vvhat succour their alleadged authors (either old or newe) giue them herein. And first. None of them but Austin calleth them *Canonical*: he so calleth them in deed, but it vvvas either in an error of Iudgment, as D. Feld seemeth to insuare, (x) or in on abusive liberty of phrase, because they vvvere read in some Churches as D. C. him self confesseth (y): but hovv ever he spake it, it is cleare, he nether saith nor meaneth that they are trulie canonical vnto manners more then vnto faith, seing he Condemneth that fact of Rasius (vvwhich the Booke of Machabees commendeth) & saith, (z) *That they are profitable, yf they be read or heard soberly, specially for those Machabies, who suffixed like true martyrs for the lawe of God, vvwhere his note especially sett upon one example, and his rule soberlie, required in the reading or hearing of the rest read, doe shew, that he durst not commend them for safe & vndonbred rules of manners: Nether doth he saie, they vvvere Canonical for manners in any sense, hovv ever*

D.C.

D. C. would bleare the eyes of his reader with a shewe of the contrarie by faceing his Margin right against AVSTINS name, with this sentence in latin, *not for confirmation of faith but for example of life and to reforme manners*, as if it were Austins: whereas it is none of his nor he any where saith they were *Canonical for manners*. M. H also telleth us, they are otherwhiles called *Canonical for manners* though not *for faith*, and that in a different letter as if it were taken out of some good author, and produceth Austin as if he were an avoucher of it. But nether he nor the DDs. nor any other of their syde ever as yet produced any one example for this distinction out of any good writer

Nether is it true, *that our late devines D. Whitakers and M. Iunius doe* (as M. H. saith) *well allowe, they should be called Canonical & c.* For, how ever they & other writers with them beare that phrased and helpe it, with a commodious exposition, being desyrous (with Shem and Iapheth to hide the nakednes of the Fathers as much as mought be) yet they never allowed of it much lesse vwell allowed of it (as he saith,) but onely saye it was improperlie & abusively used.

But if the Fathers had spoken more liberally in the dayes of olde & our late devines had (as he saith) well allowed of it for those tymes: yet wisdom would, we should observe the phrase, that time & use doe sett upon speaches, as Merchants doe the rise & fall of the exchange, & think that the same thinges cannot at all times be spoken without losse or dammage, which might be spoken some times with advantage & gaine. Thus much might suffice for this distinction, but that we maye yet further see into the follye of it, Let us yet come a little neerer together & vewe well what followeth vpon it & namely.

Yf the Apocryphal bookes be Canonical as touching manners, then what soever pointe of manners, those bookes doe commend vnto us, either by precept, or allowed example, we not onely maie, but must observe it, for conscience sake, as a devine rule or Canon. Now I would intreate the Fathers of this base borne conceite (who ever they be) to see what shame (as Salomon saith in another case) that foolish child

(a) Eccles.
11. 5.

(b) Toby.

6. 7. & 8. 23.

(c) Toby. 11.

14.

(d) Toby 5.
& 7. 3.

(e) see the
book of Iu-
dith read in
October.

(f) de schism
Sequitur Iu-
dithi exem-
plum cujus
piam & con-
stantem pru-
dentiam,
si principes
nostra fami-
na quæ fide
colunt ca-
tholicam,
sequi vellent
possent per-
dere Holo-
phernem
principem
hæreticam,
ejusq; omnes
assecclas, sine
vlla cōmacu-
latione reli-
gionis suæ
ne in levissi-
ma quidem
re.

(g) Aug.
Cont. Gaud.
lib. 2. ca. 23.

doeth breede them, For if it be true, first I must withoulde my almes from vngodly men though never soe poore (a) secondly I must use the lyver of a fishe or some vertuous plante or pretious stone to dryve awaie the devill (b). Thirdly A man that hath recovered his sight, must in thanksgiving blesse god & all his holy angels (c). fourthly men maie lie (d). fifthly wemen must up on occasion deck up themselves of purpos to ensnare the hearts of men as Iudith did. sixthly blesse such courses with prayer, for soe did Iudith. seventhly, yea (if this book be Canonical for manners) subjects must shak of the yoake of irreligions governors, resiste them, & compasse them by fraud, by æquivocations, by lyes, by oathes & protestations in the name of God, & then murder their lawfull governors or their officers, for all this did Iudith (e) and for all which she is commended in that book. And verily thus did that trayterous Saunders (f) inferre out of that example, incitinge the *english Ladyes professing the popish religion, by the example of her pious & constant prudence to murder our late renowned Queene, & all her favourers calling her Holo-phernes, the heretical prince, & proving from this example they might doe it, without any the least stain or blott to their religion.* Against which villany (supposing their right) what have we to saie, yf the book be Canonical as touching manners, seing in that fayned storie, these manners are sett out, not as done onely, but as well done also, yea as blessed of God and honored of his people?

Againe who shall blame Gaudentius his pleading (g) from the example of Rasuis his killing of himself, for the like practice of the Donatists? for yf that book were *Canonical for manners*, a commended example therein must make a lawe to us. It is to be feared our brethen will soone be brought to evil manners, when such bookes shalbe read and commended to them as Canonical for manners, which are Damnable for commending evill examples which God condemneth: surely in all right iudgment such bookes are nothing fitt to be preferred to that place with such letters & titles of Commendation, as to saie, they are *Canonical for manners.* And for this once, Let D. G. himself

himself give the farewell to this point. *It is not, saith he, (h) (h) pag 85*
to conclude, that whatsoever was anciently read in the Church, and
is true, ought to be esteemed as the Canonickall Scripture. It little
concerneth us to prove the Apocrypha to be true, who ever have con-
fessed, that they are not Canonickall scripture, and therefore may be
false, (meaninge false stories) wherein, as he is flatly contrary
to himself, when he saith, they are more profitable to edification (l) pag 78.
(vz. in manners) then some scriptures, though not of equall autho-
rity for doctrine of faith as the rest of the scriptures are, thereby im-
plyinge they are part of the same holy scriptures, and of equall
authority for manners with them: soe I wish the reader to ob-
serve, what canons of manners these men make out of those
bookes, which themselves saie, are not certainly Canonickall, but
maie be false.

And as for the D. himself (which confesseth as we have heard)
 thinke we, with what judgment and conscience he reproa-
 cheth M.R. (k) for cōparing Eusebius or Holinsheds Chroicles, (k) pag 86
 not with those apocryphal B, which the alleadged authors cō-
 mende, but with those, which Hierom avoucheth, and we shal
 hereafter prove to be fabulous and full of fictions, and which
 the D. himself graunteth, maie possible be false, because they
 are not Canonickall. As if Eusebius historie were not as good
 as another mans fiction, or as yf a fictiō vvere better to be read
 to the people then a storie. Thus much for this distinction of
 Canonickall & not canonickall, spokē of the same bookes, which
 is, in deed, such a two faced Ianus, as the Popish distinction of
 a bloody and unbloudye sacrifice, rather a monster, then a di-
 stinction: and so I passe from it, to their next reason for the rea-
 ding of the Apocrypha, taken from the longe custome and an-
 tique use of readinge them in the Church Assemblies.

M. H. produceth Zanchius, Hiperius, Kimedoncius & Pel-
 lican, to prove, *they were read in former times, yea (by the*
last of them) to prove they were read ever since the Apa-
stles tymes, concludiug thus. By the testimony of all which
(and more authorities that might be alleadged,) it is plaine
that

that our Church herein interteyneth not anie new guise, but such as hath bin receyved in former ages: So also saith D. C. (l) yf, as S. Ciprian speaketh, (m) those were accustomed to be read in the Church, then doth not this Church devise any new custome. And further saith (n) they were read longe before S. Austins tyme and in S. Hieroms tyme, and concludeth (o) that from all antiquity it appeareth, other scriptures then Canonical were read in the Church before Christs tyme & ever since, and, that these Apocrypha have bin read in the Church with the other partes of the old testament, yf not in the Apostles tymes, yet ever since, and that this custome was never thought untill now of late, unlaᵛfull and ydle, but laᵛfull and of much use.

For answer wherto, two thinges are to be considered: first, how true it is that they saye. Secondly, how farr the reason byndeth. Touching the first, we maye saye as D. S. did to the late ArchBb. (p) alleadging some of the authors here produced for the same purpos, that so diverse ancient authorities maie be alleadged to the contrarie, and not alleadged onely, but we maie prove by them, that though the Apocrypha have bin anciently read, yet nothing soe anciently, much lesse ever since the Apostles tymes, as they would have it by the testimony of Pellican (q) vvhich testimony vvell considered, is too short to prove it, because it toucheth not the question. For he saith not, they were publiſhe read in the congregation, but yf he did, his testimony is little vvorthe, because he saith they doe no wise contradict the law and the Prophets, and that (r) they were written by the instinct of the holy spirit, to the edification of the faithfull, both vvhich are false. And vvhatsoever Pellican said, it seemeth M. H. durst not conclude out of him, they had bin read so longe. But to cleare this point, lett us now heare both their alleadged authors and others (ancienter then they) speak, both vvhich are against them, And first we vvill make it cleare, that generally

(l) pag. 76.
(m) de Sym
bolo.
(n) pag 77.
August de.
prædestinat
Hierom pre-
face on the
proverbs.
(o) pag 78
87.

(p) Confer.
154.

(q) on his
preface be-
fore the Apo-
crypha
(r) preface
Upon Iudi. h.

ly in the East Churches, no vvriting vvas vouchsafed that honor, to be publicly read for rules of instruction: but such as vv ere in deed or in opinion Canonical scriptures; not that all the Canonical scriptures vv ere alvv aise read, but so much as vv as received for Canonically and so much onely, howver, some holy bookes (s) vv ere for a time defrauded of theyr honor, and some counterfeiters mistaken, (r) cloathed vv ith the scriptures robes and crow ned vv ith their Diadem, vv hereof Eusebius speaketh excessively. For proof vv herof vve have many testimonies.

First, Iustin Martyr, (vv ho professedly reporteth the order & manner of the Christians (next succeeding the Apostles,) in their vv orship) saith, (u) *There readings were out of the Prophets and Apostles onely*, as vve have heard in his testimony soe abused by M. H. handled before (w)

Secondly, Origen (x) calleth *Tobiah, Iudith &c. Apocrypha amongst the Iewes because they used them not.*

Thirdly, Cyril of Ierusalem (y), alleadged by D. C. against himself pag. 61, after he had recited the same Canonically Bookes of the old testament, vv hich vve hold for Canonical, inferreth, *but vv ith the Apocrypha have thou nothing to doe, but meditate the devine scriptures, vv hich we confidently read in the Church, The Apostles and first Bishops, vv hich delivered them to us, were more vv ise and religious then thou, thou therefore seeing thou art a child of the Church, goe not beyond the bounds thereof, and it is said meditate the 22 bookes of the old testament.* This farr Ciril, and vv ho can speake more directly and clearly.

Fourthly, Athanasius (alleadged also by D. C. against himself pag. 61) having also named the 22 bookes of the old testament, vv hich vve receive, saith (z) *There be other bookes also vv hich are not of the Canon, but vv hich the Fathers decreed to be read to the Catechists, mark, to the Catechists, not, to the congregation.*

Fifthly, Philastrius alleadged by D. Whitakers in a printed paper (because in the printing of the book that testimonie and others vv ere suppresseth) saith, (a) *It was soe decreed by the Apo-*

s as the Apocalips;
a ctes of the Apostles, a
epistle of Peter, the epistle of Iam. Ihon, & Iude.
r Hermes his pastor Clements epistle.
u Apolog. ad Antoninum.
w cap 9.
x epist ad Iud. Aphricanum.
y catech illuminat
alleadged by D. Whitakers de script. but suppressed in the printing.

z in Synop. li.

& Catalog Haref. Ca. 28

files and their successors, that no bookes should be read out of the old testament, and the Apocryphal writings should be read for information of manners, by those that were perfect. Nowv if not read of all so much as in private, much lesse read unto all in publiq.

aag Harding
part. 5. ca 3.
sect 10.

b on Math.
Hom. 18 &
on Actes. 19

Sixtly Chrysostome (alleadged by Bb. Iuel) (a) saith, (b) *therfore Christ overthrew the exchangers banckes, thereby meaning, that there maie be no coyne in the Church but onely spiritual, that is, that beareth the Image of God.* and againe, *It was the readers office, to reade holy things out of the writings, either out of the Prophets, or out of the Apostles.*

Seventhly, Eusebius shewing, *that these Apocrypha bookes doubted of, were yet in many Churches, to vvit, soe many as did receave them, doth thereby manifest, that they read onely such as the severall Churches were perswaded to be devine and canonical.*

d Concl.
Laodic. Can
29.

e Conference
1584.

f Can. 2.

Eightly, nether have we alone these Greek Fathers, who were great in the Churches of God and of severall places: but also the Fathers out of sundry Provinces of Asia, in the yeare 364, assembled at Laodicea, (d) *who decreed that no bookes should be read in the Church (which were without the Canon) but the Canonical bookes of the old and new testament onely.* And this Council D. S. alleadged to this puipos, (e) *whereto the then Archb. (to infringe the authoritie of that Council) answered, that the Council left the Revelation out of the number of the Canonical bookes the D. replyeth, that that error disproved not the decree thereof, either that there was no such decree, or that the same was not therefore good: and that the sayd Council of Laodicea was afterwards confirmed in the 6 general Council of Constantinople, kept in Trullis (f).* Out of all which plainly appeareth, that the elder sister the East Churches, first in time, neereft to the spring head in situation, did not onely reade in publiq the Canonical scriptures alone (at least as they supposed) but did observe it, as a thinge ordered by the Apostles and first Fathers of the Churches. Wherefore let M. H. and D. C. know (who so farr over reach themselves, in saying, *that by all antiquity it appeareth, they have bin read ever since the Apostles times*) by these presents,

that either negligence or desire of striving hath made them utterly to blinde the records of the Church, which are so cleare as dayelight against that error of opinion: and lett them carrie the price that is due to rashnes, who father their imagination upon the Apostles owne times, directly contrarie to the evidence, we have heard of faithfull witnesses. Now lett us looke a litle into the course of the West Churches, and see how far they sorted with the East, and when they breake off from their fellowship in this pointe, where vve shall meete vvith the reste of the vvriters alleadged by our opposites, and ansvver them to the full: Amongst vvch Hierom is the eldest brother (for as for Cyprians testimony, it is in verie deed, the vvirtues of Ruffinus, so comonly conceyved of by others and so alleadged by M. H. (g) vvho although, as D. C. telleth us, he saith (b) *the Apocryphal book of Tobith is not reckoned in the Canon, yet it was used of Ecclesiastical men and read of the Churches for edification of the people*, yet first he still holdeth them under the note of their ovvne shame, constantly calling them (vvith the former Fathers) Apocrypha (I saie constantly, as knowving that the stile Hagiographa coggged into the place of Apocrypha in him is a grosse corruption & so acknowledged by the Popish vvriters themselves.) Secondly vvher Hierom speaketh his ovvne judgment (as unto Læta) he dissuaderth the use of all Apocrypha, even in private reading, telling her (as D. S. vvell urged (m) against the late ArchBb. *that they are not theirs whose names they bare, and that there are many false things mingled in them, and that it requireth wisdom to gather gold out of dirte*, And elsvvhere (n) he saith: *Whatsoever Apocrypha be not of the 24 Canonical Bookes, (vvch other make but 22), are to be throwne farr awaie of the aged, and (as one vvould saie) well growne Christians, calling some of the Apocryphal bookes in question, (o) fables, & other some (p) dreames*. I but, saith D. C. (q) and M. H. (r) *Ruffinus (s) is not behind hand to tell him as well of it, & Hierom answereth Ruffinus, (t) that what he wrote was not his owne mind*. Whom

g part. 1.
pag 108.
h preface on
Jonah.
l epist. 11 §.

m in that
Confet.
n ad Domi-
tian & Ro-
gat
a senibus
procu abijci
enda.
o the tale of
Susanna Bell
& the drag
p 3 & 4.
bookes of
Esdra.

(u) Ruffinus
furens

w divinum
instrumentum.

a in Bellar.
cont lib. 2.
cap. 7.
y printed pa
per belon-
ging to the
Controversy
vare.

z which the
DDs of Ox-
ford alleadge
in Cyprians
name per-
haps becaue
it is bound
with Cipri-
ans works

Whom also he would have refuted but his leysure would not serve.
In deed raging Ruffinus (u) (as Iunius calleth him) speaketh
any thing in that heate, but that M. H. and the D. should hear
in a colde bloud rak up the excrements of Ruffinus his choller,
& cite & repeate aswell sayd (for vvherefor else do they repeate
it?) *that the body of the old testamēt respectyvely to the apocryphal B.*
also, is the devine instrument (w) and pawne of the holy Ghost deliv-
red to the Church by the Apostles, argueth a minde in them both
for conquest sake desirous to be distempered vvith Ruffinus,
rather then vvith the same Ruffinus sober for the truth sak,
vvhich out of passion he acknowvledgeth, yealding these
bookes to be Ecclesiastical, not Canonical, receyved of the fa-
thers to be read, nor of the Apostles, nor as any pavne of the
Ho. Ghoste. I but then, vvhy did Hierom cry craven? surely
because he vvas overmatched vvith clamourous adversarie, &
in the cause disadvantaged by that error, vvhich have gotten
some rooting in those Churches, he therefore to avoyd clamor
and slaunder giueth vvaie, even as elsvvhere he denieth to
have vvillinglie detracted from the 70 Interpreters (vvhich
yet he had done & iustlie) *to beare of (as Iunius noteth) (x) the*
envy wherewith Ruffinus unworthily loaded him. Wherefore Eras-
mus (as D. Whitakers noteth (y)) *(saith, that Hierom spak running*
ly in his answer to Ruffinus, for he had spoken according to his owne
mynd & not according to the Iewes obiectio, in these words, vvhich any
man maie beleeve that marker his reason, he had no leysure, as if
Hierom could not in fewe daies have sayd asmuch as needed
in that case if his heart had bin to refute the Iewes. Thus vve
see that if Hieroms testimony be vvell marked, it might better
have bin spared then produced by them.

The next vvittnes of theirs is Ruffinus, and all that he hath
(save in his furie aginst Hierom, vvhich his sober vvritings doe
confute) is upon the Apostles creed, (z) and the same in effect
vvith Hierom before, (save that he calleth those bookes Eccle-
siastical, vvhich Hierom calleth Apocryphal) to vvitt, *that those*
bookes were read in the Assemblies for information of manners by di-
rection from the Fathers. Which sheweth that in those Churches
for some

for some tymes they were not read, & more probably, that it was soe by direction of other of the fathers of the purer and founder tymes, whē the Canonical scriptures were onely read in the assemblies, of whose testimonys we have formerly heard. The next wittnesse produced is Austin, and he in deed speaketh home, as M. H. alleadgeth him, (save that he speaketh of the bookes of the Mach. & not of the time twixt Mal. and Christ & the bookes written in that space) & in his time the 3^d Council of Carthage (perhaps in this poynt swayed by his greatnes, as was another by Ciprians into another error) decreed the Apo. bookes to be Canonical, because they had bin read in the Churches notwithstanding which, there rose up in those western Churches, worthy men that suffred not that custome to reste quiet as Hillary (a) (alleadged by D. C. against himself pag 76:) who casting of a fable he had mentioned saith, *we must not so much as know (concerning the old testament) these things which are not in the lawe.* Yea the Council of Hippo, (b) decreed that they were not to be read, saying, *The scriptures Canonical which are to be read in the Church & besydes which nothing may be read.* And the Council of Colen (c) held 1530 reforming their breviarie herin giveth this reason therof, *that it was ordeyned of old by the holy Fathers, that onely the sacred scriptures should be read in the Church, but they knew not by what negligence it had come to passe, that other things not to be compared with them were come into their place.* Thus could I lead the Reader alonge, & shewe him out of Iunius (d) that they were not read in the Churches of 400 yeares after Christe, & out of many worthy writers, that they were not never or not longe read in peace till the strength of poperie by maine prid of faction, in their Council of Trent had restreyned all mouthes and pennes to one: but lett these suffice with many others elsewhere mencioned (e) to lett us see, that notwithstanding the oyes or proclamation our opposites mak of the ancient use of reading them in the Churches) nether before the Apostles times nor of longe time after were they read, & that it was ever demed the ordinance of God, & the practice of the Churches from the beginning to read the Canonical scriptures

(a) in Pol.

(b) cited by
Bp. Iuel. ag
Hardi: defens
of Apol. part
5 Cap. 3. di-
vis. 10. pag
549.

(c) Cap. 6.

(d) preface
before the
Apocryp.(e) Abridg.
of the Min-
sters of
the inc. dioc-
argum. 1.

Scriptures onely in the assemblies, & when corruption brought in the Apocrypha, it was not without opposition by word and practice of the sounder churches & writers. Thus having done with the truth of their reason we are now come to the force of it: & we say, that if the custome of reading of the Apocrypha were as ancient as they would make it: yet it is not of force to rye us to the lyke, without further warrant from God, as God & men teach us. 1. Our Saviour Christ giveth a deadly wound to this upstart custome, where he striketh dead one that had more life in it then this, saying (f) *it was not so fro the beginning.*

f Mat. 19. 8.
g lib. 2. Epist

h In his E-
lenches ag.
the Anabap.
nunquam
licet neque
in Divinis
neq; in pro-
fanis a facto
ad jus ar-
gumentari.
i part 1. pre-
face.

k in that
Conf. 1584.

la dicto aut
facto hu-
mano ad jus
non valet
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m Apologie
pag. 4. et 392

n D. Bilson
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Ciprian sayth (g) *we must not so much regard what any other hath done before us, as what Christ hath done who is before all.*

Zuinglius sayth, (h) *It is never lawfull, neither in devine nor in pro-
fane things to reason from an example or thing done, to prove that*

the same ought to be done: but then onely when the example or fact is proved and done by lawe or right and because in mat-
ters of doubt our opposites send us to the Bishops. & M. H. wil-

leth (i) us to goe to some learned man for resolution: I wil (for an end of this doubt) intreat them to goe to D. S. for the lear-

ned man, and to the B. of Winchester for their ordinary at this. D. S. reasoning (k) against private baptism, then allowed by

your Serv. B. (when the then Archb. offered to maintaine it by this argument of M. H. & D. C. *that it had bin anciently used in*

the Church replyeth thus, (l) *that to conclude a thing wel done, is not*

enough to say what hath bin anciently sayd or done before us: for to

reason from a mans speech or fact, to the lawfulness or right of it, is

an argument of no force, it wil not hold. And D. Bilson now Bb. of Winchester speaking against the ancient custome of reading

service in latin, saith (m) *we must not respect what men have used, but what men ought to have used, Ciprian saith wel, Custome with-*

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ved thus. The Lord sayth in the Gospel, I am truth, he said not, I

am Customs. Truth therefore appearing, let Customs yeeld to truth.

Thus far D. Bil. (n) And surely if this were good divinity when they spake and wrote this, it must be good stil and worthy to be
regar:

regarded, as sufficient to give the foyle to the Custome of reading the Apocrypha how ancient soever, unless they can prove it to be good & profitable, which, how they do, now followeth. M.H. A custome not idle but most fruitful and to very good purpose

D.C. This custome was never thought till now unlawful or ydle but lawful and of much use.

Def. Yf it be such a custome we cannot condemne it, for we receyve the old axiom with Austin (o) *We wil not easily depart from any custome unlesse it be against reason.* And we protest according to the auncient Tenour, (p) *we will refuse no custome which we are not able to condemne as evil:* but if in the examination thereof

we find it not agreeable to the word, not profitable & to good use, but noysome & hurtful to the Churches of God: then by the judgment of al, both protestants & papists, yea & these our opposites, it must not be followed: for as Bucer sayth (q) Antiquitie byndeth not so fast, but we may upon just cause swarve from it, v.z. in such things wherein we cannot well follow it.

That the reading of the Apocrypha was such from the first bringing of it into the Church, may appear, first, Because Christ whose proper office it is, to be the Teacher of his Church as well in manners as in faith, hath given the Canonical scriptures by inspiration sufficiently (r) profitable to instruct the same in both. And therefore no other writings of men could be so appointed as these are to be read in the Congregation for those purposes, without injury & dishonour to him and his word.

Secondly, The appointing of them to be soe read as they are with us, thrusteth a great part of the Canonical scriptures out from the Churches publique use, for till that time that they had gotten place, all the canonical Scriptures were read in order as is clear by the testimony of Zepperus & others before noted.

Thirdly, by being so appointed to be read, they obtained & clymed up to one title of honour after another, as 1. of Ecclesiastical. 2. of canonical, after a sort, abusively and in a sence at large. 3. but afterwards of Canonical properly & in the highest degree. For their title of Apocrypha (as it were their shackle) being shaken off by their admission to be publicely read, they presently attained (as we have heard) in Ruffinus his time to be called Ecclesiastical,

o August. de
Medic. lib. 2
cap. 8. non
a consuetu-
dine recede-
dum facile
nisi rationi
adversetur.

p Tertul. de
Velan. vi-
g. nullum re-
spuimus co-
suetudinem
quam dam-
nare non pos-
sumus.

q In prafat.
Leitur. pag.
454.

r 1 Tim. 3.
16. 17.

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o August. de Music. lib. 1 cap. 8. non a consuetudine recedendum facile nisi rationi adversetur.

p Tertul. de Velan. virg. nullam respicimus consuetudinem quam damnare non possumus.

q In praefat. Leitur. pag. 454.

r 1 Tim. 3. 16. 17.

(s) Con.
Carth. 3.
Can. 47.

from secun-
dam quid,
to simplici-
ter.

(t) de verbo
dei lib. 1. Ca.
8 & 9.

(u) discov-
of Corrupt
translat

(w) 3. Con-
versions.

(x) pag. 58.

(y) Pandect.
lib. 1. tit. 3.
de lege &
longa con-
suetudine.
cap. 39.
quod non ra-
tione pri-
mum & c.

& in a small time after (a true principle miscarried, bringing forth a false conclusion) the Fathers at Carthage (s) seeing no sound reason why they should have the place of the Canonical scriptures & not the name, deminge that stile Eccle. too meane for that use & place they had obteyned, did there change their name from Ecclesiastical to Canonical, which being abusively then given to them, was afterwards by the Papists given to them in a proper sense, who to this daie make their admission to be read in the Churches their best reason to prove them soe, as Bellarmin, (t) Gregory, Martin, (u) & Parsons (w) writings shewe. Whereby as at once they manifest, yf not that this principle was never cleane put out, vz: that the holy scriptures onely should be read in the Church: yet at least, that from the Custome of reading these Apocrypha, came this stile & title Canonical vnto them, & that men are thereby confirmed in that erroneous opinion of thinking them Canonical.

Fourthly by this custome of being read in the assemblies, they have not onely gotten to be read, at the same times, & vnder the same names and titles, with the holy scriptures, but (as M. B. noteth (x) not content to sitt still by them in the Chayre of estate, they have justled with them as Ismael did with Isaac for precedencie, & wonne it by this stratageme, in so much as they are now read oftner then much of the Canonical, yea some chapters of them oftner, then any chapters of the Canonical of the old testament, and that upon high daies vvhhen the greatest assemblies meete, then must the sonne of Sarah giue place to Hagers sonne, the Canonical to the Apocryphal, as they vvhich maie better be spared & rende lesse to edifyinge as our opposites themselves doe aftervvards confesse.

Beholde here the profitt & good use of this custome of reading the Apocrypha in the assemblies: nay behold here the hurte that hath come thereby: vvell maie vve therefore call, for the old iustice, vvhich saith, (y) that which was first brought in, not by reason but by error, and then thrust upon us by custome (such a custome as hath brought forth this mischeife) must not hold & c. and for that decision theologicall in scholes, to wit, That for so much as the lawe deuine procedeth from the will of God

God, the humane onely from the Will of man, lett use (z) & custome
 giue place to autority, lett lawe & reason overmaster and subdue the
 euill use. And to shurt up this point, lett the Reader judge, first
 whether it be not fitter (as M. B. saith) to dismount the usurper
 frō that dignitie, as it seemed to Ezra to abandon from the priest-
 hood all such as could not dravve their pedegree from Aaron
 rather then thus to enioyne them still to be read, & secondly
 whether there was ever so great cause of advancinge them so
 nere the chayre of estate, as there is now, of casting them out
 of the Chamber of presence: & thirdly what reason we have by
 our subscription to approve the Continuāce of the. Let us now
 heare M. Mason alone by himself speaking some thing touch-
 ing this reason, who telleth (a) us, with great commendation of a pag. 172
 our Churches discretion, *that howeuer we giue publiq audience to
 some parts of the Apocrypha yet we omitt some bookes chapters and
 peeces to wit, the bookes of Machabees & c. whereby he answereth
 M. H. & D. C. former reasons to the full, taken from Austins
 authoritie & the rest of their writers alleadged & from the lon-
 ge use they haue had in the Church. For if our Church doth
 well that readeth not the Machabees & other bookes & parts
 which were read as aunciently as the reste & are commended
 by Austin & others asmuch as the rest. I would aske M. Mason
 but these questions: first why are we blamed, that wish our
 Church should leave this custome of reading all seing it hath
 lesse the Custome of readinge parte, which the Fathers com-
 mende asmuch as the other? Secondly why doe these our opo-
 sites avouch their authoritie for the reading of some of the Apo-
 crypha, vvhose authority & commendation vve neglect in re-
 fusing to read the rest.*

Nowv follovveth a reason agreed on by. 3. of them for the
 present Cure of this euill not yet spoken of.

M. H. In expresse words autority giueth us power to
 Change (b) some one or other Chapter & c Hom. 2. b part 1. pag
 Tome. 114.

M. Mason. Yet have I said nothing of the libertie gran-

O iij

z vñs au-
 thoritati
 cedat, pra-
 vum vñum
 lex & ratio
 vincat.
 & Ezra 2.
 62.

ted by the preface of the 2 book of Homilies, concerning the Changing of Chapters.

D. S. The objection is needlesse, because by the preface before the 2 booke of Homilies by the order of our Church allowed & authorized aswell as the booke and published since the Bookes first authorizing 1563. and therefore even by that circumstance fitt to serve and explaine the meaninge of the Booke, it is lefte to the Ministers discretion to Change a chapter & c and thus did D. Abbots answer Hill. pag 3 17. & c.

Def. The reason being one I will direct my speach as to one man and namely to D. S. vvho is the longest and profoundest therein. And first he might have tould, *not onely that it was soe concluded at the Conference 1603. whereto (as he saith) nothing was sayd;* but that it vvas also talked on at that Conference 1584 vvhereto something vvas sayd, & that by his ovyne sweet self: to vvit, First, *that he remembred no such thing as that such liberty should be granted by that preface.* Secondly, *that if it were soe, yet the objection was no whit releevd thereby, because whatsoever the Ministers discretion should be therein, yet it appeareth to be the iudgment of the Book, to have the Apocrypha read, and preferred in manner afforesayd before some parte of the Canonical, and that is agreed with the practice.* The D. Conscience knowveth he thus confuted the then Archbb. at that Conference, and therefore the more treacherously done of him at the Conference 1603. to betraye the truth in saying nothing to that objection, he being chosen to deale therein, vvell provyded for it, and promysing faithfully to doe it. I but the D. telleth us the reason of exchanging his mind and vvhy he novv thinketh the objection needlesse, *because that preface was published since the authorizing of the book and therefore fitt to explaine the meaninge of it: vvell; & I tell him.* First, *that he knewv that before.* Secondly, *that that reason overturneth him, for that by the 14. Canon made since that preface, that liberty (if any such vv ere) is againe repealed: vv hich Canon in this point & by this Circumstance serveth fitt to explaine the meaninge of the Book.* And the judgment of D.

D. Abbots produced by him, serving onely to shew the meaning of that preface before the makinge of the last Canons, not since, is nothing to purpos: And D. C. vvhho printed his book against M. B. vvith allowance of authority asvvell as others before D. S. book cam forth) could have taught him so, (if one D. vvould haue learned of another) for in diuerse places (c) he affirmeth, that *that libertie of exchanginge now taken away by that Canon, vvwhich not onely forbiddeth us to exchange Chapters, but also in reading to informe the people the difference betwixt the Apocryphal & Canonical.* Wherefore this reason serueth not D. S. his turne, vvho herehence vvould dravve succour for conformity, nor yet for subscription for vvwhich the other 2 have framed it. And I vvould faine knowve of them, vvhat discretion that is, that should change those chapters for others, & never read them, vvhen they have subscribed to the Book, *that it hath done well & agreable to the word (in appointing them to be read) & maie soe be used.* Lastlie I vvish the reader to observe, that as D. S. maketh this his first and chefe answer, & M. Mason maketh it his laste soe blundering M. H. (that is more bound to defende all the Corruptions in the Apocrypha then they both) after all he can saie for them, casteth (as it vvere yeilding up his last breath) himself vvith these 2 vp on this preface and libertie of exchange, vvhereby appeareth that vvhen all is done the beste vvitt of them, knowveth not howve to make any cleare defence for the reading of the, but this, *that we are not bound to reade them, vvwhich is a plaine vntruth, vvho ever nowv affirme it.* There remaineth one reason more of D. S. vvho telleth us that if vve must needs read them, vve have this helpe that vve maie tell the people they are Apocrypha: for thus he saith. *By the verie expresse order of the Book, both before & after we read them we are to note, out of what book the Chapter is read & c. vvhere to I saie. First that if it vvere lawfull to read them in the assemblies, yet the note of difference allowed & appointed by the book, is not sufficient to distinguish them from the Canonical scriptures, in the vnderstanding of the people seing all that the Book allowveth the Minister to say in the first lesson taken out of such a book, Here endeth the 2. lesson taken out of such a book.* And

& D.C. telleth us the Canon admitteth no addition. nor they being read out of the volume of the Bible, under the name of holy scriptures of the old testament & in the midst of other scriptures, it is enough to make not the simple only conceive they are also Canonical, but others also as the Lord of Leiceſter confelled in that Conference 1584 ſaying, *that himſelf had bin thereby deceived in former tymes.*

ſecondly, That this D. is now in this year 1607. contrarie to that he was 1584: for now he graunteth they may be read, then he uſed diuerſe reaſons againſt the reading of them in the churches in any ſort; there of which I wil here remember him of; *Seing* (ſayth he to the then Archb.) *you wil needs have me come to that other paynt of the Apocrypha, I wil proove the Book of Common praier in ſome points concerning the Apocrypha to be repugnant to the word of God. And firſt, frō Numb. 10. & Exod. 26. where God forbiddeth his people the uſe of any other trumpets or veſſels in his ſervice, then ſuch as he had ſanctified and appointed to that uſe, and from 1 Pet. 4. 11. where the Apoſtle ſayth, he that ſpeaketh, let him ſpeak the Oracles of God, I inferre, that there ſhould be read in the Church nothing, but the pure word of God, & that onely which he hath ſanctified & appointed for that ſervice. But the ſaid Book appointeth the ſayd Apocrypha to be read in the publique aſſemblies of the Church, which are not the pure word of God, nor ſanctified and appointed of God for that purpoſe. Therefore the ſayd Book is repugnant to Gods word. Secondly, it is againſt the word of God to adde any thing to it or to take any thing from it. Deut. 12. Revel. 22. But the ſayd Book doth add vnto it, in adioyning the Apocrypha to be read as part of the holy ſcriptures of the old teſtament, (for ſo they ar named & thereby confounded & made al one with them) and it detracteth from it, in reſtreyning the*

the reading of some of the Canonical. Therefore the sayd Book repugneth against the words.

Thirdly. It is contrary to the practice, of the Iewes before Christe & in Christes time, & of the primative Churches, to reade the Apocrypha publiclie, yea & Contrary to the Counsels of Laodicea & Hippo, which forbadd the publiq reading of them.

These. 3. arguments the D. in those daies urged, & the two Arch Bbs. and Bb. of Winchester could not then ansvere; It maie be the D. hath since then studied an ansvere to them himself; (or else he hath not done yvell to Change his mind;) we vwill therefore intreate him, (the next time he vvriteth) to produce the same into the veivv of the vvorld, that we maie see the reason vvhy he soe turneth cat in pan, as to dispute novv for that, vvwhich he then confuted. Till vvwhich time, we can promyse nether subscription nor conformity to this order; And thus have we done vvith this exception.

CHAP. 3.

Of the order of the Book for reading the Apocrypha under the name of the holy scriptures & as parts of the old Testament.

Def. **T**HE Ministers produce two reasons (a) against this order of the Book.

First. That to subscribe to the Seru: Book, is contrary to our subscription to the book of articles, the 6. article whereof, under the name of holy scriptures, understanding onely the Canonical bookes of the old & new testament, there mencioned, whereof the Apocryphal bookes are none. And therefore they conclud, they cannot safely subscribe because they shall subscribe to two bookes one Contrary to another.

Secondly

(a) part. 2.
pa. 27 & 28.
part. 2. pa.
176. 177.

Secondly. That, to approve that for the holy scriptures which is but apocrypha & conteyneth in it manifest error, is both unlawfull and disgracefull to the scriptures. But by subscribing to the Serv. B. they should approve such Apocrypha for holy scripture. Therefore soe to doe is both unlawfull & disgracefull to the scripture: & therefore not to be done. Whereto M. H. answereth as followeth.

M. H. As if hereupon comparing the booke of Com. pr. with the booke of articles we would inferre the Apocrypha to be Canonical &c.

Def. The Ministers comparing the Serv. B. & the booke of articles together, & fynding them contrarie one to another, (the Serv. B. to call the Apocrypha, by the name of, *the holy scriptures & partes of the old Test.*, the B. of Articles to denye it, vnderstanding by the holy scriptures, the Canonical bookes of the old & new Testament onely, (wherof the Apocrypha is none) & being required to subscribe to them both as agreeable & in nothing repugnant to the word of God, doe therefore inferre, that they cannot subscribe, because thereby they shall subscribe to contraries, & as it were, that black and white are one and the same colour. To M. H. therupon soe speaking as before, I must therefore replye, that either he is one of those mockers whom the Apostle speaketh of, (b) who willingly know not that truth which they knowe they cannot answer: or else one of them, (c) who as by putting awaie a good conscience make shipwrack of their faith: soe by putting awaie truth & singlenesse in their writings, hazard the shipwrack of comon sense & reason: for certainly none other could out of the Ministers argument, make M. H. conclusion, but such as have either losse their sight, or shutt their eyes against the light. Lett us heare him & D. S. speake together.

M. H. We answer, they are called *holy scriptures*, in a signification at large, because the subject they intreate of, is, god his loue, power, our sanctification & obedience to him. The aucients (d) many 100 yeares agoe gave that name to them &c. partly because alwaie in the
greek

(b) 2 Pet 3.5.

c 1 Tim. 2.
69.

Hierom
Hagiogra-
pha.

γιβνοσ2

greek Canon, partly because they teach us to live sober-
lie godly & righteously: partly because they should distin-
guish them from the profane, partly because read in the
Church publique, to preferr them before other Ecclesi-
astical writings of the Fathers, alwayse providing they
know their place, not before but after the Canonical,
which their very name Apocrypha putteth them in
minde they soe doe.

D. S. In comon Charitie we are bound, whensoever
they are sayd to be parts of the old Testament or holy
scripture &c. to conceyve, that it is spoken according to
the vulgar & comon speach, which so calleth that which
is wont to be bound together in Bib. with the holy scrip.

Def. It is not so cleare as M. H. would make it, either that
the Ancients many 100 yeares agoe gave that name to these
bookes, or that they did it for the reasons noted by him.

As for Hierom the onely Auncient he nameth, the name Hagio-
grapha is some times found in his writings I confesse, but ei-
ther it was coggged into his writings as we heard in the former
chapter, or if it were Hieroms ovne vvord, it vvas (as Iunius
saith) (e) ambiguous to himself, vvhich appeareth evident. First,

because he constantly calleth them Apocrypha, (some fevv pla-
ces excepted) yea & (some of them) fables & fictions, vvhich
is not likely he vwould have done, had he indeed called them
Hagiographa, or *holy scriptures*. Secondly, because he (f) vwith

Ciril & others, never read them nor translated them but with a
manifest brand of difference putt betwene them and the holy
scripture. As for Iunius he nether saith, the Auncients soe cal-
led them, nor doth he justifie them as well doing it, but onely
(g) excuseth them, for reteyninge of the bookes & not cutting
them of, from all use of the Church.

But Secondly. Yf the Auncients had given the that title, & had
done well therein, yet will it not followe that our church doth
well in calling them soe for the times being now changed, we
have not those considerations movinge us, to suffer those titles
to rest upon them,

(e) prefaco
before the
Apocrypha
vox apud ip-
sum Hieron.
ambigua

(f) Hierom,
veru eoque
jugulante no-
cavit.

(g) Cont.
lib. 3 Cap.
4 & 7.

which the Auncients had who (by reason of the deep conceit of those bookes so generally & deeply ingrafted in the mindes of manie) could not (without great offence and disturbance of the publiq peace: yea and calling of the Canonical scriptures themselves into question) sett themselves against them in those times: we have not the same causes but the Contrarie, to wit, the generall dislike of them by all reformed Churches, moſte of which, deny them all audience in the Church, all of them, refuse to heare them speak vnder those names & titles. And (to lett passe, howe all sound writers disclaime those titles as vnfit for them) we see how the publiq reading of them vnder those names hath confirmed the Papists in their opinion of them. For when D. Whitakers, (h) making light of the bookes of Tobith & Ecclesiasticus denyed them to be Canonical, & layd *that one of them savoured of superstition*. Gregorie Martin taketh him up for it, saying, (i) *That by those words he condemned their owne Seru. B: which appointeth those bookes to be read for holy scripture as the other*, setting an edge to his speech with an interrogation: thus. *Doe they reade in their Churches Apocryphal & superstitious bookes for holy scripture?*

Thirdly. We saie, that how ever in the judgment & interpretation of the learned in our Church they are in deed called *holy scriptures* in a large sense, yet the book doth not loe, for first, it calleth (k) all the first lessons for morninge & eveninge prayer (wherof the Apocrypha is a great parte) the holy scriptures of the old Testament, without any note of difference from the Canonical, either by the name Apocryphal, or otherwise, vnlesse therefore these men will saie, that the book doth equivo cate, vnder one & the same title speaking properlie of the Canonical, improperlie and at large of the Apocryphal: yea & vnlesse they will saie, that we must vnderstand the old Testa. both properlie, & improperly in a strict and larger sense also, They cannot (without cause of blushing) saie, that the B. giueth the Apocrypha that title in a large sense. Secondly, it commaundeth some parts of the Apocrypha (in expresse words) to be read as parts of the old testament & of the prophets, to wit, the storie *of Susanne*

(h) in his
answere to
Campian.

(i) discove-
rie of Cor-
rupt transla-
tion. preface. sect.
9.

(k) Rubr:
first in the
order how
the rest of
the holy
scripture be-
sydes the
psalter is to
be read &
Rubr. befor
Te decum.

of Susanna, as parte of Daniel and vnder the name of the 13. chap. of Daniel: which maie suffice to cleare this point.

But Fourthly, Because we are sent for resolution of doubts to the Bishop, and as M. H. and D. S. saie, from the Bb. to the Archbb. yf need require, & as M. H. further telleth us, that if any godly Minister shall make a good construction, it is in all equitie to be receyved: we will therefore make tryall of all these, & first goe to a godly Minister or two. Secondly, from them to the Bbs. Thirdly from the Bbs. to the Archbbs. Fourthly from the Arch Bbs. a degree higher then we are directed, to wit, to our Church representatiue as they would have it called.

First. The godly men shall be no other then. 3. of these our opposites, whom in this point I am content to make arbitratours, soe that the indifferent Reader be vmpere. M. H. saith ^{(l) part 1. pag 125.} *they maie be held canonical wholesom doctrines, being thence deduced though not simplie of them selues, wherein they agree with the Canon, as also because they maie serue, as they alwaie hertofore have done for a rule to direct & order our conversation a right.* And giving reasons, ^{(m) part 2. pa. 176. 177.} *(m) why they were so called, he maketh this for one, that they were alwaie in the greek Canon, vvhich reason is greek to me, there being in my learninge but one Canon, of the Ievves & they soe farr from beinge therein, that they never came so farr as into the Ievves vestrie, as Iunius saith, preface in Apocrypha: & this for another, & not the least (as he saith) that soe farr as they agree with the Canonical, they are a kindly issue, & lyvely branches or stemmes of the other, (to wit, the Canonical,) now as the Apostle saith ^{(n) Rom. 12. 16 18.} *(n) in another cause vve shall not vnfitly applie here. If the roote be holy, the branches are holy & c. soe speaking of them as if they vv ere one body vvith the tree, vv hich is sufficient to shevve his judgment. D. S. reasoned thus against the Book, ^{(o) in that Confer 1584} *(o) It standeth not vvith the vvord of God, that the Book of Com. prayer, doth as generally and indifferently call, the Apocrypha, Holy scriptures & parts of the old Testament as it doth the Canonical, & soe confoundeth them and maketh them all one. Nether doth he much slipp from it novv, yf his vvords be vvell vveyghed.***

p pag. 61. 76. But D. C. speaketh home, saying (p) *The Can. onely we allow for*
 62. *probatio of faith: but the other (being proved) for the confirmatio thereof*
Againe, from the Customarie phrase of the Church, we read them as
parts of the old Testament. Againe, they are neither read nor este-
med as the rest of the holy scripture: which word, rest, implieth
they are part of the. And to conclude, he maketh it plaine that
 by the order of the book, they are not distinguished from the
 Canonical, for, saith he, *libertie is lefte to men in their severall pari-*
shes to informe the people in their different valuatio of these writings,
which though the 14. Canon forbid in the leiturgie &c, yet it is law-
ful in the sermo &c, this is plain enough to him that is not blind.
 Secondly, From these men let us goe to the Bb. of Winchester,
 who (q) affirmeth, *that these apocryphal bookes must needs be hold*
 1603, pag. 60. *Canonical for manners.* Wherby he putteth no difference betwee
 them and the holy scriptures properly soe called, but this, that
 these are holy and Canonical both *for faith and manners*, those
 holy & Canon. *for manners onely*, & soe to be read to the people.
 Thirdly, From him lett us goe on to the 2. Archbbs. of Can-
 terburie. The late Archb. long since (r) answered D. S. (who
 then excepted against the Book as we now doe) & that diverse
 tymes, *that the Apocrypha were holy scriptures, in deed, and might*
and ought soe to be read in the Church. And when it was replied,
 1584. *that the title of holy scripture, is the peculiar stile, whereby the H.*
Ghost distinguisheth (s) the Canonical scripture, from the Apocrypha,
& that such scriptures onely can be called (t) holy which are given
 1603, pag. 60. *by inspiration from God:* he rejoyned, saying, *that the Apocrypha*
were likewise given by inspiration of God. The now ArchBb. will
 not indure them to be read in the Church with that note of di-
 stinction, which their very name Apocrypha (as M. H. not long
 since tould us) putteth them in mind that they soe doe. For his Lord-
 ship taxeth (u) Hierome for calling those bookes Apocrypha:
 saying, *he was the first that gave them that name: & that Hierome*
exceptions against them were the old cavils of the Jewes: wherein as
 his judgment appeareth sufficiently, though not agreeable to
 the truth: For (as M. B. saith) *Ciril called them Apocrypha before*
Hierō: soe (not unlike the old womā (of whō Vives speaketh)
 who sayd, she should like the virgin Marie the worse, because
 as she

q Confer. at
 Ham. Court
 1603, pag. 60.

r Confer.
 1584.

s Rom. 1. 2.

t 2 Tim. 3. 16
 2 Pet. 1. 19.

u Confer. at
 Ham. Court
 1603, pag. 60

(as she understood) she was a Jew) he seemeth to conceiue of Hieroms exceptions, because they were (as he saith) the cavils of the Iewes. For unlesse he should like the the worse because they were of the Iewes, he had no reason to say soe: neither yet to call them *cavils*, seing the Iewes of all others could best witnessse, what vvere the books committed to them of God .D.C. indeed to excuse the Archbb. in the former reckonning, telleth M. B. (w) *that he wanted both duty & thankfulness to interpose that clause though not truly (for Ciril did it before him) seing al men know that Hierom was the first that of al other did openly tearme them by that name, and that without al exception amongst the latin Fathers (for any thing he knew) was the first, & that Cirils opinion was not equally sound to St. Hieroms in this case.* In al which the D. quite forgetteth himself & doth his M. the Archbb. more hurt then good: For how could Hierom be the first, that of al other did openly tearme them by that name, vvhetheras Ciril vvho called the so before Hierom, did it in vvriting publicquely as the D. setteth it down (x) vvhetherfore in the behalf of his M. to hide a secret untruth, he commeth in vvith his opē lye. Nor much better is it, that he goeth on, and telleth us, *that of the latin fathers Hierome was the first*, as if that proved him therefore to be the first of all others. And lastly a svvel helped is it, vvhen he saith. *that Cirils opinion was not equally sound to S. Hierōs*, for thereby in assaying to excuse, he accuseth his M. for reproving Hieroms judgment, which he confesseth vvvas sounder then Cirils. No mervail, though the Doctors pain be no better, seing vvhat ever paines he took, his service bringeth no gaines to his M. But to shut up this point, both Bbs. & Archbbs, confound the Apocryphal vvith the Canonically as vve may see in their great Bible, (y) wher deviding the books of the old Testamēt into *legall, historical, sapiential, & propheticall*, in the historical they place nineteen bookes, amongst vvvhich they reckon the third and fourth book of Esdras, the bookes of Tobith and Iudith, the 2. bookes of the Machabees, and the rest of the Chapters of Hester, making the book of Hester to consist of 16. chapters, and them to be parte of that book: In the sapiential, they place 5. books, where

vv pag. 63.

x Ciril Cate
ch. 4. in fineauthorized
to be pub
liquely read

wherof they reckon the bookes of vvifdome and Ecclesiasticus for 2: caling the book of vvifdome the vvifdome of Salomon. In the profetical they place 18. bookes, of vvwhich they reckon. Baruch, calling it the booke of Baruch the Prophet, and Susanna, Bell & the dragon making the same all one vvith Danie l consisting of 14. chapters: vvhat can be more clerer then this. Fourthly, Novv after all this cometh our representative Church (as they call it) and vvheras our Serv. B. enjoyneth the Minister in reading the Apocrypha vnder the titles aforesayd, to saye only thus beginneth, and thus endeth such a lesson taken out of such a book vvithout any other note of difference, it bin deth (z) us even soe to read them vvithout, any addition in matter or forme for any respect whatsoever: wherby it is clear it maketh not, nether are we allowved to make difference in our reading betvvene these Apocryphal & baser mettals, & the sacred scriptures, the Lords ovvne glorious & stamped Coine. Whereto if we add the B. of Homilies, tovvhich we are also required to subscribe, how it diverse tymes calleth the *holy scriptures* in the same sense (not in a larger as M. H. and D. S. speake) vvherin the scriptures of the old & new testament are soe called: saying in the alledging (e) Tobyrh and Ecclesiasticus, *the holy Ghost speaketh so in the scriptures*, therby giving the same authoritie and title to them, vvwhich Zacharie & the Author to the Hebrewes giue (a) to the holy prophets, in their citing of places out of the old Testament, yf we add this, I saie, we cannot but see, that this exception of the Ministers is vvntaken awaie, and remeyneth still stronge against these men to vvitt, that the Ser. B. giueth that title to the Apocryphal bookes, vvwhich is proper to the Canonical scriptures, and the peculiar stile wherby the Ho: G. distinguisheth (q) the Canonical scriptures from the Apocryphal & all vvritings of men whatsoever. A title belonging to such scriptures onely, as are given by inspiration of God, delivered by men, that vvvere in the penning of them, so vvholly caried by the the Holy Ghost, as they vvvere exempte from all possibility of error therin; vvwherefor we maie conclud (as D. S. once did) (c) this exception remeineth stronge

(z) by the
14 Canon.

(8c) Tom. 2.
pag. 325.

(a) Luc. 1.
70. Heb. 3, 7.

(b) Rom. 21.

(c) Consec.
1584.

Stronge against the book, as that which (by appointing the Apocrypha to be read vnder these titles) both, First, offer disparagement to the holy scriptures, in honor of the highest degree, there being as much difference betwene the one & the other, as betwene humane & diuine writings, & in respect of the authors as is betwene God and man. Secondly, Contrarie to the Book of articles, (as the Ministers sayd in the beginning but nothing answered to it) to which we are also required to subscribe. Thirdly, saye as much for the Apocrypha in effect, as the Church of Rome doth. Fourthly, argue, all the Churches of the Gospel of untruth, who have stryven with them of Rome for the holding of them out of the book of the Canon, & denyed these royal titles to be given to them. And Fifthly, (as we maie add) argue, both the Auncients, Hierom & others, & our owne worthy writers against the Papists, much to blame who have rejected them as drosse if the sayd Book maie keep the in the Lords house as parcels of pure golde, and set the stamp of Gods owne spirit on them. And lett them tell us, whether the book might not in like manner, giue the name of a diuine wyter to a profane, (as of Moses to Iosephus) as well as the name of Daniel, to the fabulous storie of Susanna, seing the one wrote the storie of Moses with addition to it, as the other added that to Daniel? And whether the Book might not aswell deface the holy scripture with the ignoble & base title of Apocrypha: as grace the base & impure writings of men, with the moste noble and glorious title of holy scripture. A stile, which (as M. B. saith) the writings of the holy Ghoste, haue longe since ingrossed to themselves, from all writings of men whatsoever, whose best authors are onely half holy, & that, at the second hand not originally & wholly holy as God himself is: Who as he will not give his glorie to another: soe neither his glorious stile, to any other scripture then his owne. And surely if the elder brother will not suffer the younger brother, to give the armes of his house, without a Crescent to distinguish them: much lesse will God that is soe iealous of his honours, putt it up at their hands, that shall appoint, or by subscription & Conformity approve, the same armes to be given & worne, without any Crescent or sensible difference, not onely betwene the children of

his

Q

his spirit, the holy scripture onely and wholly inspired of him; & the sonnes of men though good men; but also betwene them & such bastard slipps, as came, we knowe not of what stock, & are sure they should not enter into the Congregation to the tenth generation much lesse as lawfull & right borne sonnes & heyres inherit & keep possession there for ever. As for the Common plature vvhich these men bring to cure this soare: to vvith, that the Minister maie instruct the people in the different valuation of the one & other: I vvonder they blush not first to require our subscription, *that the book doth well in so calling them, & that it maye lawfully so be used,* and then to prescribe us for a shifte, the liberue of discretion to help the people vvith a commodious exposition, though contrary to that vve have subscribed. And thus much for this exception.

CHAP. 9.

The Serv. B. appointeth the Apocrypha to be read as tending more to edification then the Canonical omitted, &c.

Def. **T**HE Ministers argument against this point in both partes (a) of M.H. his answer is thus framed.

(a) part. 1. 3
pa. 21. 28.
part 2. pa.
177.

To approve by subscription, that the blinde & false Apocrypha, shall not onely be read in stead of the Canonical omitted, but preferred before it, as tending more to edification, then any chapter thereof, and namely of the Chronicles, Canticles and Revelation &c. is to the greate reproch & disgrace of the holy scriptures yea blasphemous, & therefore ought not to be done: But by subscribing to the book of Common prayer We shall doe this. Therefore it ought not to be done. To this exception all 4. make answer as followe.

M.H.

M. H. Some parte (b) of the Canonical scripture maie be lesse edifying then some parte of the Apocrypha. & c. (b) part 1.
pag 127.
M. Mason. (c) Nether is it our meaning to advance the Apocrypha which we read, above the Canonical which we read not. (c) pag 27.

D. S. We cannot gather (d) without doing the Church of England wronge, that ever it was or is her meaninge to equall them, much lesse to make them in dignity or in ædifying superiour to any of the Canonical & c. whẽ there is comparison made betwixt chapters of the old Testament of lesse and more ædifyinge & c. it is not betwixt the Canonical appointed to be read or not read, & the Apocrypha: but onely betwixt the Canonical appointed to be read & not read. (d) pag 55.

D. C. (e) How can it be a silencing of the scripture in us, who after the example of all antiquity read some writings which were called Ecclesiastical, and more profitable to ædification then some scriptures, though not of equall authority for doctrine of faith, as the reste of the scriptures are. We admitt in their roome (without stopping their voyces in due season) other writings ever accounted *Eccl.* to be read, not as better but as better serving for reformation of manners. e pag 78 82.

Def. Two of these 4. vve see, grant the exception, the other two deny it. Lett us therefore first prove it, and (as M. H. vvillert us) see the Ministers reasons moving them to charge this upon the Book & they are foure.

First, because of the expresse vvords of the book, to vvit. (f) *The old Testament appointed for the first lessons, shalbe read through every yeare once, excepte certeine bookes and chapters, which be lesse edifyinge and might best be spared, and therefore are lesse vntread.* f Rubr. 1. In the order of reading the rest of the holy scripture & c.

Now however D.S maketh now some question of their meaning, yet in that yeare 1584. when he disputed against the Book & affirmed, that it was to be esteemed not to agree with the words of God, even in this particular respect, he then made it cleare, that, the Apocrypha being appointed to be read in stead of the Canonical which by the Book are sayd to be therefore omitted because they are lesse edifying & maie beste be spared, it could not be inteded but it was for the Contrarie reason; to wit, that they disye more & can lesse be spared. and thereupon concluded saying: We suppose that this poynt also cannot be iustified by gods word: for thereby the Apocrypha are not onely made equall with the holy Canonical scriptures, but in some respect, & that the Cheise (which is of edification) preferred above them. Which reason (as the D. knoweth) was then often urged & with that evidence, that the contrary syde were at a nonplus.

g as M. H.
hath layd it
downe part
2. pag. 178.

Secondly. Because the Apocrypha, are appointed to be read not onely in the roome of the canonical (in that respect) omitted: but in a greater measure for their proportion, & some of them oftener then some chapters of the Canonical appointed to be read: whereby the Book disgraceth the Canonical scripture as the Ministers affirme, saying, (g) *Disgracefull because sundry chapters of Apocrypha are read twice in the yeare & none of the Canonical scripture is read so often: wherto M. H. answereth. the psalmes are read once through every month, diverse chapters, Epistles & Gospels everie sunday & c. Wherefore this vntruth returneth home to the shame of the author.* But upon due examination thereof we replie. First, that if any Ministers did saie, as he hath layd it downe, it is an vntruth and maie well returne home to their shame, that were soe simple as to think, that none of the Canonical scripture is read twice in the yeare

But. Secondly, yf M. H. hath putt in more then the Ministers did, by waie of addition or by a 2. trick of a false finger taken out a word or two, by vvaie of detraction or by a metathesis or transposition hath misplaced some of their words, or if the paper brought to him, vvas but some brife note of the Ministers, private to themselves for helpe of memorie, and M. H. hath

hath printed it as if it were there whole and full reason, then (vvwhether all or any of these it be) maie the vnt ruth retarne home vvith shame to himself the publisher of it. Thirdly, howver it vvas, he vvresteth their vvords besydes theyr meaninge, for they make the Compari son, betvvene Chap. & Chap. he betvvene chapters & psalmes epist. & gospels, they betvvene the Apocrypha chapters, & chapters canonical of the old testament, he draweth it to chapters & peces of chapters of the new testament. In all likelihood their sentence vvas this. *more chapters of the Apocrypha are read twice in the yeare, then of the Canonical of the old testamēt, yea sundry Apocryphal chapters are read thrice in the yeare but none of the Canonical chapters of the old testament read so often.* Thus much for their meaninge let us novv come to the proof therof.

First, that the Apocrypha chapters are read in greater measure for their proportion then the Canonical chapters of the old Testament, maie appeare; in that, vvheras of the old testament there are but 779 chapters or thereabouts vvherof are read 592 or there about: there are of the Apocryphal in all not above 172 vvherof are read 104.

Secondly. That more of the Apocryphal chapters are appointed to be read tvvyce in the yeare, then of the Canonical chapters of the old Testament, maye appeare because 13. chapters (h) of the Apocrypha are appointed to be read soe often: but not so manie of the Canonical chapters of the old Testament.

h to wis
wisdom 3.6.
9. 12. 19.
Ecclesiasti-
cus 15. 19.
31. 23. 25. 29.
39. 44.

Thirdly. Some of the Apocryphal chapters as vv wisdom 1. & 3. are appointed to be read thrice in the yeare; so is noe one chapter of the Canonical of the old Testament. This. 2. reason thus proved, besydes that M. H. maie take the shame of the vnt ruth (if any be) to himself: Lett him & the rest tell us, vvhat should be the intent of the book thus to order the more & often reading of the Apocrypha, yf not, because it esteermeth them to be more edifying then the Canonical; and lett them take leysure to giue another ansyvere, soe they doe it vvell. The 3 reason followveth.

Q. iij

Thirdly

1 as wisdom
2. on whit-
sonday, Puri-
ficatio daie,
wisdom 5.
on S. Peters,
S. Michaels,
& all Saints
dayes.

k see the 4.
Rubr. in the
order for
reading the
rest of the
scriptures
& c.

1p art 2. Pa.
177

Thirdly. Because the book appointeth (i) the apocrypha to be read upon diuerse festival daies, when the choicest & greatest assemblies are to meete, & therefore the greatest need of most edifyinge. Novv vvhat other reason can be devysed for ordering those chapters to be then read, yf not because they doe more edifye then any of the Canonical of the old testament?

Fourthly. Because, vvhen the festival daies (wherein the Apocryphal chapters are appointed to be read) shall fall upon (k) the sondaies, then shall the Apocrypha chapter, justle out the Canonical chapter of the old testament (othervvise appointed to be read,) though of vvhat use & edification soe ever they be: then (as M. B. saith) shall they justle vvith the Canon as Ismael did vvith Isaac for precedencie, and upon these high daies, the sonne of Sarah must giue place to Hagar's sonne, the Canonical to the Apocryphal. In vvich order there can be no discretion, vnlesse it vvere for that the Apocrypha

is deemed to tend mote to edification. These two laste reasons the Ministers shutt vp in one, saying (l) *disgracefull, because they are read rather then the holy scriptures when any holy daie falleth on a sondaie.* Whereto M. H. answereth. *This phrase rather then holy scripture, as if in no sens they myght be so called, is a speech verie disgracefull & prejudiciall &c.* vvhere lett the world judge, First vvhat liklihood there is, that the Ministres maye distinguish in the leiturgie betvvene apocryphal & Canonical scripture, vvhen M. H. here (as the Archbb. elsvvher) cannot indure the Ministers in ordinarie speech to distinguish betvvene them.

Secondly, vvwhether he makerh not the Apocryphal & Canonical scripture all one in deed and in his heart, vvho vvith his mouth & pen professeth, that it is *a speech verie disgracefull and prejudiciall* because the Ministers giue not to the Apocrypha, the title of *the holy scriptures*, even that title vvich is proper to the Canonical as we have heard. But he goeth on, & to helpe out the matter, telleth us, *that the reading of them on a holy daie falling on a sondaie, is not of inevitable necessity but lefte to the discretion of the godly peaceable discret minister.* vvich hath bin often answered first that the Ministers are cut of from that discretion and liberty of exchange by the Canon, as D. C. saith. Secodly, that

that it helpeth not subscription, for what ever the Ministers discretion maie be, the bookes intention is to preferre the Apocrypha as affore sayd, which none can subscribe to with good Conscience as D. S. concluded 1584. I but D.S. hath changed his minde since & now saith. (m) *That looking into the Callen* mpag 15. 16. *der for proper lessons for the sondaies and holy daies, in that thereby I finde none but Cano. appointed for the sondaies, & Apo. often for S. daies, I alwaise have taken it that even thereby our churches meaninge was, that as she in her regard and estimation preferreth the Lords daie before all other holy daies: soe she would have us even by this order to see, that soe she preferreth the Canonical, before the Apocryphal in worth, credit & dignitie.* To all which one word shall suffice to be spoken and by his owne reason to turne all back upon him. For if by that which is sayd, it appeareth plaine, that albeit for the most parte the Book appointeth the Canonical for the sabboth daies & Apocryphal for saints daies: (for it is not alwaise true, on withsondaie wisdom 1. is appointed to be read) yet seeing the Book enjoyneth that the Apocryphal chapters for saintes daies, shall have the preheminance & be read on the sondaies (whē the saints daies fall on the sondaies) as we have proved; then hath the D. losse his sight, & the book, by the order therof preferreth not the Canonical before the Apocryphal (no nor the sonday before the holy daie) but the Apocryphal before the Canonical, in worth, credit, and dignitie: what shall we then saye to the D. for this his answer? was he borne blinde? soe it seemeth, for he saith, *I alwaise have taken it thus:* but his heart knoweth that his pen wrote not truth, whē it putt downe that word *alwaise*, for at that conference 1584. he took it not soe, but diverse times concluded the contrarie, as hath bin and shalbe further shewed, yea if he would tell trothe, he sawe it othervvise at the Conference 1603. & could have shevved it too, had not some contrarie vvinde blowne duste into his eyes, or some Catharre or cold? rume befallen them vvherby he cannot novv see to sett dovne the truth. The book being thus proved guilty of this facte, vve are novv to examin the nature of it & vvwhether it deserueth the blame layd upon it by the Ministers or no.

These

These 4 men denie it, because some parte of the Apocryphal; maie edifye more then some parte of the Canonical. Thus have M. H. & D. S. already answered: & D. S. & M. Ma. soe answer in the vvords followving.

• pag 18.

M. Mason. The sacred (n) oracles of God have incomparable preheminnence of excellencie, yet nothing doth hinder but that some thing in it self of farr lesser excellency maie be more familiar for popular capacitie.

• pag 56.

D. S. But (o) suppose the comparison should by the Book be mente of certeine chapters of the Apocrypha, it is soe for that the same are wholly consonante with the Canonical & are more now to our ædification then the Canonical, either for their hardnes or for that they doe not now so much concerne us.

Def. It is a vvonder to see how farr the D. is fallen since that yeare 1584. For first, in the first Daies Conference at Lambeth, this case vvvas then thus argued, *That soe to match, yea preferre the Apocrypha before the holy scriptures, was a disparagement in honor of the highest degree to them and not farr from blasphemy. For the work of teaching what soever is to be taught & c. and finally of edifying the Church in any sort by the ministerie of the man of God, being attributed to the holy Canonical scripture, (p) as proper & peculier to them, no other can be applyed (much lesse preferred before them) to the like use, without arguinge them insufficient for that purpos for which they were given by inspiration, nor without taking from them the honor which solely & of right apperteineth to them.* Secondly, In the 2 daies conference vvhen the D. came to repeate the 1 daies vvork, even upon his second thought, he reinforced this argument concerninge the disgrace, that the Canonical scripture hath, by the Books appointing them soe to be reade, urging, *that this argument was not answered at all the other daie, & that it was an obiection of importance, for the vvords of the Book considered necessarily the proposition*

p 2. Tim. 3.
46. 17.

fixion was iustified there, that the omitted Canonical chap: were lesse edifying and might better be spared them the Apocryphal appointed to be read, which seemed unto him blasphemous, because thereby, not onely writings not Canonical were made equall to Canonical, but in some sort superior.

And that it could not be truly sayd that any Canonical chap. omitted, was lesse edifying & such as might better be spared then any Apocryphal read, but that the contrary was true: For to be profitable to reach, correct, informe, and instructe in righteousness, that is, in one word, to edifie, is not onely attributed to the whole Canonical scriptures and everie parte thereof, but soe attributed to them as a propertie peculiarly belonging to the scriptures given by inspiration from God for such use of the Church, & agreeth not to any of the Apocrypha, nor any other writinge whatsoever, wherefore if the Apocrypha doe not edifie at all, the disgrace must needs be great that is offred to the Canonical, in that the Apocrypha are preferred before them & read as more edifying.

Thus disputed this D then: which as it sufficiently answereth himself & the other 3: soe it maie move us to looke to our standing, and praie for him, that he maie remember from whence he is fallen & repent & doe his first works.

Lett us now examin their reasons why some Apocrypha maie edify more then some of the Canonical. M.H. hath sett downe 3 respects wherein they doe soe, and the other 3. partlie agree with him.

M.H. In some parte of the Canonical scripture, diverse chapters are spent which for ceremony legal puri-

R

fications

fications or the lawes of Iurie are not necessarie for us: for Leviticus &c. which are the word of God, but doe not necessarily bynd us, wheras lessons and instructions in the Apocrypha doe, not by any power of themselves as in their truth perticularly handled in several chapters, but comprized generally in some of the Canonical.

D. C. The Chronicles some parte, the Canticles, the Apocalips the chapters of some genealogies conteine many things not for requisite for silly people because they are not bound to giue an account of these things.

Def. We have agreably to those two, the judgement of D. S. before: & they all directly crosse the expresse text of scripture Rom. 15. 4. 2. Tim. 3. 16 where we are taught that the whole scripture & everie parte thereof was written for our learninge & is profitable for us, & must therefore needs binde us to learne

Cont 1.
lib. 4 Cap. 4
not 12.
singuli libri
sufficientes
sunt &c.
& cap 10.
not 2 quod
enim de ver-
bo pronun-
ciat deus,
æque de sin-
gulis parti-
bus illius
quia nihil
est quod nõ
sit æque the
opneuston.
vid. not 36.

&c. Thus doth learned Iunius reason (q) out of the generalitie of the Apostles words, *if the whole bindeth us, then doth every parte, the whole & every parte being alike given by inspiration.* And thus doth (that now happy man) M. Perkins in his treatise of Conscience reason. *If they did not bind, then needed we not the knowledge of them but if they doe bind they bind us to seeke the knowledge of the, & he proveth that they bind, because they have power & authority over the Conscience to order it.* And certainly if the whole word of God bindeth, then also doe those chapters in Exodus, Leviticus, Numbers, &c. for they are of matters, moral, ceremonial, or judicial, first yf of matters morall as manie of the Chapters & parts omitted are, they conteyne morall precepts both of holynes to God, righteousness to our neighbour, & sobriety to our selves, & must therefore bind us & have power over the soul & conscience, or else nothing doth. Secondly, if they be of matters perteyninge to the ceremonial lawe, prescribing rites & orders in the outward worship of God; though they binde us not to the practyce of the same rites and orders, yet they binde us to seek out the vnderstanding of them, so

fare

farr at the least as the vnderstanding of them leadeth us vnto, & furthereth us in the knowledge of Christe. Thirdly, yf they be Iudicials, such as concerne the orders for execution of justice & judgment in the Iewes Comonwelth, as they are not in all pointes so strictly to be observed by us, as by the Iewes: soe ar they not wholly abolished in the Christian comō wealth. Those that were lawes of *particular equitie* concerninge the particular estate of the Iewes comon welth, (r) and the particuler circumstances thereof, as times, persons, places, things, actions &c. bind not to practyce but to knowledge. Those that vvere lawes of *Comon equitie* made according to the lawe or instincte of nature comon to al men, in respect of their substance doe bind the Conscience of Iew & Gentile, for they vvere not gi ven to Iewes as they vvere Iewes, that is, a people receyved into Covenant above all other nations, but as they vvere mor tall men, subject to the order and lawes of nature as all other nations are, & they having in them the Comon equitie of the lawe of nature, (s) are moral, & therefore bind in Conscience as the morall lawe. What a strange thing then is it, that these men should tell us, that the Chapters omitted bind us not, soe expressly against the text & truth?

Juris particu
laris

r as the
lawe of ray-
sing up seed
to the dead
&c.

Juris com-

s as the
lawe of mur-
ther adulte-
ry theste fals
wittnes &c.

As for M. H. he not onely crosseth the plaine text, but him self also in his ansvvere, vvherein hovv ever he sheweth his stomach oftentimes sicke of that hunger vvhich for an inordi nate appetite it breedeth, Phisitiōs (t) cal the *dogged appetite*, more greedily disposed to devoure & swallowe up all that it meeteth vwith, then to decocte & reneine vvell ought that it hath taken; yet here he closely dischargeth his mouth of a morsell which he had taken in, and felt overhore & burning: for having said, *that some parts of the Canonical scriptures do not bind us: and some lessons and instructions in the Apocryphal doe*, he addeth, *but not by any power of themselves &c.* so calling up that in the latter part of his speech, which he swallowed downe in the former, say- ing as much covertly, as if he had openly sayd, they do not bind at all, no more then any other writings of man of the like sort, & that it is the Canonical onely that hath power to bind.

t Galen in
his Apho-
rism. Hippo-
crates lib. 2.
Alex. Trall.
lib 7. ca. 3. he
cuno des
orexis.

M. H. Secondly in the Apocryphal bookes prescribed some chapters may be of more use then some Canonical, because of the plainenes in them, whereas in these divers mysteries are, and the full meaning not thoroughly agreed vpon, neither can yet be; such is the booke of the Revelation & of the Canticles.

u Confer.
1584.

Def. The other three agree with him in this second respect, as their words already sett down do shew; and it is the verie same, with the late Archbs. *The Apocrypha* (saith he) is not preferred simply, as having more authoritie then the Canonical, but as more edifying the simple hearer, some of the Canonical omitted being but such chapters as consist of numbers, names, & darke visions, & therefore lesse edifying then the *Apocrypha*. Whereto it might suffice to repeat onely the answer of D. S. then made, as it hath already bin and shal be yet further related: but secondly it seemeth these men have cast of both fear of God and shame of men that dare in any respect prefer any of the Apocrypha before these two bookes especially, which for the excellency of the matters they intreat of, and use to be made of them, are by the Lord himself highly commended to the Churches use: the one, for the most sweet & comfortable doctrine of the mutual love betwixt Christ & his Church, called *the song of songs, the most excellent song*: the other, for the foreshewing and laying open of the state of the Church, to the end of the world, called the Apocalyps or Revelation, to the reading & use wherof, a special promise of blessing is made.

But thirdly, it passeth over al, that *M. H.* telleth us, *the full meaning of those two bookes is not thoroughly agreed on nor yet can be.* As if there they did not edifie, because all men are not wholly agreed of their meaning in everie perticular: vvhich is so grossly absurd that a blind man may see it and laugh at it, & so vve let it goe.

Yet vve may tel him, that one cause vvhich they seem so mystical, so hard to be understood, & their sence not thoroughly agreed on, nor yet can be, is, because they are soe little read and looked in-
to,

10, as that Martyr Cranmer saith: (w) Suppose thou understandest not (saith he) the deep and profound mysteries contained in the scriptures, yet much frute wil come by the reading &c. Canst thou not understand it? What mervell? how shouldest thou understand, if thou wilt not read nor look upon it? take the bookes into thy hand, read the whole storie, that thou understandest, keep it wel in memory, that thou understandest not, read againe and againe & God wil vouchsafe to illuminate thee. remember the Eunuch Act. 8. Again (x) of what spirit can it proceed to forbid the reading & studying of the scriptures? and let not the covert suspicious insinuations of the adversaries, drive thee from the search of the holy Script. either for the obscuritie which they say is in them, or for the inscrutable hidden mysteries, they talk to be comprized in them & Christ exhorteth thee therefore, even the rather for the difficulty of them, to search them diligently &c. But let us heare their third respect.

Prolog be
fore the
great Bible,

x as it is in a
nother pre-
face before
that Bible.

M. H. Thirdly in genealogies & such chapters as have that Argument, use may be, and is acknowledged, but not that use so expressely for sanctification and holynes, as crave the bettering of our lyves, rather then the making of us knowe much, not to so direct purpose as the other.

Def. Of the same mind are the other three, where they tell us, that they are read & serve better for edification or reformation of manners, & I would ask them, whether knowledg and faith be not a principal part of our sanctification? our divinitie teacheth (y) us it is, as wel as ignorance and unbeleef is a principall part of our natural corruption. and this was the Divinity of D. S. 1584. when he tould the then Archbishop, that sayth without which there is no sanctification, no edification, is onely by the Word of God and the holy doctrine so by him revealed unto us, and not by the Apocrypha, which do not edify at all. And that it could not be truly said that any canonical chapter omitted, was lesse edifying & such as might better be spared, then any Apocryphal read, but that the contrary was true, that al the Canonical scriptures even those, to which

y Eph. 4. 23
Col. 3. 10.

most exception is taken as the pedigree of Christ, Math. 1. & Luk. 3. Was more edifying & such as might worst be spared then any apocryphal chapter appointed to be read.

As for M. H. we must further tell him, that as a man that sitteth uneasely shifteth up and downe till he be out of his place, so doth he shift and shift till he is cleane out of his argument. For what if the genealogies & other chapters of like argument edify not for sanctification expressly? seing it mattereth not, because they expressly edify in that for which they were written, & who requireth they should edify expressly in that for which they were not written? Againe, what apocryphal chapters do so expressly edify us in the knowledge of Christ, (that he was man indeed, the sonne of Abraham and David, of the tribe of Iudah, of the stock of Adam, the promised seed from the beginning) as the genealogies Mat. 1. & Luk. 3? And is not the knowledge of this to so direct purpos as the other? that were strange, seing the knowledge thereof is not onely a part of sanctification, but the verie foundation and groundworck of al true sanctification & holynes: all holynes not built thereon being so farr off from bettering our lyves, that it is but civil profanenes.

But secondly, it is cleare, that whatever the genealogies teach us, many chapters forbidden to be read do expressly teach us sanctification & the bettering of our lyves in al the kyndes thereof, whether of holynes to God, righteousness to men, or sobrietie to our selves. As for example, The offrings which the people brought to the Tabernacle Exod. 35. & 36. teach us. 1. *that we must give to the maintenance of Gods worship and service.* 2. *We must give according to our ability.* 3. *We must give willingly and freely.* 4. *That God accepteth according to that a man hath, not according to that he hath not: agreable to al which is that in 2 Cor 8. & 9.* 5. Where the people in their zeal offred more then needed, in so much that Moses forbadd them. doth it not teach us *that where the hart is free, the hand is open, not according to the power but above it and even to more then enough rather then too little: and*
will

vvil not that example of theirs read to the people according to
 2 Cor. 9. 2. *provoke some, and check the niggardlynes of others?* 6.
 Where Moses forbadd the peoble to bring any more when they
 had brought enough, vvil not that teach *Churchofficers yea those*
that have the managing of Ecclesiastical or civil affayres to content
themselves with enough, & not to drawe out of the peoples hands into
their owne, more then needs &c. Let him that readeth consider;
 or him that heareth read consider, hee shall easely discern
 these pointes, and see their faces as in christal glasse at the very
 bare reading of those tvvo chapters omitted. Againe, vvho
 knowveth not that the fourth, fifth, and sixt chapters of
 Levit. forbidden also to be publicuely read, do teach us, ex-
 pressly, that all sinnes, either of ignorance, or of knowvledge,
 committed vvillingly or at unavvares, by Prince or Priest, by
 congregation or private person, are mortal and such as cannot
 be pardonned nor pyged but by the blood of Christ, as is plain
 by the severall sacrifices ther mencioned & appointed for them
 And which is yet more, doth not Lev. 6. & Numb. 5. so plainly
 shevv (that he which runneth by may read it) *that we must make*
satisfaction to our neighbours for al the wrongs we have done him, to
the utmost of our power, before we can look to have our synne pardon
ed, & our selves and services acceptable to God. These chapters I
 think expressly teach sanctification, & that which craveth the
 bettering of our lyves, & yet by the order of the booke are not
 to be read in the Congregation? I here passe by the Books of the
 Chronicles wherein all the examples either of good or badd, coe-
 cerne us (I think whatever D. S. doth) the bad being set be-
 fore us, to teach us to look to our standing, & to make streight
 steps unto our pathes, the other propounded to us, to conferme
 & strengthen us in vveldoing, & to provoke & stirr us up there-
 to: no examples in all the Apocrypha comparable to them: and
 yet these men tel us the contrary. And M. H. (to shut up al) saith
that the equity of th at speach of his, drew M. Luther to preferre (as
our Com. B. doth) some divine bookes before others, & that as he was
unjustly taxed by Cochleus, for the preferring Paul & Peters Epistles
before the three Gospels of Mathew, Mark, and Luke:
 so is

soe is our *Serv. B.* in appointing *some* rather then *some*, *Apocryphal* rather then *Can.* &c. To his *some* rather then *some*, we maie saie, *hum drum*: for he that hath but a peece of an eye to discerne, the difference & inequality betwene Canonical and Apocryphal scripture, maie easely perceyve the folly of his *some* rather *some*, & how vnindifferently & vnequally he sorteth us & *Cochlæus* together. *Luther* was taxed by *Cochlæus* for making comparison betwene the several bookes of one and the same scripture Canonical, preferring the one before the other. The *Serv. B.* is taxed for comparing the Canonical & the Apocryphal, the holy vvritings of God and the profane and fabulous vvritings of men, together, and preferring before them the se, vvhich are not able to stand before them in any degree of comparison..

z which we
have no rea-
son to doe,
our answer
considered.

Thus have vve heard all that our opposites could saie, concerninge this exception. *M. H.* in deed hath vvelnigh half a page more in that chapter but it concerneth the next exceptio & there vve shall give it, both audience and answer. In the meane time, Lett the reader observe, that if vve should, grant (z) him these 3. respects, vvherein he would make us beleeve, that Canonical omitted maie be lesse edifying then the Apocrypha ordered to be read, he hath scarce yet spoken one vvord to the Ministers exception & argument and that in two respects. First, for that, if the bookes of *Leuiticus* & the reste that concerne genealogies, legal purifications, lawes judicial and such like, did not necessarily bind us nor so much concerne us, & yf the *Canticles*, *Revelation*, & genealogies did not soe exprestly teach us sanctification as the *Apocrypha* chapters doe (as he saith) yet how vvill all this iustifye the omission of the two vvhole bookes of the *Chronicles*, the 1 & 2 chapters of the *Revelation* & divers other parts omitted vvhich doe moste plainely & exprestly teach us, & by moste vvorthy examples exhort & provok us to holines and godlines? Secondly, For that the book by the order prescribed advanceth the *Apocrypha* as more edifying, not onely then the Canonical omitted, but also, then the Canonical appointed to be read because (as vve have shewed) it appointeth the *Apocrypha* to be

be read in a greater measure (for their proportion) then the Canonical, some chapters of them, oftener then any chapters of the old testament, on the highest daies vvhetherin the greatest assemblies are to meete, and on vvhich, sometimes the Canonical othervvise appointed to be read, must then give place. These men therefore having lefte the question vnansvvered, cannot as yet, by their brotherlie persvasion to vniue & vni formitye, dravve us to subscription.

CHAP. 10.

The Serv. B. appointeth such Apocrypha to be read (vnder the name of the holy scriptures of the old Testament & tending more to edification) as conteine in them, manifest errors & vnruthes contrary to the scriptures & the doctrine of faith & good manners taught in them.

Def. **F**OR prooffe of this exception, the Ministers bring two reasons as M. H. hath layd them downe. (a) a part 1 pag 27. 28.
 First. *The book is contrarie to it self & therefore is not to be subscribed vnto. For, in the praface, it saith nothing shall be read but the pure word of God, or that which is evidently grounded on the same: But in Calender & order appointing what shalbe read, it appointeth Apocrypha chapters to be read, which are full of lyes and vnruthes. Secondly, Those parts of the Canonical scripture omitted, are not lesse edifyinge, then those parts of the Apocrypha, which are blind & false conteyninge manifest vnruthes and yet appointed to be read. Therefore the Book doth ill & to the great reproach and disgrace*

disgrace of the Canonical scripture, to appoint a great parte of the one, as lesse edifyinge, not to be read, & of the other, as more edifyinge to be read & we shall not doe well to approve it by subscription. To this effect they reason, & to these reasons more breifly layd downe by D. C. & D. S. they all make certeine answers, some of them agreeing together, othersome crossing each other: M.H. thus. (b) Fables, though some call the additions to Daniel & namely Dan. 14. yet that is no reason why it maie not be read, for Iothams fable (c) is receyved &c. Againe, (d) howeuer an offensyve speech to preferr vnt ruth before truth, (for that condemne) yet that which is vnt rue in some particular, maie other wise haue much truth in it be worthy of regard, & in that respect being agreeable to Canonical doe no injurie to the Canonical, more then timber which is fitted to the squyre or that which is ruled to the ruler.

(b) pag. 121.

c Iudg. 9
d. pag. 128.

e. pag. 75.

f. pag. 62.
g. pag. 85.

h pag 86.

i pag. 57.

D.C. thus, (e) yf our church hath wilfully silenced Gods truth & vttered vnto the people vanitie and lies in stead thereof, we will mourne for our mother with hartie sorow, & not enter into the defence of so great a fault; For God forbid, that any partial affection to her (who while she is upon earth may erre) should make us transgresse against our Father in heaven who is truth it self. And denying that it doth so, sayth, (f) we reiect such percells as are faulty, and reteine the rest, & yet afterwards forgetting himself, he saith we (g) are forced against the Papists, to accuse them of some faults, but we could (without violence) haue afforded them the reconcylement of other scriptures, and vndoubtedly to haue proved them to be most true And yet againe telleth vs, (h) It little concerneth vs to prove the Apocrypha to be true who haue ever confessed, that they are not Canonical scripture & therefore maie be false. Thus farre D. C. who how he agreeth with M.H. & himself, maie easily be judged: now lett us hear D. S. who saith (i) Though by the Book we be yed never so strictly to read them, yet are we not thereby bound

to iustifie them to be faultlesse, neither do wee, for the book appointeth
 sermons to be made and yet we thereby do not iustify all sermons made
 alwayse to be without al faults: but surely most if not al the supposed
 faults against them, that by the book are appointed to be read by favo-
 rable construction would be much lessened, if not quite removed. The
 summe of which answer is, that they are no lyes nor untruthes
 at all, or not so great as is pretended, and if they were, yet seing
 we are not bound to iustifie them, they may be read. Now com-
 meth M. Mason after all these, & he saith (k) we omit some bookes ^{k pag. 17.}
 thereof and read them not at all (as the 2 bookes of Mach. & 3.
 & 4. bookes of Ezdr. & those bookes we read, we read them not
 entyrelly but omit some chap. (as Toby 5, 6, & 8.) & som peeces
 of chap. which some have thought capable of hard cōstruction.
 So that he is of minde, that there is nothing false or untrue in
 the Apocrypha now appointed to be read, no nor so much as ca-
 pable of hard construction. Thus have vve given them al audi-
 ence, & we see, that some of them agree not wel with theselves,
 nor one of them with another, nor any of them (as we shall see)
 with the truth. And not to stand upon particulars more then
 pertain to the point in hand, wee are to observe, that all their
 answers stand upon these two feet, though the one spurneth
 against the other. The first is that fables & lyes may be read in
 stead of the truth of God, of which judgment is M. H. & D. S.
 though M. Mas. comendeth our Church for the contrary judg-
 ment & practice of casting al such out, & D. C. saith, he would
 mourne if our Church should read such. Let us examine their
 reasons for it. M. H. in his first reason, taken from Iothams fa-
 ble (as he calleth it) receyved & read with us, forgetteth him-
 self and much mistaketh the matter, & we pray him to remem-
 ber himself & tel us, whether a parable is become a fable with
 him, in such sence as that tale of Bel and the Dragon, is a fable,
 that is, a forgerie or fiction, nor reported for signification of an
 other matter, as that of Iothams trees choosung a King, but for
 an historical narrarion of a thing done? Or whether the Histo-
 ric of Iothams parable, be a fable or no? VVhat vvyndings
 are these? vvhat julings in matters of importance?

and how doth hee reason from the reading of a parable in a true storie in the Canonical scripture, to the reading of a fable in a false storie in the apocryphall vvriting. But because I shall have particular occasion to meet more fully vvith it hereafter, I here thus passe from it to his second reason, *that that which is untrue in some particular, may otherwise having much truth in it be worthy of regard &c.* then vvwhich to say, vvhat can be more absurd and untrue. And I vvould ask him, vvwhether it be no injurie to a man, vvwho loving truth in his inward parts, in vvwhose spirit there is no guile, frō the abundance wherof his mouth alwaise speaketh, & vvwho vvvas never taken tardy with a lye, to have one of another spirit, that novv and then maketh an escape, & vvittingly or at unavvares uttreth lies and untruths, sett by him, yea and preferred before him, be heard speak, vvwhen he must hould his peace, because in his speeches there is much truth? If I should ask him this question, I perceyue he vvould answere, It is no injurie to him, in regard that there is much truth in his tale, though in some particulars he hath erted, yet is he vvorthy to be regarded, and in respect that he hath sayd something agreable to the truth, he may be preferred before the other vvithout injury to him. But I praie you M. H. if at the general affizes (vvhen vvitnesses give in evidence) one vvittnes lavvfully called and produced there to speak, should in conscience & of his ovvn certeine knowvledge tel the truth, the vvhole truth, and nothing but the truth according to the tenor of his oath taken; and another vvittnesse coming thither of his ovvn voluntarie, and speaking upon hearfay, should (besides or contrary to the truth, though it may be vvithout intent or purpose to lye and deceyue) here and there in his evidence interlase an untruth: Tell us I pray you if the lavvyers pleading on the one syde, should say to the Jurors, my Masters you have heard the evidence on both sydes, the one hath told you the truth & nothing but the truth, the other hath told you some truth, but therevvith he hath here and there made an escape, in some things hee hath sayd more then truth, in other some hee hath lyed egregiously, and not spoken one sound vvord, yet because he hath not lied in al things, but hath told you some truth he must

he must therefore be regarded, & be heard speak before the other, and no man must mislike it, or think any injurie done. Tell us I say, whether the speech were good, and this course fit to be subscribed to. if not, surely nether to that order of the Book or this reason of yours, for the case is al one. And as for your comparison, that it is *no more iniurie to the Canonical, then timber that is fitted to the squire &c.* Besydes that you shamefully begge the question, to wit, *that the Apocrypha appointed to be read are purged from al untruthes, and are wholly consonant to the word.* For it is so farr of from it, that in this last edition of the Serv. B. (however some of the corruptions are left out, yet some of the same nature are reteyned, & some more taken in, that were not read before, as hereafter shal appeare. I secondly say that if the Apocrypha were so purged as in regard of truth it might be fitted to the Canonical: Yet is it an injurie to equal them, much more to preferre them before the Canonical. For (to use your owne comparison) if it be an injurie to a peece of timber, which grew up naturally from the roote, and first springe thereof, without knot or knurle, right and streight, sound, even, and fit for the building, to be throwne a syde and layd by, as good for nothing, and in the roome and stead thereof to put a peece of timber naturally knotted & unsound, though by the skil & paines of the Carpenter it might be pared and squared for the buylding: if an injurie I say to do this, then must it likewise be injurious to the Canonical scripture, by Gods owne spirit (as it were naturally inspired throughout from the toppe to the bottom, even from the first root & spring of it, sound & free frō al crooks, knottes or knurles, wholly and alwaise put a part for that use, & every wayes fit and profitable thereto,) injurious I say, for them now by the order of the book to be layd aside as fit for no publique use in the spiritual building, and in stead of them to put the Apocrypha, vvhich from their first conception, birth, and growth, vvere no better then bastard slipps, full of rottennes, knotts and croked knurles, howver they be novv (as he sayth, but untruly) pruned and pared and squared fit for the building.

Sj

Thus

Thus much for his reasons. Now to that of D. S. *that we are not bound to iustify the faults when we read them &c.* I saie first This reason he learned of the Bishop of winchester at that Conference 1584. when he him self took this exception against the book: why, saith the B. if the Apocrypha maie not be read because of the supposed errors therein, the no man should preach for no man is exempt from possibility of error. Secondly, I will returne him no other answer, then was there & then returned to the Bishop, & which the D. himself then spake, to wit, *that the case is not alike betwene the reading of the Apocrypha, (as holy scripture and tending more to edification then it) which is certainly knowne to be full of errors & untruthes, & preaching wherein there maie be error, though there be not: The very appointing of the Apocrypha wherein are knowne errors, to be read under the name of holy scriptures, & with professim that nothing is read but the pure word of God and that which is evidently grounded on the same, (as the Book doth) is, a plaine & evident iustifying of them. But not soe the preaching, because it hath not erred before it be done: & the Book doth not saie to us indefinitely of the preaching as it doth of these. Otherw ise in deed, it should iustifie the one as well as the other.*

And for an ende of this point I wish the read to note, what the D. saith here in excuse of this fault, which he mought not aswell saie, for the reading of any thing else in the Church, though it were the Popish legend of lies, which by this reason maie be read: soe be that the Reader doth not iustifie them when he hath read them.

Thus having done with his first foote or answer, we are come to the second. To wit, *that there is no lye error or untruth in the Apocrypha appointed to be read.* And it is cleare by the Serv. B. *that no fabulous vanitie ought to be read in the house of God, for it professeth to have caste out such beggeris: & no doubt soe intended to doe, & did soe, so farre as was then scene of them, & soe these men saie, M. H. telleth us, so preferre untruth before truth, that we condemne.* D. S. calleth them all, *but supposed faultes,* M. Mason, saith *whatsoever maie seeme capable of hard construction our church readeth not.* D. C. would *mourne for it, yf*

vanitie & lies should be read in stead of Gods truth. Thus they
 came to agree in one so easily are these brethren in evil agreed
 together, conspiring against all the sound learned in the world
 who writing against the Papists or others, have proved these
 bookes to be Apocryphal, not Canonical, by the diuerse errors
 & corruptions that are in them. But, that these mainteyners of
 subscription to the reading of these Apocrypha, maye be
 knowen to make Apocryphal answers, crossing them selues &
 each of them other, howeuer M. H. spendeth 10 chapters to
 prove there are no errors nor lies in them, & soe remaineth as
 it seemeth resolute for it now.

Although D. C. in one place, saith, (n) vve reiect such parcels
 as are faulty & reiteine the reste, yet in another, he saith, (o) vve
 are forced against the Papists to accuse them of some faults: yet we
 could without violence afford them the reconcyment of other scrip-
 tures & vndoubtedly prove them to be moste true. As for D. S. who
 now counteth them but supposed faults, yet in that yeare 1584
 he proved them to be full of errors & vntruthes.

First from the testimony of Hierom to Lata, who warneth her,
 that her daughter tak heed of Apocrypha in her private reading, becau-
 se they were not theirs whose names they bare, and many false things
 were mingled in them, and therefore required wisdom to seek good
 in dirt. And when the then Archbb. sayd, that Hierom spake
 not of these Apocrypha bookes, but of other, as of the gospel of
 Nicodemus & such like, he replyed, that Hierom spake there ge-
 nerally of all Apocrypha, saying, let her beware of all Apocrypha, &
 that he thought these were to be taken heed of as well as those, it might
 appeare by diuerse other (p) places, and when the Archbb. was
 able to reioine, willed him to come to the errors of the Apo-
 crypha saying: thither you will come & as good early as late, the
 D. proceeded thus, whereas there maie be alleadged maine faults
 and errors in the Apocrypha, yet for avoyding of tediousnes I will
 (saith he) name onely three, to wit. Ecclesiasticus 46. where the true
 Samuel is sayd to have prophesied after he was dead, of
 the kinges death &c. Iudith 9. where she is streng-
 thened here saith in her attempt against Holophernes,

n pag 62.
 o pag 81.

p prologo
 galeato pre-
 fat in libros
 Salomonis
 in libros po-
 ralis & in
 Daniel.

in her praier remembreth the fa^lte of Sime. & Levi, in destroying the Sichemites, & commendeth it as a fa^lte done of them, in Zeale, rightly, & With Gods good liking thereof: & that of Tobith 5, Where the angel Raphael telleth Tobith, he was Azariah by kindred the sonne of Ananias the greate: vvhich 3. places, howv the D. then proved to be erroneious, vve shall heare in the particulars, & howv he vvas provyded at the Conference 1603, to have justified this & many other exceptions, his cōscience knowveth, manie of his friends knowve, & his ovvne papers brought vvith him to that conference can shevve, if he durst but shevve them as he then did; But the Moone is in the vvaine, and his zeal decreased, vvhat ever his judgement be, that he dare print 1607. *the faults in the Apocrypha are but supposed faults, such as by favourable construction, maie much be lessened if not quite removed*, the very speach almost of the Archbb. 1584, vvhereto the Doc. could then replie, *We doe but as we ought, soe longe as we contende but to deliver the Canonical scriptures from the disgrace that is offred to them, by this matching of the Apocrypha vvith them, yea preferring them before them: a disgrace we must by no meanes suffer.* But to passe from him to M. Mason, vve tell him in a vvord, that though the Serv. B: in the laste edition hath left out Toby 5. 6 & 8. chap. as corrupt, yet (to saye no more to him of the rest read) the 7 of Toby being still reteyned & read, some parte vvherof being the verie same vvith Tobith. 5. it follovveth by his ovvne speach that not all the corrupt is cutt of.

But because all this parhaps is not enough to cause D. C. to mourne, before I come to the particulars I vvill prove that two of these bookes & namely Iudith & Tobith appointed to be read, are mere fables, & fictions of things that vv ere never done in the vvorld.

The booke of Iudith is vvholly to beread, and that vvhole B. is a fable. A fable? yea a fable soe proved by M. H. himself, vvho telleth us (q) *that Luther commendeth the B. as a good holy B. & profitable to be read of us Christians,* but obserueth not the reason vvvhich Luther giueth thereof, though he sett it dovvne, thus, *for the vvords vvvhich the persons speak, are to be understood as vvords vvvhich*

133

which an holy Poet or Prophet speaketh by the Ho. Ghost: by which
 reason of Luther it is manifest, that he took the speeches putt
 into the mouthes of the persons mencioned in that book, v^z.
 of *Iudith*, *Achior*, *Onias*, *Iehouachim* &c. to be fayned poetical
 speeches, made by some godly minded Poet, whom he calleth
 after the old phrasē a Prophet, and soe maie be profitablie read
 as a godly poeme: but even hereby sheweth, that which M. B. a poem is a
 obserued, (r) *that Luther took it to be some religious plaie, not a storie:* fiction, or po-
 soe, taken as a storie, as we read it, it is a fable and a lye, though etical inven-
 taken as a poem, it hath speeches in it, that maie yeald good tion,
 meditations. Nether is Luther alone of that judgment, but the r D. C. pag.
 Schole of Geneva, (s) Lubbertus (t) Iunius (u) & others who 83.
 likewise take it for a fiction. But saith (w) D. C. to M. B. (obser- s Theses set
 ving this judgement of Luther) *we are glad to heare you ascribe out by Faj-*
 so much to the thought of Luther: and we saie to the D. shall we disput 23.
 think that he is in love with Lutheranisme, that he is glad to p. 101.
 heare M. B. saie soe? For it is not because he loveth this judge- t de princip
 ment of Luther, whom herein, he compareth with the Talmu- lib. 1. ca. 10.
 de of the Iewes, making the book of Iob atragical comedie pag. 83.
 & not a storie: & inferreth that the Anabaptists following the u preface in
 Talmud in that, are justified by such as followe Luther in this Apocrypha
 judgement. But Good M. D. is there no more reckoninge to w pag 86.
 be made of Luthers judgement, then of the Iuihe Talmudists
 men smitten of God with the spirit of slumber? why then are
 you glad to see M. B. ascribe so much to the thought of Luther?
 and is there no odds betwixt the book of Iob, which hath testi-
 mony from the Apostle (w) to be astorie, & the book of Iudith w Iam. 5.
 which hath no testimony from other scriptures, nor from the
 people of God, that did receyve the scriptures? this is strange.
 But you saie, (x) *that Hierom translated it, because it is read, that* x pag 87
the Nicen Council reckoned it in the number of the holy scriptures.
 Holy scriptures? well, soe in a general sense were all writings
 called, that tended to holy ends, and soe are *Prudentius* his Po-
 ems, which yet if you shall make to be stories, you turne them
 into idle tales: but if you think that Hierom beleevd this book
 to be taken by that Council for Canonical, your judgment is
 lesse

lesse worth then Lindans, who though he were desyrous to saie his best for that book, confesseth he doth not think that Hierom would have judged it apocrypha, if the Nicen Councel had taken it for Canonical. Nor doth Hierom saie the Councel did, but *that somebody had written soe, and it was read some where soe*, which is no proof that it was soe, no more then it is proved, that M. B. receyved any favour of the Archb. though it is *somewhere read soe*, for you M. D. have somewhere written (y) soe, as if he had receyved wonderfull favour of him, and yet for ought I can hear of others (for of himself I have not inquired) M. B. maie putt all the kindnes shewed him into his eye, & (as they saie) see never the worse But *Pellican soe often remembred*, saith M. H. (z) often remembred in indeed, as he saith for still in the question about the Apocrypha, he commeth in with Pellican, & againe with Pellican, & Pellican. (15. times at the least) as if he would mak him manie wittnesses by often callinge over his name: well, what doth that Pellican saie, why *he wisheth that the holy & sacred Ordinance of reading this book in the fourth week of September, had bin kept of the religious*, that is, of the reformed Churches? where I wish the Reader to observe First. how Pellican closly confesseth those of the religion, to have altered that pointe, which doth more hinder M. H. his cause, then one Pellican can sett forwards in haste whose judgement is the lesse weighty, because he maketh it a sacred ordinance to read that book in the last week of September.

Secondly. to note by the waie, how M. H. according to his vsual guise (as a man that can scarce touch a testimony with one of his fingers, but he vvill take it vvith one tainte or another) hath a little coggled in the translation of Pellicans words, for in stead of, (a) *would it had bin kepte of the religious*, M. H. turneth it, *would it had bin kept of those persons, that would be thought to be religious* as if it had bin a discafe of some nyce hypocrites, or vaine glorious persons, to rejecte that custome which Pellican wished to have contrynued, and not the practice of the reformed Churches. But *Pellican saith (b) M. H. is a man much commended by Bucer, Zuinglius, Melanckton, & all famous men, about Basel, Tigurine, Berne, & that parte of Germany*. And how then? is therefore his judgement touching the Apocrypha, and this

y pag 63.

z pag 111.

a quæ vti-
nam sacro
sancta ordi-
natio a reli-
giosis serva-
ta fuisset

bpag 97.

this fable of Iudith commended? as if in commending M. H. his logick, we must needs also commende it in this argument: or a man generally commended, were therefore commendable in everie opinion of his. Or as if we could not oppose many writers to one Pellican? & amongst many, on *Carvaseles* a Spaniard, who at the beginnunge of the Treht Councel offred (c) 13 c lib. de re-
litura the-
ologia. arguments against this book. And Lyra, who after much toyling to putt off objections, fallett vpon this as his reste, that the Iewes ever took it for Apocrypha. And Benedictus Theolog. Paris. who saith, (d) there be soe many opinions of this book, that we shall hardly fynde two to agree in one &c. Thus having made waie through the brambles layd about the rootes of this book of Iudith, I will now strike downe right at it, & prove it to be a mere fiction and not a storie of a thing done in deed. d annotati-
onibus Mar-
ginalibus.

First. It was never written in the hebrew tongue: and the Chalde which Hierom translated, & the original greek Copies are soe stranglie dissonant, that it maie evidently appeare, God never gave it amongst his oracles nor protected it as one of his plants, like other scripture.

Secondly. It is in no sense probable, that the holy stories contynuinge the historie of Gods church after this time, whether it fell out before the Captivity of Babel, (e) or after it, when Iehojachim was preist: (f) would utterly be silent, of soe great & famous a deliverance as is here sayned. e as Bellar-
min takesh
it.
f as others
would have
it, & cap. 4.
3. sheweth

Thirdly. Or, if God would have used no penman of his owne in soe important a storie, yet is it not credible, that Iosephus, (writing the storie of his ovne nation ambitiously enough) would have passed by such a thing as this, (soe glorious so miraculous,) without any the least touch of it, yf himself or the Iewes had receyved this as a true storie.

Fourthly. Nor is it like, that all other stories of the heathen, should soe vtterly have bin silent of such a victorie as this: that there should no mentio of it be found in any Antiquitie. Fifthly. But leaving these probabilities, lett us coe to the infallible disproofe of humane stories or fictions: which lieth in observatio of the discord or impossibility of Circūstances therein reported. I saie not, that a storie is reproved, vvhē the time is ynknowne,

as is the case of the book of Iob, which some men vnlearnedly match with this of Iudith, but I saie, when times, places, persons, actions, names, & all other Circumstances, be professedly noted in the body of any storie, & those holde not in any sort true, nor consonant to the vndoubted histories, either the storie is false, or the thing is but a fiction, & as it were an allusion to a storie. And this is the case of the B. of Iudith. The author therof propoundinge this morral to himself, that Gods people should be defended against the mightiest enemies, even by weak meanes, yf they would observe his worship and reſte on him, casteth it into the device of a storie or thinge done, & putteth upon the actors & actions, certaine names & circumstances, to make things hange together, as all Poets in like case doe, and soe he Carrieth this device, observing therein that also, which Vives observeth of Poets, that they did not alwaie regard circumstances, but sometimes brought in men that lived in sundry ages, as if they had lived at one time. Now that in this book or Poem there is no one circumstance, but maketh against the truth of storie, I prove by these reasons following.

g Iudith is
onely the
name of an
hittite gen.
26. 34. one
of Esawes
wyves: &
not else in
the scrip.
h Cap. 8. 1. &
9 2.
i Cap. 16. 1.
k Cap. 8. 3.
l Cap. 6. 14
35.

First. The names of, Iudith, (g) Bethulia, the feild of Esdralom, & Choba & towne of Balomo, (of which no scripture nor ancient storie doe make mention) doe shewe the Poet to have fayned. Cap. 1. 8 & 4.

Secondly. Iudith is of the tribe of Benjamin, (h) & dwelt in her owne possessions, (i) her husband also was of her owne tribe & was buried betwene Dotham & Balamo, (k) Of Bethulia in which she dwelt, Ozias was the cheife governor & was of the tribe of Simeon, (l) all this inferreth that Bethulia was in the tribe of Simeon. But then the description of the passages which were to be kept, & of the feild of Esdralom & other places, doe give those that seek to find out a place for Bethulia, to fynd it in the tribe of Zabulon as farr from the tribe of Simeon, as the North & South tribes of the land could be one from another: soe the Poet ignorant of the Cuntry, casteth the place by his description into the north & yet ment the southe now (though

we poore *punies* have no such skil in the liberal sciences as M. H. telleth us) we would intreat him, by all the skill he hath in Topogtaphy to bringe the north & the south together in one and salve this error.

Thirdly. When the overthrowe was given the rumor of it came to Ierusalem, & they sent out men that pursued to Damascus (m) &c. yet Bethulia lying (by the description of the storie) in the tribe of Zabulon, had the tribes of Issachar & Manasses on that syde Iorden, of Ephraim & almost all the bredth of Benjamin betwixt them: notwithstanding this, after the newes brought (not by sett poste, but by comon rumor) they had time to pursue them to Damascus, and yet they fledd every man his waie, (n) where the Poet againe fayled in Topography.

Fourthly. The persons & actions mencioned doe yet bewraie more. For first here is Nabuchadonozor brought in reigning at Nineve, Lord of the world, sendinge out his army, because they had resisted his Embassadors, being subdued vnto him before, (o) & yet his Capteine inquireth of this people dwelling in the mountaines as of a people never heard of. (p) vah. Secondly Nebuchadonozor is sayned here to have sent his army, in the 18 yeare of his reigne, (q) and to have bin thus defeated by Iudith who was then but yonge & wonderfull fayre, (r) and lived to be an 105 yeares old. (s) Now saith this fable that none made Israel any more affrayd in the daies of Iudith, nor alonge time after her death. (t) And yet the scripture telleth (u) us, that Nebuchadnezar (even that same (saith madd Genebrard) & in deed there was never other then that one Monarche of that name) carried awaie the Israelites & destroyed the Temple in the 18 yeare of his reigne: can this be ought but a fable that doth soe directly crosse the scripture & it self?

Thirdly. When this Nebuchadonozor sent his capteine, the people had bin caried awaie captives, the temple had bin utterly defaced and burnt, and was now reedified (x) But the temple of Ierusalem was never burnt before the Captivity of Babilon, and laye vnbuilt againe for above 100. yeares after, (z)

T iij

how

- how then hangeth this tale together here, for Nebuchadnezar was dead above an 100 yeares before the temple was reedified, yf we saie it was some other after the Captivitie, this fable will tell us, he dwelt at Nineve. But Nineve was utterly destroyed & builde up no more accordinge to the prophesy of Nahum, before the returne out of the Captivitie, for there is no helpe for this, but to saye the foolish Poet missed his ayme. Fourthly Nabuchadnosor is sayd (a) to have enjoyned his Captaine to destroye all the Gods of the land, that all nations should worship him onely &c. alikely tale, & yet Holophernes telleth Iudith, (b) that if she performe her promise her God should be his God, how probable? Fifthly. At this time there was no King to commaund, but the highe preist, & Elders of Ierusalem sende their letters & prepare the warres & the people obeye, (c) but there was never such a state in Israel of the high Preists reigning for Kings, & managing the Martiall affayers of state. Sixtly when this thinge was done all the tribes of Israel were vnder Commaund of the high preist & Elders of Ierusalem, even in Samaria & all the coasts as the tale telleth us. But this was never after the defectio from the house of David. Seventhly At this time & alonge time before, there was nether tribe nor family in all Israel, that worshipped any but the true God, (e) but such a time there never was in Israel, at least in which this storie maie with any reason be fayned to have ben.
- f Cap. 4. 6. Eighthly. At this time, Iehoiachim was highepreist, (f) but before the captiuitie there was none of that name. At the same time there was Nineve and Nebucadnezar, & after the same time, there was nether such citie nor man.

- Ninthly, when this was done Iudith was wonderfull faire & beautifull a yonge wydowe, (g) & soe yonge that she was taken for a mayde (h) (Bellarmine to make the tale hange together supposeth here to be 40 yeares old) she lived till she was a 105. i Cap. 16. 23. (i) Now saith this tale, all her daies after this, and many daies after her death, no man troubled Israel, this time could not possibly

possibly be lesse then 78 or 80 yeates, but from the peoples coming out of Egypt to the final destruction of Ierusalem there was no such time of rest giuen to that people, wherein the time of this fayned storie could possible be.

Tenthly he shalbe *Oedipus* or the *Eight wiseman* that can fynde out a time when these things might be true at once. First, that there was no Kinge in Israel, but the high preist governed, & that high preist was Iehoiachim. Secondly, that the people were returned from captivitie & the temple reedified anewe & yet that Nineve stood: & Nebuchadonosor dwelt therein & was Lord over the world. Thirdly, that there was no tribe or family that worshipped any false God in Israel. Fourthly, that Samaria was subject to the high preists & Elders of Ierusalem.

Fiftly, that no man troubled Israel for the space of 80 yeares together (or thereabouts) after this time: lett him chose what time soever he will when this should be done.

The Papists, who toyle themselves to uphold this fable, fall into 7 seuerall opinions reduceable into two, for that it must be before the babilonish captivitie, or after it. Now take our opposites which they will, they are not holpen, but there will still remaine apparent lies in it and manie things contrarie to the holy scriptures wherefore yf M. B. were in any thinge to blame for comparinge Holingsheds Chronicles with this tale, it was because he wronged Holingshed, to yoke him with a Poet, that wanted either skill or diligence, to make his fiction probable. For if this were before the Captivitie, how cam they to have no kinge but the highpreist ruleth over all? how were they returned and the temple built a new? how cam Ierusalem to commaunde over all Samaria & the ten Tribes? when was ther no false God worshipped in Israel by any tribe or family? what kinge of Nineve was there called Nebuchadonosor, ruling over all the world, that after the 18 yeare of his reigne, never troubled Israel? where finde we Iehoiachim a highpreist? and where shall we cut out such a space for the peace of Israel as all the daies of Iudith and many yeares after?

yf

chap 4.3.

newlie) then vvas there no Nineve, No Nabuchadnosor ruling over the vworld, vvwhose Embassadge the Ievves resisted, no High Preist and Elders governing over the Samaritanes vvho vvwere their enemies: then vvwere there some families or other that vvworshipped false Gods, then vvas there no such space of time as 78 or 80 yeares, vvwherein no man troubled Is-
 1 Dan, 9, rael, the times after the Captivity vvwere troublesome as the Prophet foretold (1) and afforded no such rest. These things therefore, vvwhen vve reade to the people of God, as things done, vvwho seeth not (that considereth these things) but vve reade unto them vanitie and lies.

Prefat, in
 Apocry,
 hunc itaque
 & Tobiti
 librum poe-
 ma sacrum
 potius quā
 historiam
 dixeris.
 See also his
 Annot. in
 cap. 6. 7. 8.

From Iudith, I proceede to Toby, and doe likevvise affirme that book to be, not a true storie in deed, but a counterfeit compiled and vvritten by some vvvelmeaninge Hebrevv Poet vvwho often forgetteth himself asvvvell as the cōpiler of Iudith, And this is the judgmēt of Luther in his preface before Toby, as M. H. himself hath quoted him pag. 109. and of Iunius, vvwho vvvilleth the reader to esteeme both Iudith and Toby *po-ems* rather then *stories*. Of D. Whitakers and others: but to passe from authorities, lett us consider the reasons that maie induce us soe to esteeme it, though no man had before seene or sayd it. And herein I propound these, and vvould faine be resolved in them.

cap 1. 14. &
 3. 7. & 4. 10.
 & 5. 6. with
 9. 2.

de scrip. in
 the printed
 paper.

First, That vvwhereas Sarrah and Gabael are sayd to dvvell in one and the same citie of the Meedes, to vvvit. Rages, and the Angel is sayd to have remeined vvwith Gabael there: hōvv it can hange together, that aftervvwards vvwhen the Angel and Tobias vvverē come to that citie, and had found Sarrahs house; Tobias desireth the Angel to furnish himself vvwith Servants and Camels to goe on his journey, and to seeke out Gabael in Rages a citie of the Meedes (as D. Whitakers saith, *to seeke Rages out of Rages*) and hōvv the Angel could doe soe? Bellarmin in deed, vvould shifte this of vvwith a device, that Rages vvvas not the citie it self, but some neighbour place nere unto it: but this is so flat a lie, as no truth of any storie credits it: yea this
 book

book it self contradicteth it telling us that Rages vvas the citie of the Medes, & the angel knevv it vvell nether can any reasonable man surmize, there vv ere iuvo cities of that name, though this Apocryphal book hath no colour of defence, vvith out some such prodigious fancies.

Secondly. That the Devil should be called Asmodeus, a name not to be found in the scripture, but taken as Iunius saith out of the monstrous fables of the Ievves, vvho in the Siriak called the prince of devils Asmadaj, it cannot but argue both that name & all the actions follovving concerninge that Asmodeus to be fabulous.

Thirdly. That the gal, heart & liver of the fishe, should open the eyes of the blind, bind devils hand & foote & send the captyve into the vuttermoste parts of Egipt, as no scripture nor good author varranteth it? soe it argueth some poetical Ievve patched the book together, as Iunius observeth.

Fourthly. That there should be 7 Angels deputed to offer up the praiers of the saintes. Cap 12. 15. favoureth, saith D. Whitakers of I knowv not vvhat superstition, and is Magical (saith Iunius on that place) or else nothing in the vvorld is.

Fifthly. That there should be such an Angel called Raphael, & he one of those 7. & yet of Tobyes kindred, of the tribe of Nephthalim, of the Captyves of the Children of Israel, cannot be possible true as Iunius affirmeth.

Sixtly. Nether is it credible that Raguel should rise in the night to make Tobyes grave what inhumanitie & impiety was there in makinge Tobyas his sonne in lawe overnight whom he knew he should bury the next morninge, for as bring assured of it, he made his grave with his owne hands in the night: & this is noted also by D. Whitakers.

Seventhly. Nether can I deeme it (as Iunius calleth it) other then a fable, that Tobias by the gale of the fish should recover his fathers sight.

Eightly. Nether can it be other then a slipp as Iunius calleth it, that Toby telleth his sonne *he surely beleeveth those things, which Ionas the Prophet spak of Nineve, that it should be destroyed & for*

Cap. 1. 8. &
6. 9. 10 & c.

Annot in
cap 3. 8.

Annot in
cap 6. 7. 9.
Iudæum ali-
quem Rhap-
sodum fuisse
se huius li-
bri confar-
cinatorem,
against
Campian
pag. 17.

Cap. 3. ult.
& 5. 12. 13 &
7. 3.

Cap. 8. 9. 10.

Annot in
cap 2. 10.
with cap. 11.
11-13.

Cap 14. 4.

a time

a time should rather be in Media &c. seeing the Prophet Nachum & not Ionas made that Prophecy.

Cap. 14. 10.
toto calo er
nat.

Ninthly. Ahke likely to be true is it, that Toby telleth us of Hamans doing, wherof we find no mention in the scripture, except he should allude to Hamans death and doings recorded in the book of Hester, as it seemeth he doth; but then as Iunius saith he utterly erreth, for Toby died before the Captivitie of Iudah, but Haman lived many yeares after their returne from it.

Cap. 1. 11.
with 2. reg
17. 6.

Tenthly. To conclude in the translation of the Church Bible whereto we are required to subscribe & which we are to read to the people, It is sayd *that Toby died when he was an 102 yeare old*: this plainly proveth the storie to be Counterfeit & impossible to be true. For he was a man growne, married & had a child before he went into captivity which was about the 9 yeare of Hosea, or 6 yeare of Ezechias reigne and yet he lived till after the destruction of Ierusalem & burninge of the temple. Cap. 14. 7. which was 132 yeares & above after his going into captivity as we maie see if we counte the yeares of the kings reignes from the 6 of Ezekias to the 11. of Zedekiah for Ezekiah reigned 22 yeares after, Manasses 55, Amnon 2. Iosuah 31. Iehoiachim 11. Zedekiah 11. Thus we see what reason we have to deeme the these bookes not true stories of things done, in deed, but fictions & devised fables. As much maie be sayd for the book of Baruch, the additions to Hester & to Daniel but I will leave them, till I come to speak of some of their corruptions in particular afterwards.

on pag. 17.

But yet for all this it semeth by M. Mason, that (as Rugerius concludeth) however it be, they must be beleved to be true stories, for concerninge the Apocrypha thus he saith, *(m) If any thing we read now maie seeme to sound suspiciously or doubtfully, if we cannot by our charitable construction satisfie our selues, we are referred to the Bp. of the Diocesse for resolution, of whom what interpretation is to be expected, the Church teacheth us, bynding him to doe nothinge contrarie to the Book, & proclayming with all in the Book, that nothing is ordeyned to be read, which is not the veru pure word of God, or evidently grounded upon the same. & therefore his*

interpretation

interpretation being accordingly performed, should in reason satisfy
 & content us. Where I will the reader to mark, what good wri-
 tes are, when they run wyld. The Book sendeth us to the Bp.
 & the Church sendeth the Bp. to the book, soe that we muste
 goe from the one to the other in a fayre Circle in stead of a
 right on path, turninge as in a mill, from the Book to the Bp.
 and from the Bp. to the book againe. And what more? why,
the Bps. interpretation being accordinglie performed, should in reason
satisfy and content us: Should it so indeed? who then shal warrant
 us, that the Bbs interpretation shal be accordingly performed?
 none I trow, wil warrant (unlesse they were Popes) their iudg-
 ments. I doubt not but when that proclamation (set before the
 Serv.B.) was made, the godly Fathers discerned not the errors
 of the Apocrypha, (for yf D.C. say true Iunius was the first that
 discerned onely, Toby 7, 3.) nether yet did they order all the
 lessons as now they are, they having bin much altered since
 then, & therefore they might saie of their book, more then can
 be layd of this. And I will M. Mason to tell us whether he
 spake in conscience, when he tould us, *in reason the Bps resolution*
according to the proclamation in the Book, should satisfy us, as if
 they that made the preface or proclamation before the book,
 had written as did the Apostles of Christ, by special instinct of
 the H. Ghost, & could not be deceyved, when the resolution of
 the Bps teach us cleare contrarie. For if nothing were appoin-
 ted by the book to be read at the first, *but the pure word of God*
or that which is evidently grounded on the same, why have our Bi-
 shops. (for which M. Mason commendeth them) now cutt off
 from the publique reading diverse chapters & peeces of chap-
 ters as erroneous, which were till now by the order of the book
 commanded to be read.

Thus much shal suffice to be spoken for this exception, now
 let the reader judg, whether the Book herein may be approved
 by subscription, as having nothing in it contrary to the word, &
 may soe be used; & soe we passe to the particular errors, charg-
 ed upon the severall books of the Apocrypha, appointed to be
 red.

CHAP. II.

Concerninge

Tobith.

7.3.

Def. **T**HE Ministers exceptinge against the book, for appointing such Apocrypha to be read, as concerneth error & vntruth in it, alleadge this place of Tobith. 7. 3. where the supposed Angel saith, *he was of the tribe of Nephtholim & of the Captives that dwelt at Nineve*, which cannot be trulie sayd of the angel, as we shall hereafter prove. M. H. answereth (a) & saith. *Tobith 5. 12 and 7. 3. see therereasons.* As if in the Ministers reasons we should fynde these two places objected by them, whereas they nether mention Tobith 5. 12. nor had any reason to objecte it, in asmuch as the Seru.B. explained, (as M. Mason for a bragg obserueth) (b) hath ordered (according to his Maiesties appointment) (c) the omission of the 5. 6 & 8. chapters of that Book. doth he bidd us see their reasons, that we might see his dealinge, in making them Clamorous objectors against that which was then reformed, howeuer it stood, & was in former times read and subscribed vnto? Or doth he meane to Censure his Maiesties judgement, as *weake*, in causinge soe defensible a place, as that of Tobith 5. 12. to be abandoned? or would he plaie the prizes of his witte and learninge in defence of that which others have given vp as desperate? Or because he sawe well (or might see) that the same reason that caste out Tobith. 5. 12. where the angel saith, *he is of the Israelites of the kindred of Ananias the great and Tobias his kinsman*, that cast this out (I saie) as dross, should have aswell cast out that, which is still appointed to be read Toby. 7. 3. where the same supposed angel saith, *he is of the tribe of Neph-*

(a) part 1.
Cap. 11.

(b) pag 27.
(c) in the
conference
at Hampton
Court. 1603.

Galim, of the Captivitie of Nineve. Doth he therefore as a disperate man reverse the sentence given against the one, to warde off and avoyde the like against the other? peradventure soe: & to speak uprightly our Bbs had smal care, or little judgment that putt out as an intollerable speach those words of Toby 5. 12. & leste to be read, and approved by subscription, the verie same in this place of Toby 7. 3. objected by the Ministers: I saye the very same error, for if an *holy Angel* might not saie, *he was of the children of Israel & of the kindred of Ananias the great*, how might he saie, *he was of the tribe of Nephthalim, & of the Captivity of Nineve.* Or if the lye was intollerable, in one place to be putt into his mouth, how is it warrantable in another? M.H. therefore seing this exigent, chooseth to falsifie the objection of the Ministers, & then to caste blame upon the Kinge, & his Bishops, for casting out one stronge plant, rather then to be ingenuous & juste, in confessing an oversight of the Bishops in not casting out the other: wherein he is the more to blame in that he Confesseth as followeth.

M.H. Though amonge other reasons some excepte this book of Toby, & such as are very learned, and for their godly paines to be revered, to whose names no oftener mencioned, *but we rise up, and doe all services*, yet are we well perswaded, this defence following, they cannot but like of.

Def. Yf the men that stand upon this exception be soe learned, (d) it is the greater presumption in him, to imagin their exception to be soe slight as he maketh it. But his conscience was of Counsel, that (when he lashed out, this courtly phrase, *of rising up and doing all services, at the mention of their names*) either he hath learned to complement, or else giveth good words, when he intendeth evill offices, holding these reverend men with a fayre tale, till he pick their purses, as the saying is: for notwithstanding all their learninge and worth, he is (as he saith) *well perswaded, that this defence of his following, they cannot but like of*: which he speaketh nether out of mallice

(d) which are in deed many & the best learned that we knowe D. S. not excepted who 1564. stood upon this exception.

to himself, thus to think, that they cannot but like of his defence against their objections, nor as one that needeth much encouragement: who can be soe well perswaded of that, which he onely hath perswaded himself of himself. But lett us hear that defence which they cannot but like of.

M. H. For wheras they think it a lie & therefore contrarie to gods word, the answer maie be as M Zanchius makes of the Angels assuming bodies vnto them, & soe thought for verie men, when they were not; That grave moderate devine writeth thus, *(e) They to whom the angels did appeare, might be deceyved in taking them for such, but surely the angels did not deceyve, nor can they use any deceit, for they did not take humane bodies upon them, to faine they were men, neither did they it to deceyve or iniurie any.*

Def. The objection of those reverend learned men (at whose names. M. H. riseth & maketh courtesie) being, that they think it a lie for an holy angel to saye, *he is of such a tribe or kindred*, D. C. needed not to have come so hotely upon M. B. forgiving the lye to this fantasied angel: seing such reverend learned men have thought it a lie, not that any of them thought a true and holy angel could lye: but that this is a false unworthy book, that putteth such a lye into the mouth of a supposed holy angel. Secondly, this answer of Zanchie maketh against & not for M. H. as partly appeareth by the very words, he hath here vnder Zanchies name sett downe, but much more by Zanchies owne words, which M. H. corrupteth in parte, & cuttoll eth in the reste, soe as his conscience is (in all appearance) more to blame then his knowledge. For Zanchie saith *(f) that the Fathers were in deed deceyved, in that they thought the angels (because of the true bodies they assumed) to be very men, but the angels did not deceyve the Fathers, nor did at all lie vnto them. For they did not therefore assume bodies, that they might faine themselves to be men, but onely that they might familiarly conferre with men, & might performe their Ministerie vnto which they were sent* which clause M. H. leaveth out yea saith Zanchie, *(g) after they had appeared*

e) lib 2. de ap
parit Ange-
lorum cap. 8

f) in the
place alled-
ged.

g) de operi-

appeared & began to speak with the Fathers they were wont plainly to tell, or by some other meanes to declare, that they were angels sent from the Lord. Therefore although they were at the first indged by men, to have bin men, yet seing themselves did not saye, they were men, but contrarily expressed that they were angels of God, there can no lie be imputed unto them. Thus farr Zanchius wher we see by his judgement, that if the angels had sayd, they had bin men, as men by error tooke them sometimes to be, they had lyed & used deceite. For he which affirmeth that to be, which he knoweth to be not soe, must needs lye, which seing the Angels of God did not, nor could doe, (as Zanchy sheweth) & this angel in Toby, doth, in saying, *he is of the kindred of Azarias & Ananias the greates, of the tribe of Nephthaim and of the Captives that dwelt at Nineve*, it followeth that this Book which teacheth us to ascribe a lie to an *holy angel*, is a lying book, & therein contrary to the book of God by the judgement of Zanchy that learned moderate devine. Now did I beleve that the learned men (M. H. speaketh of) must needs like of his defence, because he hath defended their objection which he undertooke to confute, soe blind a thinge is the proud witt of man, when it resolueth onely of stryving, and stryveth not for the truth of God. And yet this man not seeing how he hath Zanchies judgement blowing as a stronge gale in his teeth, setteth up sayle & goeth on thus.

M. H. As therefore a truth it is, they are called men, interteyned as men, wrestled as men, had their feete washed as men, all which the scripture wittnesseth; soe might they saye, they were of such a tribe, in respect of the bodies they asumed, as also their outward appearance, where in others did behold them.

Def. M. H. at the first, sett out with his sayle professedly on Zanchies syde, but the winde being against him, he lavers and turneth another tacke and wheras Zanchy telleth us,

men

men might erre in thinking the Angels to be men, but the Angels could not lie & saye they were soe: this man saith, that as in truth they were taken for men & enterneyed as men; soe might they say they were me & that of such a tribe in respect of their bodies &c. soe that, that which in Zanchies judgement had bin a deceit & a lie, is good enough for an holie Angel in M. H. judgment, & yet he would have us to thinke that Zanchy & he speake one thinge. But deale plainly M. H. & tell us in good sooth, might the Angel saie, he was of such a kindred, in respect of the bodie he assumed? yf yea, then must he be in deed of such a kindred, in respect of that assumed body, or he must lie in saying soe? And is Zanchie of that mind with you, that the Angels were of some tribe, because they assumed true bodies? verelie no: for he saith, *though the bodies were true, yet they were not borne of women*, which (as I take it) they must be, yf they wilbe of any kindred to men: even as Christe himself is therefore of the tribe of Iudah, & proved soe to be, not because he had a true bodie, but because he was conceived in the wombe, & of the seed of the Virgin, & descended of that tribe. Adam had a true body, & yet was of no tribe, yea the sonne of God assumed a true humane body, & appeared therein before his incarnation: yet was not a true man, nor of any kindred, because not borne of any woman. Nether dare you saie, that the Angel was of any tribe, for you saie, *the Angels were not men, though so taken to be*, you thinke therefore (belike) that the angel might saie soe, though it were not soe, and because men tooke them to be men, that knewe not what they were, they themselves knowing the Contrarie, might saie they were men, & that of such a kindred also, which is more then simplie to saie they were men. For if the Angel had onely sayd, *he had bin a man*, his speach might haue bin some whar excused by your second glosse: to wit, *he called himself soe, according to other mens opinion and the shewe of things not according to the truth, or his owne opinion*: this I saie would haue borne more shewe, though not enough: seing it is one thinge, in a passage, to use the phrased of other men, as in speaking of the heathen Idols, to call them the gods of the gentiles (because

(because they took them foe) or such like: another thing positively to affirme, that they were foe indeed: but to say, *he is of such a tribe*, hath no colour, seing Toby and Raguel who tooke this supposed angel to be a man, did not take him to be any of their kindred, or of the tribe of Nephtalim, (as their enquire after his kindred sheweth) til he had made them beleeeve it, by telling an untruth.

Wherefore your braines running upon a conceit, that Toby or Raguel should take this angel, to be son of their kindred, in whole likenes he appeared, and your pen scribling accordingly, maketh us justly to think, that the contentious humor is fallen downe into your eyes, that you cannot see how old Toby was blinde, & therefore could not take him by his countenance for a kinsman, and how Raguel asked him of what kindred he was, as not knowing him at al.

M.H. As for any thing in this chapter brought against it, we see not how it is contrary to the word of God; eyther expressly or by consequent, but may to good purpose be read as it is appointed, and as Hierom (*h*) wittnesseth, the Church of God had done alonge time afore.

Prolog in
Proverb.

Def. Surely, here I beleeeve you see not in deed, because I see you vvinke hard, that you might not see the error. For vvhoe vould saie, it is not contrarie to the vvord of God expressly or by consequent, to affirme an *holy Angel to be of any mans kindred and a captive also*, or that, *an holy Angel can sin*, by saying, *he is that which he is not*, unlesse such a one as hath resolved not to see, vvhen he seeth. Is it not lying against the vvord of God? Or is it not against the vvord of God, to putt a lie in to the mouth of an holy spirit? Or is it not a lie to saie that an Angel is of such amans stoke, and a captive in Nineve? Lett him never looke to see light, that vvill not see, (but shut his eyes against) this light. And to vvhat purpos, I praie you, maie this be read? What, to informe manners, as you have tolde us before? That vvere to teach men to lie by the example of an Angell, and it vvere a purpos in deed, but no good purpos: for the Lord doth teach us to patterne our obedience to the holy

Angels, but giveth the patente of lying to the Devill and his Angels. And here I mervell not, that you make bold to (I wil not saie) belie Hierom, in saying Hierom wittneseth, *that the Church had so done* (that is read this book) a longe time afore, wheras Hierom onely saith, *legit, it doth reade*: for why, maie you not lawfully belie Hierom, yf an holy Angel maie lawfully belie himself, his kindred and conditior? Is this the good purpos to which this lie is read? Surely soe it seemeth by your learninge here. But lett us heare you speake againe.

M. H. Nether is their argument that dispute to the contrarie, sufficiently strengthened when they argue, *Angels are not begotten of sinfull men, but created of God*, as yf *to be created and to be begotten of sinfull men*, were so opposite, that one did overthrow the other; for even they also, that are begotten of sinfull men, are created of God.

Def. VVhat? is it not sufficientlie proved that the Angels were not of kindred to men, when it is sayd, *their bodyes were created of God, not begotten of sinfull men*: and why soe? *because* (saye you) *creation and generacion overthrowe not one another, but maie stand together*. But I saie that, (your reason notwithstanding) that argument is unanswerable, seing, unto the bound of kindred, generation is essentially necessarie, which is denyed the Angels, and creation which is graunted to the bodies, is not avaylable. The argument is not this, *they are not of kindred to men, because created of God*, but this, *because they were not begotten of men but created of God, therefore they are not of kindred to men*; Where creation is affirmed, and generation denyed unto Angels, not as things in themselves so opposite, as they might in no sense concurre, but as things which doe not concurre in the bodies of Angels, and therefore prove them, not to be of humane kindred. Wherefore you in telling us, *that they which are begotten of sinfull men, are created of God*, doe insinuate that likewise the Angels created of God, might be begotten of sinfull men, and therefore might be of kindred to men, though created of God: or else you speak not so much as towards the purpos

purpos: which weaknes of yours I will not here insult upon: but onely with you to see, how contentious pride transporteth your understanding. And this you maie the better see, yf you look upon your equivocating shifte. For as the objection taketh the word *created* in the proper sense, in which it signifieth (s) *production out of nothing, at least nothing sitt in it self to produce such a creature*, and in that sense is soe opposite to generation, as the one overthroweth the other: you (like a poore Sophister putt to live upon a bare shifte of witt) flie to another larger and improper sense of the word *created*, as it noteth *an* cooperating power of God, unto the forming of a creature, and saie, *men are also created of God, and yet begotten of men.* VVhere if you speake in a proper sense, it is false, if in a sense improper, it is ydle equivocating: seing the objection was of creation in a proper sense, in which it cannot stand with generation. As when we denie generation to Adam, because he was the *created*, and deny creation to Christ, because he was the *begotten*, sonne of God. VVhich difference; if you dare dot jeste out, and saie againe as you have already done, *as yf creation and generation were so opposie that one did overthrow the other*, then have grace to revert that absurditie, which you had not wisdom to decline, and hereafter confesse, that the immediate creation of the Angels bodies, denieth them generation, and therefore consanguinitie and kindred with men; and give waie at length to that love of truth for which the Philosopher saith (k) *We should over* *turne our owne principles*, and therefore much more abandon the defence of other mens oversightes. And thus proceed we to the rest of your speech.

(1) as your self confesse the word properly to import pag. 113.

(k) Arist. Ethic lib a. Cap. 6.

M. H. The Scripture calling Angels by the names of men &c. yelds as no reason to think the contrarie, but that they might take the shape of some one or other. And yf no untruth (as it is not) to think they appeared like mē; nether is it untruth, to thinke they appeared like such and such men, whether of the kindred of Azarias and Ananias, or of the tribe of Nephtalim. And herein our love thinketh no evill.

X₂

Def.

Def. Here you doe nothing but vyheele about, & putt the same colevvorts into the pott againe. Whereto yve saie, that our love thinketh not evill, when it thinketh of things as they are: nether doth our love thinke evill, yf we thinke your braines to have ben overwatched, when you made this answer. For the objection is not, *what men thought this Angel to be*, but *what the Angel himself saith he is*, and you tell us, it is not untruth to thinke he might appeare like some man of such a tribe, whereas we object not, *that he seemed by appearance to be*: but *that he himself saith, he is of such a tribe*, which is untrue. And then your device falleth thus upon your head. As it is untrue, that the Angels were in deed men, how ever they appeared like men; soe is it untrue, that they are of such a kindred, whether of *Ananias*, or of the tribe of *Nephtalim*, although they had appeared like men of such a tribe: which untruth seing an Angel of God could not affirme, because an holy Angel of God cannot lie, therefore the booke lieth, that ascribeth this lie to Angels: and herin our love thinketh not evill, that thinketh it fitter to caste a lie npon a man not guyled by the holy Ghost, then to leave it upon a holy Angel of God. And yet M. H. you are besides your booke, when you saie that we maie as trulie think, the Angels to have appeared like such and such men, of such a kindred, as that they appeared like men; seing the one is affirmed in the scripture, the other no where: and their appearance like men, was necessarie, for their more commodious conference with men, as Zanchy saith: but it could not be of use to appeare like such and such men, or such and such kinsmen, unlesse the Angel had purposed by such resemblance, to have deceived men, which the same Zanchy saith they never intended in the assuminge of bodies. As for this Angel, he was not takē by his appearance to be of such a kindred (as you dreame) but affirmeth it of himself, however you, poore man, are driven to fancie the mistaking of the Angel in Toby or some other man, and soe to excuse a lie made by this Angel, as yf Toby or some other man had sayd of the Angel, *he is of the Tribe of Nephtalim* & c, and not the Angel said soe of himself: we tell you, this Angel

Angel lyeth, in saying, *he is of such a tribe & c.* You excuse it and saie, *some body might thinke he was of such a tribe & c. by mistaking:* after which sorte, you might excuse all the lyes the Devill can make, saying, some body might beleieve he sayd true. Thus much for M. H. Now from him lett us goe to that grave D. C. who imitating the loftines of M. Hookers stile, but wanting wherewith to fill it, giveth M. B. manie a blowne sentence, trifling (1) out the matter with great insolencie. For to the same objection made by M. B. against that book, calling the Angel a lyer, because in this place Toby 7. 3. he saith, he was of the tribe of Nephtalim & c. he answereth (m)

(1) magno
fastu nugas
agens

(m) pag 90.

D. C. *Iunius is the first (to my knowledge) that findeth an untruth in this place, but soe hard a iudgment (in wisdom) might have bin spared.*

Def. The D. is willing to have us thinke, that to be a faulte in Iunius, which rather is a note of his diligence: seing the fault he noteth, is justly found, and no mans conscience can excuse it, what ever the D. pen or tongue undertaketh. Againe, as yf wisdom dwelt with this Rabbinne, and nothing were wisely done, which his wisdom liketh not, he telleth us, *that in wisdom so hard a censure would have bin spared.* But lett us heare the cause why, & that is.

D. C. *Considering that he confesseth the place to be corrupt, which might have moved him, eyther to acknowledge that by reason therof, he is ignorant of the true sense of the place; or to allowe of the interpretation of the learned before him, that have delivered such sense, as maie be admitted without allowing of any untruth.*

Def. The wisdom that thus taxeth Iunius, is not from above, as not being first pure, then peaceable, without judging & without hypocrisy as the Apostle (n) sheweth. For, first, Iunius calleth not the translation of this place of Toby 7. 3. into any question at all, much lesse doth he confesse it to be corrupte. He doth in deed acknowledge the Greek text of Toby 5. 8. to be corrupted, in that it maketh the Angel saie, *he was the sonne of Azarias,* when he should saie, *he was Azarias the sonne of Ananias,*

(n) Iana 3.
17.

which Iunius proveth, because he is still called in the storie Azarias. Secondly, this corruption being of one word or two & easily mended by him self out of the body of the storie and latin copies, could cast no such daste into Iunius his eyes; but he might well see the sense of that place, & the vntruth of that speach, especially seeing it lieth not upon those words that are corrupt, but those which are not: how vnwisely then hath this great wise doctor taxed Iunius of folly, yea how sophistically & vntruthfully? for whereas the obiection is made out of Tob. 7. 3. where the angel saith, *he is of the tribe of Nephtalim, and of the Captivitie of Nineve*, this D. runneth back to Tob. 5. 8. where he saith, *he is Azarias, the sonne of Ananias &c.* And because Iunius saith, there is a fault in the greek text of Tob. 5. 8. therefore the D. telleth us, *his soe hard iudgment of this place Tob. 7. 3.* (where he nether giueth such judgment nor maketh any doubt of the text) *might in wisdom have bin spared.* And because the text in one or two words missed in the 5 chapter, therefore he should have thought himself vnable, to fynde the sense of vers 3. Tob. 7. where the text was vndoubted, & missed not. This wisdom I saie of the D, is not from above, that can finde such want of wisdom in wisemen onely, and not in himself. Now let us heare what that sense, of other learned men is. wherein without allowing any vntruth, Iunius might have rested.

D. C. Lyra saith, it is a figurative speach, like that in Tob. 12. where Azarias is interpreted, *adiutor dei* & so are the Angels, *Ananias* is interpreted *gloria dei*, whose sonnes are the Angels.

Def. VVel, but if Lira saith not, that the speach of Tob. 7. 3. (now in question) is a figurative speach, like that in Tob. 5. 12, then have you brought in another vntruth to the other foregoing. Now vnlesse you have a Lyra of your owne, which saith that which no other mens bookes saie, Lyra doth not saie soe, & therefore you maie leave *ra* out of your Lyra, & lock up the rest of your study for your owne use, but gather no more lies to deliver this booke of *a lie*, which no man true of his tongue

gue & pen can doe. One Hugo Cardinalis in deed, to help the matter, saith, that when yong Toby & the Angel tell Raguel, that they are of the tribe of Nephtalim, it is true in Toby, according to the letter: in the Angel, according to the interpretation of the word Nephtalim, for, saith he, Nephtalim is interpreted, dilatatio, inlargement, & the Angel was of those, that were inlarged in charitie. but Hugo is not Lyra: nor doth his glosse anie good. For besides that, he maketh the Angel to equivocate, (which is no good example for informatiō of manners) he hath missed his cushen and sitteth bare: for Hugo taketh Nephtalim to be deriyed of *Patha* & signifie dilation or inlargment, whereas it commeth of *Pathal*, & signifieth *writhing or wrestling* as Rachel expoundeth it, when she gave it to the sonne of her mayde Gen. 30. 9. So that Hugoes glosse saveth not the *lye*, but discovereth his want of diligence & skill, in that he so utterly mistaketh his footing. But if he had hitt upon a plaine ground of that conceite, & had loe delivered the text with a shifte, how would he excuse the rest that the Angel saith, *he is of the children of Israel*? be there children of Angels, & alliances of those creatures, which discēd not one of another, but were created at once? or if that also might be holpen, how will Hugo, or your self (M. D. excuse or interpret that which followeth; *that he is of the captivitie of Nineve*, that is, of those captives that were in *Nineve*, calld of *Nineve*, sayth Lira, because the Iewes were captives in diverse cities. So Lira saith no such thing upon this place as the D. averreth of him, and that which others saie to this purpos, will not serve the turne. In deed Lyra seeing that flauve, vvhich Iunius saith is a lie, (vvhatsoever men pleade to excuse it,) doth his vvitt some vvrong to excuse this Angel of a *lye* in Toby 5. And heretofore confessing, that Toby understood the Angel to speake properlie of a kindred, saith, the Angel spak true, because it vvas a figurative speech, and saith, that Azarias is interpreted *Gods helper*, and Ananias is interpreted *gratia Dei* the adjutor dei grace of God, (not gloria Dei as the D. saith) gratia dei, non gloria dei. whose sonnes are the Angels. Novv vvho seeth not, that by such strenies of vvitt, any thing maie be defended: but in the meane time the Doctor and Lyra both forgett,

that

that the same angel first telleth yonge Toby, *that he is of Israel*, that is, of the children of Israel, which the glosse observing, thinketh by such another streine to avoyde, but mistaking ayme, saith, *that Israel meaneth, he is one of those that see the face of God*, whereas Israel is interpreted *a prince with God*, & was Iacobs name. Wherefore yf these be nothing but mere streemies of wit, (some of them till the strings crack) to avoyde that absurditie, which a good Conscience would confesse in the Author of this book: then Iudge with what wisdom the D. hath found want of wisdom in Iunius, in that he would not reſte himself upon the devices of other men. And finally, mark how the good D. (as M. H before him) recoyleth from the 7 of Toby the onely place now objected & flieth to that of the 5. of Toby which the explained Serv. B. cutteth out, defending that which is there condemned, and not able to defend this place which is there allowed, no doubt, because there is more scope and plaie of wit, vnder the covert of those words Chap 5 then in these Cap. 7 where the angel saith plainly, *he is of the tribe of Nephtalim & of the Captivitie of Nineve*, which is a lie & cannot with any colour be excused. And yet saith the D. afterwards to M. B. *that these bookes being in some sort innocent have tasted of much evil, through ignorance of such as have bin their Iudges*, & therefore pretending a great deale of sorrow, (good man) *for those that will needs erre* (as he saith) he intreateth M. B. *in the spirit of meeknes to take a second view of his unreverend & uncharitable censure, both of Gods angels in heaven & of his church on earth*, spitefully vnder his charitable cloak, & with an evill conscience, charging M. B. to censure the angels in heaven of flyinge, whereas he onely censured the book, which put a lie into the mouth of an angel, and calling this supposed angel a lyer, (in that which he is made to speake) inferreth, that this book which offreth such an indignitie to an holy angel as to put a lie into his mouth, is not fitt to be read in the Lords assemblie to instructe in manners as is pretended, much lesse to be subscribed to, as conteininge nothing contrarie to the word of

of God. In which it is easy to see who speake with greatest reverence to the Angels, and hath beste respect to the Church of God, whether he that will allow a book to be read for information of Gods Church, that ascribeth a lie to an holy Angel, or he that thinketh such a book ought not to be read in the churches, as laieth such an imputation upon them. Thus having done with D. C. for this time, lett us goe on to D. S. and M. Milon, two other of their Comrades, & see yf they have better happ then either of these. D. S. wisely avoiding the particulars (as we have heard) secretly confesseth that, unless we have libertie to exchange some chapters of the Apocrypha at our discretion: he seeth not how our conformitie & subscription to the book in that pointe can be defended; as without wrong done to him, maie well be gathered by his speeches: yet afterwards he telleth us, *th at the most, if not all the supposed faults against them, that by the book are appointed to be read by favourable construction would be much lessned, if not quite removed:* which being all that he saith concerning all the particulars, it calleth for a particular answere as we come severally to them. And here in this place, I tell him, that if his speech be true, he wanted that favourable construction at the conference 1584, where he plainly charged this lie upon the Angel, and in that respect (as we doe now) excepted against the book: and however the then Archbb. in excuse of this lie sayd, *that these speeches of the Angel might be understood* (as D. C. now reasoneth) *figuratively*, yet in that second dayes conference, when D. S. repeated the former daies worke, he urged the same exception againe and added more to it. But seing now upon longe deliberation since that conference, he is growne to be so favourable in his constructions, that he can make those that were then faults in deed, to be now no faults in deed, but supposed onely, and such as by favourable construction maie be much lessned if not quite removed: I would intreat him to lett us see (the next time he writeth) what that favourable construction is, wherby he can make that which was a lie in his owne judgment 1584) and ever since in the judgment of upright men that

that reteine the love of the truth which once they had) to be now no lie, but a supposed lie, or at least not so loud a lie as then it was. Surely the fauourable constructions we have heard of, will neither quite remove nor lessen it, & we yet hope, that the D. reteineth that hatred of lying lippes, which will not suffer his pen so much as to excuse it in particular, however in the general he hath (at least seemed) to lessen it.

(o) pag. 27. As for M. Mason, who cometh neerer & (in commendation of our churches discretion telleth us, *(o) that we reade not the Apo. altogether intirely, but omit some chap. and peaces of chap. to wit Toby 5.6 & 8) which some have thought Capable of hard construction, we saie, first that if our church had done well inforbidding the 5. 6. & 8. chapters of Tobit to be now read as before they were, then by his owne judgment it hath done ill, to appointe the 7 chapter of Toby to be read, considering it thereby appointeth that to be read in one chapter which it forbiddeth to be read in another. And yf (as he saith) it shewed speciall pietie and discretion in the one: surely it sheweth want thereof in the other. VVher as therefore, in the next words he telleth us, *we must make the most charitable and Christian construction of things sounding doubtfully & c.* WVe are well content soe to doe, and therefore think it was some negligence in the Bishops, to leave the Serv. Booke. unpurged of this of Toby, and not a malicious trick of theirs, to ensnare their brethrens consciences. But if he meane under the name of charitie to putt out our eies, that we should not see so gross a fault: but subscribe charitablie to it: lett M. Mason learne to know, that charity is one of those chaste Ladies, that keep faith and hope companie, and not a flutrish and uncleane bawde, to hide al nastines of men, and keep it from clensing. And thus much for Toby 7. 3. It followeth of Tob. 12. 9.*

Def.

CHAP. XII

Concerninge Toby 12. 9. for almes

with desire from death and debt

page 415m

THIS Parable, being conceived against by the late
 rell, as directly crossing the word of God, touch-
 ing the doctrine of Christ and his merits, &
 commonly pleaded by the Papists, to prove the merit and satis-
 faction of penitential works: The Ministers made scruple of
 subscribing, to the reading of it in the congregation (as) as the
 part word of God, or that which is evidently grounded in the same,
 and did therefore in their reasons for them to refusing, affirme
 That the place is directly against the word, and blood of Christ:
 and namely against 1 John 1. 7. 1 Pet. 1. 18. 19. Where the Holy
 Ghost teacheth, that we are not redeemed with corruptible things but
 with the precious blood of Christ: and that it is the blood of Jesus
 Christ our only almes that cleanse us from all sin. In answer
 thereto M. H. bestowed a whole chapter (consisting of 1
 sections, wherein he alladged 26 places of holy Scripture, to
 justify this one Apocrypha, and by them as by a cloud of wit-
 nesses to beare downe all before him, and to prove that this
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 is consonant to the scriptures: setting an edge upon the con-
 clusion of the one section with this interrogation: can a divine sa-
 tisfy an argument drawn from those places, and can he not satisfy
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 Now in the view of this our answer, be we increased, a little to pause
 our thoughts, and we are well perswaded (saith he) the storme of the
 accusation raised against those words in Toby, will soon be over-
 blowne. As yf the exception taken by the Ministers and the lear-
 ned before them, were an accusation causelessly blowen up, by
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 grounds by men of calme and quiet spirits.

that reteine the love of the truth which once they had) to be now no lie, but a supposed lie, or at least not so loud a lie as then it was. Surely the fauourable constructions we have heard of, will neither quite remove nor lessen it, & we yet hope, that the D. reteineth that hatred of lying lippes, which will not suffer his pen so much as to excuse it in particular, however in the general he hath (at least seemed) to lessen it.

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Def.

CHAP. XII.

Concerninge Toby 12. 9. for almes

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purge all sin.

Def **T**HIS Phrase, being excepted against by the learned, as directly crossing the word of God, touching the doctrine of Christ and his merits, & commonly pleaded by the Papists, to prove the meritt and satisfaction of pœnitential works: The Ministers made scruple of subscribing, to the reading of it in the congregation ^(a) *as the pure word of God, or that which is evidently grounded on the same,* and did therefore in their reasons for their so refusing, affirme, *That this place is directly against the word, and bloodshed of Christ: and namely against 1 Iohn 1. 7. 1 Pet. 1. 18. 19. Where the Holy Ghost teacheth, that we are not redeemed with corruptible things but with the pretious blood of Christ: and that it is the blood of Iesus Christ (not any almes) that cleanseth us from all sin.* In answer thereunto M. H. bestoweth a whole chapter ^(c) *consisting of 2 sections, wherein he alleadgeth 26 places of holy Scripture, to justify this one Apocrypha, and by them as by a cloud of witnesses to beare downe all before him, and to prove that this speech in Toby, both for the words and doctrine therein taught, is consonant to the scriptures: setting an edge upon the conclusion of the one section, with this interrogation: can a devine satisfy an argument drawen from those places, and can he not satisfy that other? and closing up his other section with this petition. Now in the view of this our answer, be we intreated, a little to pause our thoughts, and we are well perswaded (saith he) the storme of the accusation raised against those words in Toby, will soone be overblowne. As yf the exception taken by the Ministers and the learned before them, were an accusation causelessly blown up, by some boistrous and blustering wyndes: and not upon good grounds by men of calme and quiet spirits.*

^(a) as by the order of the Serv. B. it is appointed to bc. b) part 1 pag. 26.

^(c) Cap. 12

(d) page 27.

(e) page 86.

(f) as we
have proved
& shall fur-
ther prove.

Now yf to his whole answer, I reply onely, that histinequall
sorting of the text of Devine Scripture with this humane, to
prove that this must therefore have a good meaning, because
the other have: it were sufficient to stopp his mouth, and argue
him of insufficiencie in all he hath sayd. Because the other be-
ing penned by direction of Gods Spirit, could not have anie
meaninge repugnant to the rest of the Scriptures: but this
place of Toby, being Apocrypha, and as M. Mason saith (d)
received of us for humane composition not devine, maie therefore
swarve from the rule of truth, and as D. C. himself saith (e) be
false, yea and being penned by him that putt a lie (f) into an
Angels mouthe, maie be (as it is) both fabulous and false.
VVherefore M. H. not onely streininge his wittes, but stret-
ching soe manie places of holy scripture so farr as he doth to
excuse this place, yea and needleslie to justifie the doctrine ther
of concerning faith: considering the same is read for informa-
tion of manners onely (as himself and other his fellowes con-
fess) not for ædification of faith, he doing this, I saie, sheweth
himselfe to be unreasonably sett upou the rainter.

But because there are not onelie some speciall, & markea-
ble defectes, (& that of no good savour) in his plea from the evi-
dence produced, and for that the places of scripture alleadged
are wholly abused, not one of them caryinge so much as a good
shew (how colourable and cunninglie soever by him handled)
for countenancing this place, in soe much as he reasonneth
nether soundlie nor devinely, but soe absurdly indeed, that
as Hierome sayd to Helvidius for the like cause *Camelum vidi-
mus saltitantes*: soe we maie saie to him, *We have seen a Camel
dauncing*: to the ende that the simple maie not be deceyved for
want of some light to uncase him, I vvill not grudge him a lar-
ger at this time. Lett us therefore novv give him audiencce,
and thus he beginneth saying. *The like place unto this is in
Proverbs 10. 2. and 11. 4. righteousness delivers from death, the
same phrase that we maie wel saie, it is the place whence the Writer
of Toby tooke the ground of his speach, that and this differinge onely
in the first words, almes and righteousness, which yet amongst the
Hebrews*

Hebrewes, are taken one for the other & c. and then he telleth us, it is used soe in the new Testament, Mat. 6. 1. 2. Cor. 9, and soe leaving probabilities (as he saith) goeth on, saying, we acknowledge the place in the Proverbs, and by it maie learne to interpret this in Toby. The righteousness of faith shall deliver from eternal death, and almes doth cover a multitude of sinnes. So Conradus Pellican hath in his commentarie (g) upon this text.

VWhere I wish the reader to judge, whether there be lesse witt, or honestie in these speeches. First, that he telleth us, the place of the Proverbs is like to this of Toby, the same Phrase, that & this differinge onely in the first words, almes & righteousness, whereas in the Proverbs, the words are, righteousness delivered from death, the words in Toby were, almes delivereth from death, and purgeth all sin: which laste phrase hath not his like either there in the Proverbs, or elsewhere, in all the Scriptures. Yf he object and saie, yea, but I ment it of the first phrase, and then they are alike, the difference of one word onely excepted, we tell him, it is true, but then how ydlie doth he speake of a parte, when the exception is to the whole. Secondly, as well sayd is it, that he telleth us: That leaving probabilities he acknowledgeth the place in the Proverbs, and saith, that by it, we maie learne to interpret this in Toby. The righteousness of faith & c. soe making the Angels meaning by the first member: almes delivereth from death, to be this, the righteousness of faith delivereth from eternal death, and by the second member, and purgeth all sin, to be this, doth cover a multitude of sinnes, that is, procure pardon for them. VWhere I wish the reader to marke, what a strange compas this man followeth, to bring the Angels words, Almes, to signifie the righteousness of faith: for having almost a whole page to prove that almes and righteousness are sometimes taken the one for the other, and namely Math. 6. 1. 2 Cor 9, (and maie so be, righteousness being the Genus, and almes a Species of it) when he should accordingly expound the word almes here in Toby, he falleth of from that righteousness, wherof all his former places speak, v. the righteousness of works, to the righteousness of faith, wherof none of them

Y iij

speake

(g) fidei iusticia liberabit a morte eterna, sic elemosyna & c. Pellican in Proverb

speake, nor had he once mencioned before, nor would any man in his right minde have once offered to have done. Seeing that learning was never yet heard of, that could by any shew of reason, make almes to signifye the righteousness of faith. But lett him take it as he will, we agree, that the deliverance the Angel speaketh of, is from eternal death: and then, that the angel giveth the reason, why *almes delivereth from eternal death*, in the next words: *it purgeth all sin*, as if the Angel had sayd, *almes delivereth from death, because it taketh awaie sin, the wages wherof is death*. And that this was the Angels meaning, the words foregoing and following doe shew, as also chap. 4. 10. vvhether almes is sayd to deliver from death, & suffereth us not to come into darknes, as here it is sayd to fill our soule vvith life. And soe doth the booke of Homilies vvher to vve are required to subscribe, expound it, saying, (h) that mercifull almes dealing is profitable to purge the soul from the infection and filthy sportes of sin, and alleadging (under the name of the holy Ghost, teaching in the scriptures) these words in Toby 4. 10. and 12. 9. *mercifulnes and almes giuing, purgeth from all sinnes delivereth from death and suffereth not the soule to come in darknes, and out of Ecclesiasticus, that as water quencheith burninge fire, so mercie and almes resisteth and reconcileth sinnes*, and then dilating thereon saith (i) *sure it is mercifulnes quaileth the heate of sin, so much that they shall not take holde of a man to hurt him, or if he be by infirmities fallen into them, it shall streitwaies wipe and wash them awaie as salves and remedies to heale their soares and grievous diseases*. Yea and so doth Pellican himself interpret this place (how well let the reader judge) saying (k) *sinnes to be purged, is nothing els, but not to be imputed unto death, and the elect to be made partakers of the merit of that one sacrifice, wherewith Christ tooke awaie the sinnes of the world*. This then being the meaning of the Angels speach (by the circumstances of the place,

(h) 2 part
of the
Hom. of
almes deeds
pag 226. 225
printed
1576.

(i) though
it meane
well as the
next page
followinge
sheweth.

(k) Pellican.
In Toby 12.
9.
peccata ante
tem purgari
aliud non
est, quam
non imputa
ri ad mor
tem & par
ticipes fieri
electos me
rito vnus
sacrificij
Mc.

the booke of Homilies and M. H. his owne Pellican) it cannot be learned (as he saith) out of Proverbs 10. 2. and 11. 4. where Salomon speaketh not of the righteousness of faith, that is of the righteousness of Christ apprehended by faith: but of just and upright dealing amongst men: nor of deliverance from eternal death, but of temporal death and danger, wherinto God justlie giveth up unjuile and unrighteous dealers: as both the circumstances of the places, which (as one saith) (1) serve to enlighten the sense) and all sound devines according to the interpretation: yea and Pellican himself, here quoted by M. H. though notably abused. For however the words alledged are in Pellican, yet doth he not (as M. H. would beare us in hand) interpret Proverbs 10. 2. of the righteousness of faith, nor of deliverance from eternal death, but after he hath expounded it, as is afore-said, of just and upright dealing twixt man and man, and of deliverance from temporal distresses, wherinto unjust dealing groweth men. He addeth. *The righteousness of faith also shall deliver from eternal death & c.* But M. H. cunninglie (according to his comon custome) leaveth out all Pellicanes exposition of the place, and the word, *quoque*, also, which knitteth this sentence to it, soe making the reader beleeye, that these words are a perfect sentence and given by Pellican in waie of exposition of that place: where Pellican (after he hath expounded that place both in other words and sence) doth onely (as the word *quoque* sheweth) allude to that Phrase, saying, *and also the righteousness of faith, shall deliver from eternal death, & c.* Wherefore seeing there is no agreement between this of Toby, and those places of the Proverbs, nether in words nor sence, the one speaking of almes, the other of righteousness, the one speaking of righteousness of works twixt me & men, & the other, as he saith of the righteousness of faith twixt God & man, the one of temporal death, the other of eternal, we cannot saie, much lesse (as he absurdly saith) well saie, that the wryter of Toby grounded his speech on these words of the proverbs, least of all, can he learne this doctrine of Toby, by that of Salomon in the proverbs. But lett us goe on,

In the

(1) Austin
qq. 83. q.
69.
soler circum-
stantia
scriptura-
rum illu-
minare sen-
tentiam.

fidei quo-
que iusticia
liberabit a
morte eter-
na & c.

In the next place he telleth us, *We shall not need to feare the doctrine of merit by works, more popishly mainteyned by this authoritie, then it is,* by these 8 places which he reckoneth up, to wit Deut 15. 10. psal 41. 1. Esay. 58. 7 &c. 1 Tim. 4. 8. Rev. 7. 14. 15. Heb. 10. 35. Math. 5. 7 & 25. 35 &c. setting downe their words at large whereto we saie, That whereas this place of Toby (were it canonical scripture as it is an Apocryphal fable) is verie pregnant for the merit of works, & as stronge for it, as the scriptures are for the merits of Christ: Of all these 8 places, no one of them carieth in it so much as the least ihewe of merit: for the good things they speak of, are freely promised and performed by God, and in the moste of the places expressly ascribed to him as Deut. 15. 10 *the Lord thy God shall blesse thee &c.* Psal. 41. 1. *the Lord shall deliver thee &c.* as for that place of the hebrevvves Cap. 10 35 the Apostel, from an enumeration of diverse frutes of their constant profession of the faith, exhorteth them to perseverance therein, by an argument taken from that abundant revvard reserved for them in the heavens. Wherefore M. H. is a man of strange consequences that concludeth, that if vve can satisfie a popish argument drawne from thence & the other places for merit of vvorks, vve maie also satisfie the like drawne from this of Toby: seing the Holy Ghost cannot be contrarie to himself in other places; according to vvhich these are to be interpreted, but for this place it is cleane othervvise, seing it is a phrase alone, that hath never a fellovve in all the holy scriptures to match it, and such as no man can giue true sense of: but it overturneth the doctrine of Christ & his meritts, for one proove wherof I appeale to the sense of the vvords before given by his good freind M. Petican.

(m) Nomb.
25.

Thus having dispatched his first section I now enter upon his second, wherein to the Minist'rs challenging this place to be directly against 1. Iohn 1. 7. 1. Pet. 1. 18. 19: he giueth many answeres & first: (m) *that almes doth purge sin and may be sayd for to doe, as the fact of Phinees, is sayd to mak an attonment for the children of Israel, and yet that no waie derogatorie to Christ sacrifice*
on 166

on the crosse. Wherevnto I repleie that in no sense can almes be sayd to purge sin, much lesse all sin, least of all in the sense, where in Toby hath taught the angel to speak. Phinees in deed is sayd to have made an attonement for the children of Israel, which is (as the Lord himself expoundeth it verſ. 11. 13. that where God had begun to consume the Israelites, for their sin committed without punishment of the Magistrate, Phinees standing up in the Zeal of God, and executing judgment upon two of the evill doers: the L. professerth that upon the execution of that peece of justice, his anger was turned awaie from the children of Israel, soe as he would not goe on, in consuming them, as he had begun: but it is nether mencioned nor ment, that facte of Phinees made any attonement for their sin, or deliuered them from eternal death, naie it is cleare, their sin and the eternal punishment therof, remeined & (without their repentance) cleaved to them still: wherefore had M. H. sayd almes purgeth sin, as Phinees his fact purged sin, that is, not at all, he had well sayd, but in saying, *that almes purgeth sin, as Phinees his false made an attonement for the children of Israel,* it is false. For this attonement that Phinees made we have the expresse words of Gods owne mouth: for the other, we have nothing but a speach putt by some mortall men, into the mouth of one, whom he had taught to lie, and to make himself a monster: both a man on earth, of the tribe of Nephtalim, and captyve of Israel: and an Angel in heaven, that standeth in the presence of God, to present the prayers of the saintes.

Cap 5 & 7
& 12.

His Second Answer followeth, where he saith. *That for the words 1 Iohn. 1. 7. they are no more crossed by these words, almes purgeth all sin, then by those 1 Iohn 3. 3. or those 2 Cor. 7. 1 or that 2 Tim. 2. 21. or that Acts 15. 9. or that Ephes. 5. 26,* and having sett downe the words of all these places at large he concludeth. *Thus we doe it, our faith doth it, the laver of baptisme doth it, the word doth it, and yet all this while no waie derogatorie from Christ.* Where first, as well sighted as he is, we should be blinde, yf we did not see, that the first. 3. places doe speak of sanctification, not of justification, or purging from the gilte and punishment

of him: the which sense he himself taketh Toby in, & therefore are ydly alleadged & not to the purpos: untrue also is it that he infereth upon them, saying, *thus we doe it, that is purge our selves from sin*, in the sense the Ang. here speaketh. Secôdly, the Apost. in that place of the Act. teach us, that God by our faith apprehending Chr. purgeth our hearts, that is, clearly acquitteth the cōscience of sinnes guilt & feare of sinnes punishmēt; he doth not saie, God by almes purifieth our hearts: that phrase therefore of the Apostle derogateth not from Christ, for it sendeth us to him for our purging, but this in Toby doth, for it calleth us from faith in Christ, to works of our owne. Thirdly, Christ in that place of the Ephesiās, is sayd to purge his church by his blood: and to wittnes & seale up the same, to the faith of the beleever, by the word and sacraments. VVhat is this then to Tobyes purging of sin by almes: whereby nether God nor man in all the scripture, is sayd to purge sin. The word & sacraments are meanes wherby God bringeth us to, & buyldeth us up in faith, faith apprehendeth Christes blood which clenseth us from all our sin: but almes can in no sense be sayd to purge our sinnes, or to bring us to faith wherby we laye hold of Chr. blood for our purgation from them. VVherefore though these places of the holy scripture all this while (as he saith) are not derogatorie to Christ death; yet all this while his place in Toby is: soe where those places ascribeth it, to the merit of Christ & his blood shedd, this of Toby attributeth it to the works of mercy. But M. H. goeth on & telleth us, *no. saying, For our faith working by love almes & c. doth it, applying the merits of Chr. to our soules* whereto I maie saie as Hierom to Damasus, *I know not what person lieth under these syllables*: sure I am the sentence is aswell couched & as closely caried, as a close Papist could have done, implying that which they affirme expressly, that charity is the form & life of faith, & that faith justifieth not alone, laieth not hold of Chr. with an empty hand. But let the reader know, that how ever faith which apprehendeth Chr. & applieth his merits for our purgation from all sin: is not a dead & fruteless faith, but worketh by love, & sendeth forth almes & such like frutes, as occasion requireth: yet faith vworking by love almes & c. doth

nescio quid
veneni in
syllabis la-
cet.

it not

it not by love, almes & c. nor doth love, almes or ought else
 work together with faith for applying Christ to our soules, as I
 hope also M. H. is of minde, although for help of this Popish
 text of Toby, he hath lett dropp a popish speach, whereby allay
 ing to heale one evill with another (which no man can doe,) he
 hath made the soare worse. But lett us heare his 3. answere
 where he saith. *Such speaches as these are figurative, the effect put
 for the cause, or the signe, for the thing signified & c. righteousness
 and almes maie be said a cause in deliveringe from death, and a cause
 in purging from sin, but a cause that they are, not a cause wherefore
 they are: a cause of our knowledge not of the thing it self, as sparks
 flying out of a chimney are a cause to me, whereby I know there is
 fyre: soe effects are and use to be. Luk. 4. 47. many sinnes are forgi-
 ven her for she loved much & c. 1 Iohn 3. 14. We know we are tras-
 lated from death, because we love the brethren. Our charitable al-
 mes proceeding from a holy faith, shew our love, wherof our almes
 are parte, whereby we know we are translated from death, or as it
 is in Toby, delivered from death: where to passe by his æquivocal
 speach & mental reservation, a cause that they are, not wherefore
 they are. I first aske him, what speaches those are, which he saith
 are figurative and put the effect for the cause & c. whether those a
 foregoing, or these now to be handled. Surely nether of them
 are figurative, nether is the effect put for the cause in either of
 the, nor at they sacram. that the signe should be put for the thing.
 Our Sav. in that of Lu. & the Ap. Iohn, reason frō the effects in
 deed, but putt not the effect for the cause, nor the signe for the
 thing signif. Onely by an argum. from the effect arguing in the
 one place, that her sinnes had bin forgivē her, & in the other, that
 they had bin translated from death. I secondly prae him to shew
 us, where he learned to expound To. by the Ap. Io., or the Ap.
 Iohn by Toby saying, *our almes ar a part of love, whereby we know
 we are translated frō death, or as it is in Tob. delivered frō death.* Sure-
 ly the Ap. is much beholding to this devine, that thus helpeth
 him out by that phrase in Tob. & how shall we make him amea-
 nes for making fooles beleeeve, that Tob. Angel in that speach,
 should meane the same, the Ap. doth in this: seing he onely pro-
 veth by an argum. taken from our love, that we are translated
 from death to life, whereas Tob. affirmeth directly, that our
 almes doth deliver us from death and purgeth all our sinnes.*

and doth not prove by our almes, that we are already purged and delivered.

In this 4. answer he telleth us, *that almes delivereth from death, as the words of a faithfull woman delivereth her daughter from death Math. 15. 28 Mark 7. 29.* Where (saith he) one text attributeth it to her faith, another to her words, both agreeable to truth, because her words proceeded from a true and effectual faith. And we tell him, first, that our Saviour doth not ascribe the deliverance of that daughter to the words of her mother, but onelie telleth her, that for her faith which she had testified by her words, she might depart assured of her daughters deliverance, as the Evangelists compared together, doe shew. Secondlie, nether, did her words nor her faith deliver her daughter from eternal death, nor purge her daughters sin. What is this then to Tobyes speach: *that almes delivereth from death & purgeth all sin?* In his fift answer he citeth 1 Iohn 3. 22. which being of the same nature with 1 Iohn 3. 14. hath his answer already, and therefore we passe to his 6 answer, where he telleth us, *that this place of Toby is not prejudicial to Christ, because another maie be sayd to give his brother life 1 Iohn 5. 16.* If any man see his brother sinne a sin that is not unto death, lett him aske, & he shall give him life. But this place is no better fitted, though more abused then the former: for where it is sayd *Let him aske & he shall give him life*, is it not meant, the brother shall give the brother life (as this man would have it) but God (of whom he asked life) shall give him life: as the circumstances of the place and M. Beza well shew. Lastlie he bringeth two other places Iam. 5. 20. & 1 Tim. 4. 16. where the Phrases used, shew onelie how God maketh men instruments of the faith of others, & meanes of their conversion to God and so of salvation. But the giving of almes, can no wayes, be sayd to be an instrument, to deliver from death and purge all sin: that is, to bring men to faith in Christe, whereby their sinnes are purged, except with the Papists we will acknowledge justification, to be partlie by works. And thus much shall suffice to be spoken touching this place. Now to close up with his owne conclusion, in the view
of this

of this one replie to his answere, be we intreated a little to pause our thoughts, & vve are vvell persvaded, that the Ministers exception to this place, vvas not a storme (as he saith) nether vvill it be overblowen by his answere, it being an exception grounded on the rock of truth, vvwhich nether the *anemoi* nor *potamo*i, the vvindes nor vvaves of his answeres, vvill overflow or overblow.

CHAP XIII.

Concerning Toby 12. 15

Def. **T**HE Angel in this place saying *th t he is Raphael one of the 7, holy Ang which presenre the prayers of the sainte: & goe forth before his holy*

maiestie speaketh (as the Min. object (a) directlie contrarie to the vvord of God, & derogateth from Christ Iesus, vvho is the onely Mediator, & to vvhom belongeth the offering up of the prayers of the saintes. And for that alleadge 1 Tim. 2. 5. Rev. 8. 3. 4. where to M. H. answvereth. (a) pag. 26.

M. H. The place maie beare a safe interpretation *figuratively or literally*, & either waie out of danger, farr from being found contrarie to the vvord of God, *figuratively for Chr.* vvho (before the fulnes of time cam that he was borne of a Virgin) presented himself in a visible forme, nether is the name Raphael anie prejudice, for as Abigail saith, Nabal is his name & folly is with him: soe Raphael might his name be, for salvation & health is with him & c. (b) part 1. Cap. 13.

Def. This objection all sound devines (not vve poore Ministers onely) have taken up against this book, and pressed ströglie: novv commeth M. H. and telleth us here of vvvo vvaies, (so full of shifte, is a shifting and unlimited vvitt) to clear all.

The first waie is, *that the speech maie be taken figuratiuely*, for Christ, because *he presented himself before his incarnation in a visible forme*, which reason, if it hath any braines, importeth that this Angel Raphael is Christ the Sonne of God, then appearing (as at some other times) in a visible forme, & therefore also he saith, *that the name Raphael might well agree to him*: whereto first, I saie, he must needs confute well, that confureth himself soe well: yea confuteth his proposition, with his probation, his first waie with the reason. For if the Ang. that spak to To. was Chr. the sonne of God, the is not the speech take *figuratiuely* for Chr. but properlie: or if it must be vnderstood of Christ *figuratiuely*, then was it not Christ the sonne of God presenting himself in a visible forme that spake this. Secondly, if it be vnderstood of Christ, how saith he, *that he is one of the 7 holy Angels that presente the praiers to God &c.* hath Christ some other Angels joyned with him in that high commission of intercession? The Ministers charge this Angel Raphael with an vntruth in saying, *he is one of the 7. holy Angels that offer up the praiers to God*, which onely Christ our mediator doth M. H. telleth us, that if we vnderstand Christ, to saie, *he is one of the 7. holy Angels that offer up the prayers to God*, then all is well. Indeed if Christ had sayd, there had bin other mediators and intercessors to present our suites to his father, we must have beleeeved it: but when Christ saith the contrarie by himself and by his spirit, bidding us *aske in his name*, telling us, *that he is our mediator, our Advocate, our Intercessor, by whom we have acceffe and entrance to the Father*, & that by such a reason, as is comon to no other with him, to wit, *his person & function*, we cannot beleeeve that Christ speake here contrarie to himself: and if any other will saie it against him, though he were an Angel in deed (if that were possible) & not the Angel Raphael onely, we must hold him accursed. Thirdly Is not the name Raphael any prejudice to this figuratiue interpretation? and might Raphael be the name of Christ as he saith? how then doth Raphael speak truly Toby 7. 3. where he saith, *he is of the tribe of Nephthalim*, surely Christ is of the tribe of Iudah by all scriptures: however therefore Christ

is that good phisition, in whom standeth our helth and salvation yet Raphael he was not. Nabal maie well be M. H. his name, for folly is with him in his answer, Raphael it cannot be, seing he healeth not, but rather inforceth the error in this place. But because his figurative medicine serveth not, let us see vvhat his literal doth.

M. H. Literally, thus, for some onely of the blessed Angels mightie in power, who are administring spirits, ministringe *internally & externally* &c. to stir up our *affections, to directe us in the truth &c.* sorrowing for our sinnes &c. they heate & lighten us, our vnderstanding to conceyve, our affections to yeild &c. The thoughts of our hearts they know not, but our affections they know, and observe whether well or ill done, yea they heare our praiers and bring backward that they are heard.

Def. Yf *literally* for an *Angel*, then in the scope of that place it cannot be taken *figuratyvely*, seing the literal sense of every scripture is the proper and dogmatical sense, the verie Papists themselves being Iudges: wherefore M. H. hath losse one of his two senses, and must hold him to the literal sense of the place: if he will not trifle, where he should be in good earnest. Now to prove, that it maie without contrariety be vnderstood literally of some one mightie Angel, he frisketh a bout, and a bout, and againe, and discourseth to us of many imployments and services of the Angels, (of all which though we made noe question: yet they make nothing to this question we have in hand) being libe rall in proving what all men knowe, and sparing or rather dumb when he should speak. I will not stand to shew how he skipperth backward and forward, now stretching and then shrinking the commission of Angels, as a man that knoweth not well where to sitt downe: nor will I examin him, to knowe how the Angels,

Angels, stirr up our affections, sorrow for our sinnes, nor how God first enlighteneth our understanding immediately and effectually & then by his Angels ministerially, nor of diverse other mysteries he speaketh of, vvhich seeme to me, to be speeches of a man amazed or ignorant: but I come to his close, vvhich onely concerneth the objection, to vvith, *that the Angels doe heare our prayers, and bring back word that they are heard*, which is an answer answerelesse, & yet doubtful. For if he meane, that the Ang. doe heare all our prayers, whercof some be metall onely, & bring back word alwaies, because to some me they sometimes did so: then his speech is false: but however he ment it, it is ydle; seing the question is not, whether the Angels being sometimes present, maie heare our praers, or maie be assignd of God, to bring us word of their acceptance: but whether they informe God of our praers, & doe offer them, that is, make them acceptable to God: well, M. H. will giue us our answer in Austins name, lett us heare it.

(c) ad Probam viduam Epist. 121.

M. H. S. Austin in his epistle (c) to a virtuous wydow upon occasion of these words Phil. 4. *Let your requests be made knowne to God, the Angels, saith he, are before God in his presence to offer up in some sort our requests vnto him, & to provide as concerninge them, & what they shall know, is to be fulfilled at his commandment, as they shall there knowe it must be, soe they bring us tidings of it, either evidently or secretly,* which self same sentence we finde in his book of *loving God* Cap. 3. as if a sentence not suddenly lett fall.

(d) as Erasmus hath noted and the stile sheweth.

Def. To begin with M. H. where he left, we tell him, that if this observation had not bin lett fall too suddenly, it might well have bin spared, seing that book of *loving God*, (d) is none of Austins, though printed with his workes: and therefore first we have a sentence not twice repeated, but once onely vttered in a letter written by Austin to the widow Proba, and yet secondly the sentence is not altogether soe as this man reporteth it: For whereas Austin upon these words Phil. 4. *Let your requests be made*

be made knowne to God, having sayd, *the words are not soe to be understood, as if our prayers were made knowne to God, who knew them even before they were, but that they should be made knowne to us, before God by patience, not before men by boasting,* doth after all, or else peradventure that they might be made knowne to Angels &c.

M. H. leaveth out the sense which Austin gave without any peradventure, and delivereth us as Austins interpretation of that place, a sense which he bringeth in with a *peradventure* but leaving out the word *peradventure*, to make us beleve, it was the resolved judgment of Austin, to which end, he also telleth us that it fell not suddenly from him. But to passe by this his dishonest dealing with his reader and authors alleadged, I thirdly saie, that this verie sentence of Austin as he hath carved it, out of the middest of other words, conteyneth not an answer anie thinge sufficient: for Austin saith not, *that the Angels doe offer up our prayers, but that they are before God, that they might* (e) *after a sorte,* (that is to saye) not in deed, but in a sort or, as one would saie) *offer them.*

(e) quodam modo.

VVhich words of Austin clearely shew, he did not think that the Angels properly or in deed, doe offer our prayers to God, and consult as concerninge them; seeing he had sayd before that God knoweth them before they are made: (even as David saith), there is not a thought in my heart but thou knowest longe before) but for that he knew not else how to expresse that use, which God hath made of the Angels, in bringing notice to men how their prayers wer accepted, but by supposing as yf they came to take an answer of some message, he saith, *they offer our prayers after a sort, and consult or take advice concerni ge them,* which is made plaine in the place alleadged out of the booke of loving God, where it is sayd, *that the Angels are sayd to offer our prayers to God, not that they might teach God, because he knoweth all things, before they are done: even as they are done after, but* (f) *because they doe enquire his pleasure &c.* Where any man maie see, that he is afrayd to saye directlie, *the Angels offer up our prayers to God,* but excuseth the phrase by a wittie rather then sound exposition: for as touching the pointe it self Austin is utterly against it. Finally the true Austin

(f) voluntatem ejus super his consulent.

in that epistle, & the false Austin in the other place, doe both for this point avouch this place of Tobit *when you prayed I offered your prayers to God* vers. 12. as knowing no reason to speak soe, but because of this place, wherof they studied to make some kind of exposition.

But if the Angels doe in deed, offer up our praies to God, then is it either by waie of information to make them knowne or by waie of mediation to make them acceptable: the former by Austins judgment cannot be, for God needeth no *Master of requests* as Princes doe, to bring in poore mens petitions; the later is not given to any to doe but to Iesus Christ alone, by whom onely our praies, as our selues are made acceptable to God. And to speak trulie, to offer our praies to God, is to gett them acceptance in his sight, for there can be no mediator to informe him, but onely to grace & speed our sutes. And therefore it is all one to saie to Cornelius, (g) *thy praies are come up before God, and they prayers are accepted with God*, all one to Daniel, (h) *thy words were heard and, thy sute was accepted*. Besydes, to immagin any other offring of our praies to God by the Ministerie of any, then that which doth purge out their wants and purchase their acceptance, is to speak of God as of a man, and to talk in a dreame: but thus as a mediator to offer our praies to God, we have onely Christ, as the scriptures alleadged by the Ministers in there exception doe prove, against which let us heare the reste of M. H. his answer.

(g) Act. 10. 4.

(h) Cap. 10.

82.

M. H. Because of which objection, for feare any shall saie, as they of our Saviour, this is an hard saying, & who can abide it, we alleadge you scripture to confirme this, as doe our greatest defenders of truth, against superstition and poperie. P. Martyr. Chemnitius, Zanchius and Beza.

Def. To confirme that the Angels doe offer up our praies to God against the scriptures which the Ministers object, he (as he here saith) alleadgeth scriptures: and ought he not, first or last, to have answered the scriptures alleadged by them? will he have

he have us beleewe that the scriptures have two faces as Ianus? this is strange: but had not these 2. places alleadged by the Ministers bin vnanswerable, and that in his owne conscience, it is likely we should have had some wittie, though not much wise answer to them. But let us heare the scriptures he produceth to confirme it.

M.H. Peter Martyr on Gen. 32. *The Angels offer up prayers, not to teach God, as if he knew not, but that themselves might know wherabout they are sent.*

Def. M.H. telleth us, he alleadgeth scriptures to confirme. & then citeth P. Martyr & the three before named, without any word of scripture as if their testimonies, and the scripture were all one: I but, saith he, we alleadged scripture as P. Martyr & they doe, that is, as they alleadged none, soe hath he none to alleadged, and yet would have us beleewe, he alleadgeth some to confirme, this pointe wheras it is cleare, that nether he, nor any of these writers, do or can poduce any scripture to confirme this pointe, but onely this of Tobit which is in question: the other places which they alleadged, onely shewe that the Angels have bin used, to relate vnto me the successe of their prayers, but that they have any office to report our prayers to God: no scriptures doe wittnesse, nor doe these writers shewe, nor did any but Platonists and heretikes platonizing ever mainteine. To the place in P. Martyr I saie first, yf it were as M.H. alleadgeth it, it maketh nothing so much for him, as against him, seing P. M. doth soe admitt of the phrased, as he utterly cutteth of that sense in which this supposed angel used it: for in saying, *they doe it not to teach or informe God, but that themselves might know whereabout they were sent*, he supposeth (as Austin before him) that it cannot properly be sayd, that the Angels bring up our prayers to God, to acquaint him with them, or gett their acceptance: but onely admitteth the phrased and deviseth an inexplicable reason of it. But secondly P. M. layeth not his words as

M. H. here bringeth them: for first, he giveth a raison why the *H. Spirits* are called Angels, that is *messengers*: not, saith he, *because they may teach God any thing of mens affaires, but rather because the selves should be taught of God, what they should administer or declare unto men.* Now M. H. choppeth in the words otherwise, instead of, *they are called Messengers*, he putteth in, *they offer praiers*, which is a prety trick, if it were as honest. VWherefore good Reader look to his fingers, it is the falsest fellow in his quotations that ever I knew, especially to deale untruly where he needeth not, seeing in the next words after, P. M. (not by waie of affirmation but) by waie of objection, hath the same words, saying, if thou reade in scriptures (meaning this place of Tobit (i) which according to the vulgar phrase he calleth scripture) *that the Angels offer up our prayers to God, is it not done of them to instruct or teach God, like as we in praying fervently doe not open our miseries to God, as if he knew not & c.* VWhere however P. M. is as a man perplexed, whilst he seeketh to justify the phrase of this supposed angel, which in a right onsense he sawe to be unreasonable: yet he absolutely denieth, that the Angels can be sayd to offer our praiers, *as carying notice of them to God.* much more, *as gettinge them acceptance with God.* So as in summe he denieth it in that sense, in which this fayned Angel doth assume it to himself. And that this judgment of his was not suddenly lett fall, let his comon places be viewed, & there (k) we shall finde the same againe. Let us now heare his second testimonie.

i for using
the same
words in his
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he quoteth it onely

Class 1. cap.
12. sect. 17.

1 De invoc
tione sancto
rum pag. 187
189.

M. H. Chemnitius speaking (l) of the Revelation 8. 4. cited in the Ministers objection. Yf (saith he) that in the Revelation be understood of an Angel simple, it is the same that the Scripture hath elswhere, that the Angels offer up our prayers unto God, & cary back that they have heard of them & c.

Def. VVell, and the Scriptures quoted by Chemnitius are Tobit 12. 15. in question, Dan. 8. 16. and 9. 21. and 10. 22. Luc 1. 13. Act. 10. and then he saith further, *that there is added*

ded to them an incense of odour fragrant before God, not for anie wor-
 thines or merit of the Angels, but for the altar which is before the
 Throne of God: For, saith he, *Christ is the Priest himself, the sa-
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 Chemintuis propoundeth amongst other arguments for invoca-
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 to Daniel, Zacharie & Cornelius, that their prayers were heard,
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 those scriptures in which the Angels are sayd to bring word of
 prayers accepted, as if he should saie with Austin, they are af-
 ter a sort sayd to offer up our prayers, in that God useth their
 ministerie to report vnto us the acceptance of our prayers: soe as
 still we see, to ease the hardnes of this phrase in Toby, they ar
 thrust upon hard & violent constructions, which ought to have
 bin avoyded, by correcting the speach it self save that it had
 bin more subject to scand al, at the first disclayminge of pope-
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 As for all the rest of Chemnitius his speach, I know not to
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 Apoc. 19 & 22. whereby Chem: sheweth that if this place

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g) A. 2. 10. 4.

(h) Cap. 10.
12.

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3) A& 10. 4.
(h) Cap. 10.
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Class 1. cap.
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1 De invoc
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rum pag. 187
139.

M. H. Chemnitius speaking (l) of the Revelation 8. 4. cited in the Ministers objection. Yf (saith he) that in the Revelation be understood of an Angel simple, it is the same that the Scripture hath elsewhere, that the Angel offer up our prayers unto God, & cary back that they have heard of them & c.

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and yet the angels will not at all suffer themselves to be worshipped.
 Apoc. 19 & 22. whereby Chem: sheweth that if this place

Revel. 8. were interpreted (against the haire) of an ordinarie Angel, yet invocation of Angels would not follow from thence: seeing the Angels themselves refused adoration: M. H. by mis-translating, maketh learned Chemnitius to speake like a babe, denying onely the question in hand, not disproving it: But doinge himself no good, and Chemnitius some injurie in this parte of his allegation, he hath done us a pleasure: for by Chemnitius it appeareth, that no dignitie of the Angels putteth incense into our praiers, but all their acceptance is in respect of Christ Iesus. And soe now out of his two witnesses brought against us, I will frame this argument. *If the Angels offer up our praiers unto God, then either they make them knowne to God or make them acceptable to him: But saith P. Martyr, they doe not make them knowne, for God knoweth them afore, nor doe they make them acceptable, for (saith Chemnitius) that doth Christ onely. Therefore, saie I, they doe not at all offer them.* And when M. H. can geve me a cleare answer to this argument, and shew me, either some other waie of presenting our praiers to God by the Angels, then these two: or that they can doe it, either of these waies, I will subscribe to that place of Tobit. In the meane time lett us heare his 3 testimonie.

m de Ange-
ls cap. 14.

M. H. Zanchius writing of the Angels saith (m) *Whatsoever we doe, good or evill, it is espyed and observed by the angels. This is confirmed by act. 10. & other places: Where we reade that our praiers are caried up by angels into the sight of God, as also Toby 12 & c. Afterwards Chap, 22, though the angels are excellent spirits and are sayd to offer up praiers in the sight of the Lord, yet is it not lawfull to call upon them nor worship them.* Againe in his first book of Religion (n) *By angels our prayers are caried to God, & being heard, tidings thereof are recaried to us. Soe we reade of Raphael the angel and of Michael that appered to Daniel chapter 9: where he is told, his praier is heard by God,*

m de religi-
one lib. 1.
cap. 13. pag.

as another angel did towards Cornelius Act. 10. & c.

Def. When I had examined these quotations out of Zanchie, I wondred (as Austin (o) once did) that M. H. should have anie blood in his body & not blush when he put them downe, & cannot but saie to him as Tully sayd to Antony, I for my parte am much ashamed of this bad dealing, though himself be not ashamed of it, For to pass by his manner of quoting them as that he citeth the 14. & 22 chap. of Angels, without naming the book where we should find them, to wit, the 3 book de operibus Dei; & that he quoteth the 1 book of religion cap. 13. as if Zanchy had writ ten diverse bookes of religion, in the first book wherof are 13 chapters, whereas it is in his first book de redemptione, & 13 chapter therof, which treateth of religion; To passe by this, I saie, (as done whether ignorantlie negligentlie, or cunningly & of purpos to make some work for the reader, that he might not too easely fynd out his badd dealing folloiwng, let the reader judge.) I give him, to wit, that he hath falsified and perverted all these three testimonies.

In the first place, Zanchy to prove that the Angels doe see and observe all our doings alleadgeth the 10. of the Act, saying: *The same thing doe both this and other places confirme, where we reade that our prayers are caried into the sight of God by the Angels as Toby 12,* and then alleadge certeine verses at large in Genesis 32, & 24, & 33. to prove that the Angels are our keepers and observe our doings.

o Epist. 164
miror si ha-
bet in corpo-
re sanguine
qui ad hæc
verba non
rubesceat.

p Philip. 2.
quam me
pudet nequi-
tate tua, cu-
jus te ipsum
non pudet.

hoc idem
confirmat &
hic & alij lo-
ci, ubi legi-
mus preces
nostras con-
ferri in con-
spectum Dei
per Angelos
ut Tob. 12.
& c.

Now

Now M. H. laieth down the words as if Zanchy had sayd we read in other places besides To. 12. that our praier is carried into gods sight by the Angels for therefore he puttereth in *Acts* 10 after the word, *confirmed*, & the word *also* before the place of To by saying as also Toby 12. where Zanchy hath not the word *also*, but alleadgeth Toby onely to prove that phrase of the Angels carying our praier into the sight of God, & the other places for proof that the Angels see our doings & are our keepers In the 2. place Zanchy hath the words noted but misplaced & perverted by him for Zanchy affirmeth not *that the Angels doe offer up our praier in the sight of God*, (as M. H. saith) but onely telleth us the reasons, *Why the adoration of Angels hath seemed unto some good and godly*, to wit, *because they are excellent spirits standing in Gods presence, whose ministry God imployeth in our preservation, & for doing us many good things*, and more over because they are sayd to carie our praier into the sight of God &c. soe that Zanchy saith not *that the Angels doe offer up our praier to God*: but onely telleth us that one cause moving some men to think it lawfull to praie to them, was that phrase in Toby, which reason with the rest he afterwards confuteith.

In the 3. place Zanchy is yet more abused being (by the words as M. H. hath layd them downe) made to affirme those words positively as being of judgement that the Angels carrie our praier from us to God, and from God, to us againe, where as it is nothing soe. That which he saith is in answer to one of the popish sophismes, & namely to their allegation of Revel. 8. where Zanchy first denying that place of the Revelation to be ment of any created Angel, but of Christ himself, he secondly

(r) Denique quia dicuntur ferre preces nostras in conspectum domini &c.

(s) si darem nomine Angelis, intelligi multos Angelos creatos, inderantem nihil aliud officere &c.

saith. (s) *That if he should grant that by the name of that Angel many created Angels were understood, from thence notwithstanding no other thing could come, but this, that by the Angels our praier is carried to God, & againe that the hearing of them, is brought back to us* & soe alleadgeth Toby 12. for the first member of the sentence, & Dan. 9 & Acts. 10 for the second & not for both parts therof which is plaine, to him that will not openly wrong Zanchy, first for that, he could not be ignorant that that phrase of the Angels

the Angels carrying our prayers to God, is in Toby onely, and not in Daniel, the Actes or anie place of the holy scriptures. And secondly because he never justifieth that phrase in Tobit, but alleadgeth it by the waie and excuseth the hardnes therof with an hard construction. And thirdly professeth in this self same chapter, not farr from the place alleadged: what? that the Angels doe make knowne our prayers to God? naie, *that God doth often make knowne our prayers to the Angels, not that they should make intercession for us, which onelie belongeth to Christ the mediator, but that they should carrie them to us, that is, signifie to us that they are accepted of God: as Act. 10. 3. 4.* Soe that Zanchy maie here complaine as Origen (t) sometimes did, that M. H. evilly fathers on him the speakig of those things, he which knew himself never to have thought: and therefore in these allegations hath dealt with him, as others deale with Hierom, *who followed not the merit or manner of his stile, but his owne humor and stomach in patching and perverting.* And the Reader maie see cause enough to looke to his fingers, who is the falsest fellow in his quotations that ever I mett with: but lett us heare his 4. witnesse.

M. H. The 4. we named is M. Theodore Beza, *who delivering his notes upon Rev. 8. 4. acknowledgeth that the prayers of the saintes offering up their pure sacrifices daily unto God, are offered unto him by the Ministerie of the angels.*

Def. I can think M. Beza to speake this in no other sense then the former wryters alleadged, to wit, in a forced and improper sense, not because they carie them to God, or informe God of them, but because (as Austin saith) they bring us answer from God, we speake of them as of Messengers that take and bring reports too & froo, for it could never be M. B. meaning to speake in that Platonical sense which this Augell in To. speaketh in, even heretically, fayning a Mediator of Angels, that is not, & an office of 7 as it were, Masters of requests, to bring mens prayers to Gods remembrance, which Iunius (u) calleth magical, & favouringe of Iewish superstition, who assigned to 7 Angels by name the 7 planets & government of everie daie.

B. b

Sondaie

Hom. 19
in Luc. ca
sensire nos
criminatione
quæ nūquā
sensisse nos
novimus.

u after Rew
clin lib. 3.
Cabala.

Sondaie to Raphael; Mondaie to Gabriel, Tusdaie to Gammael, Weddensdaie to Michael, Thursdaie to Zidkiel, Frydaie to Hanael, Saterdaie to Nephargael: which magical dotage (drawne perhaps from the paterne of the old Persian Monarch (saith he) while men thought that God governed by 7 great Angels, as those Monarches were by 7 great Princes) is sufficient in his judgment to discover the impuritie of that book, there being nothing magical in the world (as he saith) if that be not.

M. H. Thus interpreting the place, we are not alone, neither in these learned mens judgment preiudiceth it the dignitie & office of Christ, to saie, that the Angels offer up our praies.

Epist. 19.
quis est qui
sevelit cum
quolibet er
rare.

Def. It is no good warrant to have companie, but to have reason for any exposition, for as Austin (w) saith to Hierom, *who is ther that would willingly erre with anie?* But secondly, it is not true that these men doe interpret this place of Toby as he doth: seing they onely reteine the phrase, but caste it into another sense then had the Angel or doth M. H. as plainly appeareth by that which hath bin sayd, and Thirdly, are not of minde that the Angels can be sayd truly and properlie to present our praies to God, without prejudice to Christ, for asmuch they utterlie deny to the Ang. the office of informing God of our praies, or of gracing the with him by their mediation, so that he here plaith with words onely. I but, he hath reason for it, let us heare it. M. H. For though they doe soe, yet not in thir owne name, nor for anie merit of their owne, but in & onelie by Chr. who is the altar before the throne of God. Bound we are to right the wronge done by others, even for loves sake, & a great wronge it is to deny a text, the comō equitie, which it self willingly yeldeth.

Def. This is a sound reason in deed, for herein with the Papists he plainly maketh the Angels mediators of intercession, & falleth upon the old heretical fancie of the Platonists, who did substitute a mediator of Angels to help us with God. Now whether this can be without prejudice to Christ Iesus or no, let it be tried. First the scripture teacheth us (x) we have one mediator Chr. M. H. saith, we have others by him, which is not to make

make him one alone, but the cheife of other. Secondly the scripture teacheth us, (7) that it is Chr. that other Angel, the Angel of the covenant that putteth incense & odours into our praers, M. H. telleth us out of Toby, that 7 or all other Angels putt his incense & odours into our praers & soe offer the to God. Thirdly, the scripture telleth us (8) that all our accesse & entrance to God the Father is by Christi. M. H. telleth that the Angels apply Christs meritts to our praers, & so offer them, which is a mere phantastical dreame, & cannot be supported unlesse we should graunt, that the Ang. know our hearts & particular adoption. For how shall they dare to apply Christs meritts to the praers of any, unlesse they first know that God accepteth them, nor so onely, but that they have an office to apply Christs meritts to us & our praers. Fourthly the scripture teacheth (9) us that Chr. offreth requests for us, in that he is our high Preist & hath reconcyled us to God. And the law of shadowes allowed (10) none to burne the incense, but the Preist that offered the burnt offering, to teach us that none can present our praers to God, but he which purgeth our sinnes. M. H. telleth us, that the Angels maie doe it in an inferior sort, without prejudie to Christs office. Now if this be not as loose a point as Poperie hath hatched, I leave it to M. H. his second thoughts to consider, & praie him to saie in conscience what reason he hath to buyld this pointe of doctrine, (a doctrine of faith) upon one onely place of an Apocryphal fable, when himself, all his consorts, yea Lords & masters acknowledge that those Apocryph. bookes are to be read for information of manners onely, not confirmation of doctrine) & secondly how he dare charge, not us onely, silenced & deprived ministers, nor all our devines that have written against the Papists in this argument, but even the most learned in the world, with doing this place of To. wrong: for the vvrong he pretendeth to right here, is done by them all as well as by us. Thirdly, vvhath love of his, that is vvhich carrieth him so farre in the righting of this place, as to vvrong the truth, yea Christ himself. Fourthly & that he readeth in this text, that vvvillingly yeldeth the comon equitiy he speaketh of. vvhath (I saie) is it the Ang. taking upon him both parts of Chr. office to bring our praers to Gods remembrance, and to offer them up or make them acceptable before him vers. 12. 15.?

Y Rev. 8. 4

2 Ephes. 4.
12. Heb. 7.
15.& Heb. 1. 3
& 7. 26. & 9
24.a as the
Preists an-
swere to V2
2ia sheweth
2 Chro. 16.
18.

(b) Jude 6.

(c) page 84.

(d) page 90.

or is it the ascribing of that to 7 Angels which is proper to Chr. and soe making him but one, or else none amongst the rest? for Christ certainly is another Angel Rev. 8. 3. 4. and none of the orders of 7 either there or here. M. H. shall doe well to gett out of those bonds (however called & whatever they be) which have bound him for loves sake thus to speak and write, or else he maie one daie be bound with such Angels in those yron bonds, that as the Apostel saith, are under darkenes and everlastig chaines. Now after that he hath thus spent his spirits in particular defence of this place, he then falleth of and spendeth manie ydle words in the general commendation of the book of Tobit, as yf to acquite David or Moses, Eliah or Ezechia their particular blammes, one should report their general commendations given in the scriptures. Yea soe hungry is this poore man of anie morsell that he greedily fasteneth upo the commendation which Luther giveth this, *as written of some certen good Hebrew Poet & c.* as if a man should presse to have *Saluste du Bertas*, the French Poet read for our first lesson at devine service, *because he is a good Poet, & writeth nothing light but handleth good things and urgeth the same both excellently and Christianly*, as Luther speaketh of this Poet that fayned the Comedy of Tob. as we have shewed before. Lett M. H. goe wash himself 7 times in Iorden, & see yf his leprosy maie be cured, more at this time we will not saie to him: but passe from him to another as leproous herin as he, D. C. I meane, whose answer that I maie the better discerne of, let us first heare M. B. his exception, as the D. himself hath layd it dovne (c) to vvith, *that in the 12 of Toby, the Angel maketh himself one of the 7. Angels that offer up the prayers of the saints to God, wherein he is a lying usurper upon that office, which none but the Angel of the covenant maie meddle with.* Now (saith he) knowing that God hath no need of lyes, I dare not reade (as a parte of devine service) these tales in his presence and the presence of his Angels & people, much lesse allow the appointing of them to be read & c. wherunto D. C. answereth (d) yf it be an usurping untruth for the Angels to offer up the prayers of the Church unto God in the mediation of his sonnes we shall peradventure deprive our selves of a great parte of their Ministerie, and dissolve that

that Communion of *SAINTS*, which we professe to beleue as an article of Gods truth.

And herevnto we replye & saie, That this man dwelleth neerer the springe head then M. H. & therefore that which ran more smothely in M. H. even that poperie, boyleth and boyleth in this mans pen. For he telleth us (but yet as we see with a paradventure) like an honest man, *that we shall deprive our selues of a great part of their Ministerie, yf they offer not up our praiers*, boldly insinuatinge (what he durst not saie without paradventure) that this is a special parte of the Angels ministerie, to present the praiers of the Church to God, in his sonne. But how proveth he that is any parte of their Ministerie at all? forsoth he telleth us, paradventure it is a greate part, & soe we must beleve him: But seeing (as we have shewed) it cannot be sayd, *that they offer them as Informers much lesse as mediators to God*, he must shew us some reason for such a ministerie, or else (without paradventure) he speaketh like a dreamer of the things, he never sawe nor knew.

The places of scripture quored by M. B. in his owne copie, being Rev. 8. 3. 4. Heb. 8. 2. & 9. 24. & shewing that Chr. is our onely mediator & maketh our praiers acceptable, by puttinh in much odors into them: prevented the D. his answer, (*that the Angels offer our praiers to God in Christ*), by teaching that we have not mediator under mediator, but one onely mediator & no other to present our prayers, then the same that maketh them sweet & acceptable to God, which is Chr. Ies. wherfore yf Zā, chy saith (e) that Aust. did platonize a little, we maie saie, this D. doth platonize a great deale more. But he secondly telleth us, that unless we yeld this mediation of Ang. *We dissolve the cōmuni-*

(e) De redemptione lib. 1. Cap 13. page 297.

on of S. Now well fare his heart, that for a popish opinion, professeth a popish reasō, I love plaine dealing well, & am of mind that (if the state would require) the D. could voide more of this geare at his mouth, however he cōplaine of the papists late apologie, for taking advantage as dealing unkyndly with him. For in deed it was not unjustly done to note his society with the sūdry popish opiniōs, but it was as he complaineth unkindly done, to discover him so plainly, that his service considered. But to returne to the point. Is the communion of S. dissolved, un-

lesse the Angels offer our praier to God? and can we in deed,
 have no love of them, nor love towards them, no communion
 in Christ the head, no subjection to God with them, vnlesse we
 make them Masters of requests to God by Christ? then woe be
 to all the reformed Churches that gaue saye this point, for
 they have dissolved their communion with the saints and soe
 with Christ yf that be true: but what a Rabbin is this to pro-
 nounce such a fearefull sentence, to avouch nether scripture
 author, nor reason for it: verely if we give them any office,
 that Christ hath not given the, & even that which is his owne,
 we are in more hazard to loose their fellowship because they
 are not companions for traytors to Christ their Lord, but for
 true subjects to him. But the D. telleth us yet further saying:
We doubt not but Christ maketh intercession for us, and offereth our
praier in another manner, more powerfull and effectual then An-
gels can. And we saie, that nether doe we doubt of that point,
 and therefore meane to putt all our praier into the hands, of
 our blessed Lord Iesus the sonne of God: and see not what witt
 there is to use them, that cannot doe it soe well, when he that
 can doe it beste, biddeth us, use himself: & we need not feare
 overcharging him with busynes. But the D. for shame giving
 the upper hand to Christ, would yet have us beleeve that the
 Angels also can doe it, though not soe well nor so powerfully
 as he, that is to saie, they are (as the papists teache) mediators
 of intercession not of redemption. I praie you M. D. if a speci-
 all parte of their ministerie be to offer our praier to God in
 his sonne, then why can they not doe it as well and effectually
 as Christ? yf it be their office to doe it, & if they doe it in Christ,
 that is, by vertue of his mediation, and can applye Christes me-
 rits as sweet odours vnto our praier by their office? what odds?
 why not all one? For if the pardon of sin by the ministerie of
 men, be all one with gods owne, & standeth as good in heaven:
 because the doctrine of remission which they teach, is gods &
 not theirs but his: then likewise the mediation of Angels in of-
 fering our praier to God by Christ shalbe all one, as if Christ
 did it by himself, if these be his officers that he hath assigned
 to this commission. But the D. like a leaden plummet tied to
 the end of a line, twisteth and yntwisteth as he turneth now
 this

this waie now that waie: yet lett us heare him speak againe saying Zanchy (f) concludeth thus. *Si hos non licet &c. yf we maie not invoke these (Angels) which heare us, and behold and regard our praier, how shall we then invoke deade men?* From the corner to the staffe, what is this to the purpos of Angels offering our praier to God? It maie be the D. was not soe blind but he sawe it was nothing to the matter and therefore put it in Latin and englised it not, that the comon reader might think he speak something to the matter, though himself could not tell what. But doth the D. take Zanchy to meane, that the Angels heare all our praier, because he sheweth, that sometimes being sent vnto men, they doe heare our praier, which the deceased spirits never doe? Or because the Angels doe heare them, doth the D. think that they must reporte them to God, as if he heard them not by himself? or what ayleth his braines that he bringeth in this of Zanchius? But being gasterd as a man that hath losse his pathe in the night, he stumbleth upon Zanchy againe & bringeth more out of him saying to M. B. *In the same book (g) he alleadgeth this place, (not doubting that this was a true Angel to whom you giue the lye) to prove that the Angels are both sent vnto us, & yet have their aboad specially in the presence of God himself:* which can be nothing to the question in hand: vnlesse the D. will reason thus. *The Angels are sent vnto men, & yet stand in the presence of God: therefore they offer our praier.* But even this which concerneth not the matter, the D. worship hath falsified by putting in the word *especially*, whether he alleadgeth it is a parte of Zanchy, or as his owne limitation. For Zanchy against a popish dreame that, *some Angels onely are sent a brood & other some staie (as it were) at home about the throne of God*, sheweth, that the sending of the Angels doth no whit remove them from the presence of God: because though they be circumscribed yet God is not, soe as they removing from place to place, are still before his presence that is in everie place, as the scripture sheweth, (h) which telleth us, that all the Angels are ministring spirits sent forth for the good of those that shall be saved, and yet that they all stand before God. But the D. in his tender love to poperie, qualifieth Zan. with the putting in of that word *especially*, soe making him say, *that the Ang. have their aboad (especially) in the presence of God,*

(f) De operibus dei lib. 3. Cap. 22.

(g) pag 206. & lib 3. Cap. 10.

(h) Heb. 1. Dan. 7. Revel. 7. 11 and 8. 2. where by 7 angels meant.

which

which quite cutteth Zanchie and his purpos a funder: saying his indeavour is to prove, that the Angels alwaies and no whit the lesse for thei imballage to men, doe behould the face of God, which after other proofes, he proveth by Tobys Angel, who saith *he standeth in the presence of God, and yet was sent to Toby*, which prooffe against the Papists, receyving this book for Canonical scripture, is good enough, however Zanchy conceyve of the book it self or of this Angel: wherefore also the D. his note, *that Zanchy maketh no doubt but that this was a true Angel*, maie be caste over the barre, seing Zanchy avoucheth the prooffe out of that booke *ex hipotesi*: against the popish opinion, to the Papists esteeming the book Canonical, & not simply out of his positive iudgment, as authentical scripture. But that Zanchy did not thinke this Angel (to whom M. B. giueth the lie) to be a true Angel, maie appeare by his positive iudgment in the former chapter related, *that the angels of God appearing in humane bodies did not lie unto men at any time in saying they were men* whereas this angel that now saith, *he is one of the 7 that offer up prayers to God, & goe forth before his holy Magistrie* had sayd before, *he is of Israel, of the trib^e of Nephthalim, of the captives in Nineve*, which two being contraries could not be true, but alie, & therefore he no true Angel. Let us goe on & heare the D. yet further, who telleth us. *That these bookes (being in some sort innocent) have tasted of much evill, through the ignorance of such as have bin there Iudges, but we cannot shew our charitie better then hartly to be soarie for those who will needs erre &c.* And againe, intreateth M. B. in the spirit of meeknes to take a second viewe of his unrevrent & uncharitable censure, both of Gods Angels in heaven and his church on earth. As if all the men, that jueged these Apocryphal bookes to be full of lies & fables, were ignorant sotts, In deed, if none but the silenced & deprived Ministers had soe judged them, the D. might with lesse cause of blushing sayd soe, for that he & his fellowes beare the world in hand, we are poore punies in learninge, (though M. H. afterwards confelleth some of us to be learned who soe esteemeth of these bookes) But the D. knoweth the lesse learned devines in the world, both old &

old and new have so censured them, & himself doth not affirm them simplic innocent, but as he saith, *in some sorte innocent*, not daring to saie right out, they are innocent or free from the lies & corruptions charged upon them. Surely yf I were with M. B. I could not but see him smyle to reade these sentences of the D. For me thinkes he fareth like a cocke beaten out of the pitt, that walketh from place to place, & croweth as he walketh, where he hath loste the sight of his enemy: but after a while he commeth to the cock pitt againe & noddeth against M. B. as yf he would strike, saying: *For if the Angel had made the same answer which you alleadge, that he was one of the 7 Angels that offer up the praiers of the Saints to God, he had not bin a lying usuper: for, saith Peter Martyr(i) yf thou reade in the scriptu-* Loc. com.
part 1. cap.
11.
res (note that he calleth them scriptures) & quoteth in the margin *Toby 12. 15. that the Angels offer up our praiers, this is not done of them to instructe or teach God, but by discovering & laying them open, we our selves be the more earnestly bet to crave the help of God. And what discommoditie shall arise, yf we affirme this self same things of Angels? Thus farr Peter Martyr, which was taken out of Austin. Vnto all which we saie, First, that we doe note and wish him to note, that P. Martyr (calling the Apocrypha scriptures,) speaketh according to their language who objecte that place of Toby as scripture, not according to his owne estimation of that booke, which in the same page he doth disparage, And secondly, we bidd the D. note againe, that P. Martyr quoteth no scripture for that phrase, *of the Angels offering up our praiers to God*, but this booke of Toby, which argueth he knew no other scripture but this abusively so called. And thirdly, we wish maie be noted, that P. Martyr quoteth the 12 verse onely, and not the 15 verse of this 12 chapter, as the D. untruly saith he doth. So that though we have not taken so manie degrees in schooles as the D. hath, yet we can make as many notes & to as good purpos as he, if not better, yet more truly. And concerning the testimonie it self, we maie saie, riddle, riddle, me what is this, can anie Oedipus understand P. Marcyrs sentence as the D. hath alleadged it? Let him that can interpret. The sentence is alleadged already, but that you may see how*

how negligently, & with all how ydlie this D. avoucheth him, take the same as we finde it in P. Martyr himself, who after he hath shewed that the Angels are called *Messengers*, not for that they are to instruct God concerning mens matters, but rather because they are instructed, what they should minister or declare, (as who would saie, not because they reporte anie thing from us to God, but because they report from God to us) bringeth in by waye of objection and answer, the sentence which D. C. hath soe obscured, to witt: *But if thou shalt reade in the scriptures, that they offer up our praies to God, it is not done of them to teach or instruct God: like as we when we praie ferventlie, doe not therefore laie open our calamities to God, as if he knew them not, seeing the Lord doth witnes of himself, that he well knoweth what we have neede of: but in discovering and opening of them, we our selves are the more in kindled, that we might intreate Gods helpe: which self same thing, yf we affirme that it befalleth the Angels, what incommodity shall follow.* These things hath Austin written of the Trinity (k) where, besides the D. absurde allegation of P. Martyr in an explicable and insensible fashion, let the reader marke how he carieth his author against the hayre. For P. M. professedly laboureth to shew, that the Angels doe not carrie notice of our praies or affaires to God who knoweth them: and therefore when such a phrase is found as doth importe the contrarie, it must have some other meaning then that which it pretendeth, or cannot be true which appeareth most cleatlie in the place of Austin, to which P. M. referreth himself. For Austin saith, *God hath in deed his nuncios his messengers, but not such as tell him anie thing that he knoweth not (for there are no things of which he is ignorant) but it is their availe to consult with his truth concerning his works: & this is it, that they are sayd to report many things, not for that he should learne of them but they of him & c.* And after addeth, *for we also praie to him, and yet we doe not teach him our wantes, for (as his word saith) your father knoweth what you need before you aske.* So that Austin, and after him Peter Martyr will not have us think, that the Angels beare the name or function of messengers, in respect of anie thing they transport inward as it were from us to God, but

k libry.
cap. 13.

but that they carrie, as it were outward onely, from God to us: which directly overthroweth M. D. position, *that they doe offer and carrie up our praiers to God*, (as this Angel usurpinglie saith they doe) & yet as if the winde were on his syde, he inferreth as follovverth, saying, *so that you see, there was small reason to account those blessed spirits, lying usurpers, having spoken no otherwise then truth maie warrant.* But the D. seeth this conclusion in P. Martyrs testimonie, juste as the madd Athenian savv a shipp of his ovvne, vvhen ever anie shipp cam to harbour, by distraction of his vvittes. For P. Martyr telling us that the Angels doe not make anie thing knowvne to God, giveth (by consequence) the lie unto that false Angel that saith to Toby, *I brought thy praiers in remembrance vvith God vvhen thou didst praie*, unlesse some other sense be putt to the vvords, then the author intended. As for Austin, he doth not onely teach, that Christ onely mediateth & maketh intercession for us: but doth largely confute (1) that heretical dreame of Plato in his convivio & Epinomide, *that by the Angels vve have acceffe unto God*: as likevvile doth Chrysost. (m) and Epiphanius (n) vvho condemneth Simon Magus as a follover of Platoes error in this point, that mens praers vver to be offered unto God by Angels, vvwhich (as vve see) is also this D. opinion. Moreover, this D. in calling this angel, a blessed angel (vvho hath before tolde such a loud lie of his kindred & taught men to drive avvaie the Devill vvith a fishes lyver, that our Bishops have novv of late forbidden them both to be read) speaketh like a simple man, & yet maliciously of purpos to cast hatred upon M. B. vvho giveth not a lie to anie blessed spirit, but by shewing that this is a lie vvwhich is put into the mouth of an angel doth for honor sake (as I persvvade my self) unto the true angels of God, disprove this fabulous booke, vvwhich leaveth such indignities upon an angel. But let us proceed vvith the D. & see how he doth yet againe turne head, & professes to prove that Tobits Angel professing to offer up the saintes praers to God, speaketh no otherwise then truth maie warrant, for thus he saith,

C c 2.

Or else

1 de civitate
Dei lib 9. &
10. & lib. cō
fess. 10. cap.
4 2. 43
m Hom. 7.
in Colof. 2.
n Hæres. 21.

Or else to what ende were that speech of our Sav. (6) see that you despise not one of these little ones, for I say unto you that in heaven their angels, alwaies behold the face of my father which is in heaven. VWhere the D. plaicth well, but he hath ill happ for if this speech of our Saviour proveth that the Angels offer our praier then it proveth, that they offer up the praier of little children, for of them is the speech as Interpreters judge. But the place hath tune enough, though it sound not to the D. his pipe, being a sufficient reason to keep of all indignitie and contempte from all such, as gods holy Angels (which are admitted to behold his glory) doe attende upon. For if God vouchsafe unto the least of his electe, the garde & attendance of those celestial princes, which are admitted into the chamber of his presence, what man is he that dareth despise them: or if he dare doe it, shall carrie it to his grave in peace. Now after the D. hath some times fought & sometimes crowed besides the pitt, at last as having lost both his eyes, he striketh (as a blinded cock some times doth) a mans hatt or cloake or any thinge, as his next speeches shewe, for thus he saith to M. B. But you cannot with a safe conscience subscribe to a translation that uttereth soe vsurping an vntruth, I doubt not, but you have well considered, that it is as you saie, or else as in the doctrine you have wronged the Angels: soe for the translation you wilbe found to wronge the Church.

VWhere we maie well see, he striketh blindfold, for where doth M. B. objecte this against the translation? he onely objecteth against the book of Tobit, against the translation of the place, he hath no one word. But the D. not able to confute what he hath objected, falsly chargeth him to objecte what he thinks he can confute, & then goeth one & with great tryumph plaicth upon him saying. I doubt not but you have considered that it is as you saie, not considering in the meane time that it is not as himself saith, that M. B. objecteth any such thinge against the translation. And therefore hath not M. B. wronged the Church, but the D. hath wronged M. B. with his falshood, and his owne self more, whilst he maketh himself here in ridiculous, as a cupshort man that spake to his owne shadowe and sayd, stand back

back theife, thou thife, thou; taking a shadow for a thife, even his owne shadowe. And yet he goeth on gravely as he maie in such a case saying. *You cannot be ignorant that the approved translation authorized by the Church of England, is that which cometh neereſt the vulgar, commonly called the Bbs Bible wherein accordinge to the Latin the Words are onely read thus. I am Raphael one of the 7 Angels which ſtand in the preſence of God. And we ſaie, that nether can we in deed be ignorant, that the neerer it is to the vulgar in ſoe tranſlating, the further it is from the right in this place, for in the Authentical (which is the greek in which it was written) by the conſent of the greek copies, it is, as the Geneva hath faithfully tranſlated it, like as Iunius, Arias Montanus & other latin tranſlations doe. And if our Bbs. in this place choſe to followe the latin, it was not becauſe they took it for a truer tranſlation: but for that they would take occaſion to leave out this 15 verſ, that parte of the Angels office as unwarrantable, which the D. hath all this while with tooth & nail, defended as warrantable: howbeit, let him know that though that 15. verſ were cleane ſcaped out of the book, the ſame exception ſtill remeineth upon the 12. verſ. where both in the vulgar latin, the bible called the Bbs. & original greek, the Angel ſayd to Tobit. *I offred or carried thy praier to God, which in the greek (p) is more ſignificant, brought thy praier into remembrance with the holy one, as Montanus readeth it. Now for the concluſion of his point he ſaith. I confeſſe the geneva tranſlation readeth it as you reprove, but it is a tranſlation never for the notes or for the text, publiſhe authorized in our Church: ſoe that modeſty and dew conſideration ought to have examined accusations of this nature with greater care leaſt others rightly iudge, that the assertions of ſuch cannot be ſound, that wrongfully without conſcience dare adventure to accuſe, both the Church on earth & the Angels in heaven. This is the catastrophe of his ſpeech. And firſt, it is not of any ſpeciall malice to Rome, or good vwill to Geneva ſure, that the D. taketh occaſion, ſo often to magnifie the vulgar tranſlation, or here to revilt the Geneva, being more faithfull then the vulgar latin. But ſecondly, he is ſtill in his dreame, vwhen he ſaith**

(p) ego præſegagon to mnemo. ſynon &c.

the Geneva readeth it, as M. B. reproveth, who did not at all re-
 prove that reading, which the Geneva hath nor could with any
 reason, it being the true translation, as the D. might see, yf
 his *skill* or *will*, would suffer him to compare the original and it
 together, & thirdly that he telleth us, *the Geneva transla. was ne-*
ver authorized by the Bbs, is neither vnkowne to us, nor ought
 to the purpos. For my parte lett him goe blind to his grave,
 that seeth no better, but to allowe or disallowe of a translation
 onely because the Bbs of England doe allowe it or dislike it, &
 not because it accordeth or discordeth with the original.
 Fourthly. To conclude if M. B. hath not reprov'd the tran-
 slation of Tobit 12, nor the Geneva made any fault in transla-
 ting it, (as the D. partlie affirmeth & partly insinuateth) yf the
 Comunion of Saints be not dissolved, nor we deprived of any
 parte of the Angels ministerie, by denying them to offer our
 praiers to God, (as the D. hath inferred) yf Zanchy, Martyr, &
 & Austin denie, that the Angels report our praiers to God, how
 ever it be vnproperlie spoken, yf it be a lye that an holy Angel
 can be of any mans tribe, or can saie he hath an office of prefer-
 ring our petitions to God, as it is in deed: then maie the D.
 speach be solemnely & trulie returned upon him, *that modestie*
& due consideration ought to have examined accusations of this natu-
re with greater care & conscience, then the D. hath here used, leaste o-
thers rightly iudge that, the assertions of him and such as he is cannot
be sound, who wrongfully and without conscience dare adventure to
accuse both the church on earth & the Angels in heaven: both which
 this D. hath done, the later in affirming that to be an holy An-
 gel, which hath told such lies, the former in accusing M. B. for
 no other thing then which all reformed Churches & all sound
 learned hold. And thus much for D.C. We should now proceed
 to D. S. & M. Ma: but seing they saie nothing in particular to
 this exception. I onely aske M. Ma. whether it had not bin wis-
 dome for the Bbs. to have put this 12 chap out of the leiturgie
 aswell as 5 6 & 8 chapters & desyre D. S. to tell us by what fa-
 vourable construction he can so lesen (if not quite remove)
 this fault, that we maie subscribe it and read it to the people as
 the pure word of God, or that which is evidently groundod on
 the same, as our Seiv. B. professeth.

CHAP. 14.

Concerninge Iudith 9. 2. 3. 4.

Def. **T**HE Ministers exception against the reading of the place, is not without cause, yf we consider the words wherin Iudith thus prayeth: O Lord

God of my Father Simeon, to vvhom thou gavest a sword to take vengeance of the strangers, vvhich opened the wombe of the mayde, & defiled her &c. and hast given their wyues for a praie, and their daughters to be Captiues, & all the spoyles for a bootie to the childrē which thou lovedst, which were moved wih thy zeale, & abhorred the pollution of their blood, & called upon thee for ayd, O God my God heare me also a vvydowve &c. wherin Iudeth manifestly commendeth, that furious action of Simeon & his brethren, in butchering the Sichemites, captivating their wyues & children, & spoyling their goods: & relateth it as a good president, upon which she grounded her owne petition. O God my God, heare me also a vvydowve: soe making God the author & approver, of all that cruelty and villanie, which Iacob abhorred and by the spirit of God reproved & cursed at his death, saying, (a) Simeon (2) Gen. 49. and Levi brethren in euill, the instruments of crueltie are in their habitation: into their secret let not my soul come: my glorie be not thou ioynd vwith their assemblie, for in their vvrath they sleu a man & in their self vwill they digged downe a wall: cursed be their wrath for it was feirce, & their rage for it was cruel, I will divide them in Iacob and scatter them in Israel. Now because Iudith commendeth as a godly example, vnderaken with praier, & upon Zeale, approved & blessed of God, that which proceeded out of wrath & rage, was carried with collusion & monstrous hypocrisy, & executed vnmercifully & vnjustlie, upon father & sonn, mother & daughter, guilty & innocent: for this cause I saie, the Ministers objecte that there is somthinge to be read out of Iudith, which is directly contrarie to the word of God, to wit, a comendatio of that action which elswhere is condemned by the spirit of God in Iacobs mouth: and therefore they cannot subscribe, that there is nothing conteyned in the book of Comon praier contrary to the word of God, & maie soe be used, as appeareth by their reasons, (b) which M. H. biddeth us see. Now let us here his answer. (c)

M.H.

(b) pag. 15.

& 16.

(c) Cap. 14.

pa. 110.

M. H. A 2. & 3. paper looke before. To these 3. one answere maie serve.

Def. Here the reader maie observe (before we proceed any further) how loose and negligent he is in everie thing. For the objection is but in two of his papers, and yet he talketh of three, and maketh one answer to three, and so lett us see that one answere that maie serve to three.

M. H. It is the nature of an historie to deliver a report, not determining how wel, or how ill, but onely relatinge, was done.

Def. That which Bodin (writing purposely of the nature of stories) maketh (d) a great and disputable question, to wit, whether a storie should praise or dispraise, or nakedlie reporte things done, that this man (made bolde through blindness) pe remptorie resolvethe, not onelie contrarie to Bodin, who in some cases, alloweth the writers observations: but contrarie to the fashion of almost all stories humane and devine, wherein it is usual to give some or other touche (in needfull cases) upon the actions reported. But if the nature of a storie required onely a relation, and not anie censure of things done, what is that to the purpos in hand? Or how is it any answere to the objection? The objection is, that Iudith commendeth that action, which Iacob condemneth, & therein crosseth the holy storie; he answereth, *the nature of a storie is onely to deliver a report without determining, whether well or ill done*, then which, nothinge could be spoken more ydlie: seing our objection is against this report of Iudith, in that she determined that to be good, which elsewhere condemned for evill: surely nothing could be spoken more ydly, unlesse it were to crosse himself. But lett us goe on.

e Beda & a
lij ipso anti
quiores. Ly
ra, Muscu-
lus in Gen.
34. Pellisan
ibid.

M. H. Well interpret some (e) the words of Iudith, with reference to the good came by Simeon & Levi their fact, not to the meanes was used.

Def. Yf she had not determined that it was well done, what Simeon did, what needed any such interpretation? Yf she determined it to be wel don, how fatalistical is his former aswer

that

that the nature of a storie is to report the fact onely, not determining how well or ill done. Thus doth his second answer treade downe the fault, (f) and yet his second shifte cannot susteine it self. For first, it is not truly reported of him. Secondly, it is but a shuffle or shifte of witt, and thirdly his wisdom dateth not relie upon it. It is not trulie reported, for the Interpreters which he pointed to in his margin doe not *interpret Judiths words with reference to the good that came by the fact of Simeon & Levi*, as he saith; but with reference to the zeale with which they sett upon it (as D.C. himselfe understandeth (g) two of them) so where his authors compare the affection with the action, condemning the acte, & yet approving the affection: this man compareth the illue of the action and the meanes, saying, *they referre the words to the good that came by it, not to the meanes*: which is little better then plaine forgerie & folly together. Forgerie, in that they saie it not in words nor sense; folly, seing if they had sayd it, it had bin utterlie false, because Iudith commendeth the verie meanes wherby Simeon revenged the wrong done to Dinah. But if he will trulie report what Lyra saith, it is this, That Iacob condemneth the acte and Iudith commendeth the zeale, as who would saie, they had a good meaning, but they did evill in this revenge. Thus much Lyra saith in excuse of Iudiths speech. But this is but a trick of witt & hath no strength in it: seing it is plaine that Iudith commendeth the verie action it self, as well as the zeale wherewith they were moved: as on the contrarie, Iacob condemneth their affection, which he calleth *rage and furie*, as well as the execution therof in action, as anie man in comparing both their speeches, maie see, if a wrangling spirit putt not out his eies. I add to this, that Musculus speaking doubtfully upon Gen. 34. the place quoted by him, & seeming loth to judge their acte, doth yet upon Gen. 49. when he commeth to Iacobs censure, absolutely condemne it, *as a cruel, violent, ungodly and enormious acte*, soe as touching Musculus we appeale (as one did from King Philip, to King Philip) from himself asleep, to himself awaking. And that it maie appeare how insufficient his interpreters seeme to himself to be, that he dareth

D d

not

f terrigine
percutit per
mutua vul-
nera facies.

g pag. 89.

dareth not relie on them. his next words shew, where he saith;
But grant the answer fitteth not (which is yet some ancient & late writers) We add & c. But if some have well interpreted the place as before, why doth he grant that the answer fitteth not: yf it fitteth not, why saith he, they have well interpreted it. Surelie the man is turnesicke and knoweth not what to doe, it were well if some of his freinds would staie his braines from rowling. Againe in telling us, it is the answer of some ancient and late writers, naming none, but Beda of the auncient and him onelie in a word or two: he trifleth and yet braggeth, trifleth in producing a judgment which he receyvethe not: braggeth in avouching at large I know not what ancient writers, ancients then Beda, (h) whom if he had named with particular quotation might perhaps have shamed him as others have done. But afraid also of that reste he saith, *We add & c.* lett us therefore view his addition.

h. Beda & a
 liij ipso anti
 quiores.

M. H. Yf she did not well that hindreth not, but it maie well be read, unlesse we denie reading scripture; because Rebeca her fraude, Noe, Lott, and other the saints of God, their infirmities are laid open.

Def. There is no doubt, but a man maie privatlie reade this speach of Iudith, to shew the vanitie of that book which putteth this speach as an ornament upon her; but the question is whether a man maie subscribe that this speach hath nothig in it contrarie to the word of God, and whether we maie reade this speach for instruction unto men in good manners, wherein the minde of God is directlie crossed. Wherefore M. H. notable to answer the objection: First, changeth the state of the question sophisterlike: and secondly playeth the jugler in equivocating termes and confounding the sense of phrases & ends of things. For vvhhen he saith, *if Iudith did not well it hindreth not & c.* & then bringeth in the evill actions of Rebeca, Noe, Lott, & c. inferring that vve maie reade this her speach, as well as the storie of their evill deeds; he packeth up her speach amongst evill deeds, as if it vvere onelie a matter of facte and an evill of such a kinde as theirs. Whereas this is properlie an erroneous judgment

judgment repugnant to the vvord, delivered as a good & godly praier of an holy vvoman, teaching a lye. And if one should saie, vvhy might vve not reade the Turks Alcaron, or Nichodemus Gospel, or the Popish Legends in our Churches, if they did not vvell that vvrote them, that hindreth not, but they maie be vvell read: unlesse vve denie reading the scripture, the storie of Christs death, because Iudas did evill to betraie him, & the Ievves to crucifye him: or the stories of Simō Magus, Elimas the forcerer, of the incestuous Corinthe, and such like out of the scripture, because these did evill: M. H. vvould fynde vvitt enough to smile at such a foolerie, and (entvvitting him that should soe say vvith vvant of learning) vvould ansvvere (or else he vvere but a punie himself) that the evill actes vve reade in the scripture are reported to their dispraise and our premonition: but these vvritings report untruthes, and praise errors, conreyning not onely matters of facte, but erroneous conclusions. So saie I in this case, Iudith doth commēde a fault, vvwhich God condemneth, and therefore being no parte of scripture; vve maie not receyve it, as a book for instruction of Gods people: seing it instructeth falsely and teacheth lies. To conclude, the scriptures in relatinge those actes doe censure them, or leave them open unto censure: but as in this chapter Iudith commendeth a fault, condemned of God: soe the vvhole book commendeth Iudith in this and all other her faultes and propoundeth this praier of hers for a proof of her pietie, and ground of her after actions. Finally if vve maie thus argue from the reading of devine scriptures to the reading of humane vvritings vvhat maie not be read in the Churches, under such a pretence? seing we reade in the scriptures all those abominations that can be mentionned in other writings, and yet M. H. insisteth heron & saith,

M. H. Iudith alleadgeth an example that was true, but nor truly applyed: soe doe the disciples whē they call for fyre from heaven as did Elia; why, did Eliah call for fyre as they did? & c. admitt Iudith did amisse, that is no reason but we maie read what she did.

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Def. I will not quarrell with him, for that he saith, the disciples called for fyre from heaven, who did it not but onely sayd to Christ. *Master wilt thou that we command &c.* but I saie, he hath matched his comparisons as ill, as could be. For the error we finde in Iudith is not in applying to an evill purpos a good example, as did the disciples: but in applying to her self an evill example, as a good one, commending that which God condemneth: wherefore having no reason why we should not read the scripture, which both report and taxe their abuse that misapplied the example of Elias: we have still good reason, why we should not read a fabulous tale, which doth not misapply a good example, but honor a badd example with commendation; & that against the wittnes of gods spirit: which answer maie well serve for all the rest of his speech of that kinde, wherein, when he hath run a longe, he turneth round & saith againe *admit Iudith did amisse, yet that is noe reason but we maie read what she did*, soe arguinge from vnlike instances, & altogether altering the state of the question as we have heard; & then concludeth, *soe slight an answer, maie fitt soe slight an objection.* But our close with it, shall be this, that we take his confession for the slighnes of his answer, but leave the objection to wyser mens judgment: & soe will goe forwards, for he hath yet more to saye, to wit.

M. H. The learned *Master Charke* impugneeth not what we defend.

Def. This commendation given to M. Charke, first for his singuler learninge: *the learned M. Charke*. Secondly, for his great moderation, that notwithstanding his learninge he impugneeth not M. H. & his Consorts, is like that which Austin (k) gave to Ciprian, *whom he counted as one of a 1000 of the rarest men*: nether will we impugre what M. H. saith herein. But we maie saie, first the more learned & temperate M. Chark is, the more shame for the Arch.Bb. that hath suspended him of late without respect either of his learning or temper: we might secodly ask, what should move M. H. to sett this glorious crown upon M. Charks head? is it for love to him & to honor him?

who

(k) lib 6. de
bapt cont
donatist cap
2. inter raros
& paucos ex
cellentissi-
mos gratia
yros.

who being a man of that learning, yet impugneth not what they saie? were it so, they might well honor him in deed: for if with them all men (be they never such dunces) that impugne not what they saie, are counted learned, and manie of them have double honor both of grace and maintenance, well maie they give this titular honor to M. Chark who is well knownen to be learned, and as M. H. saith, *the learned*. Or wherfore is it done? Is it to honor us, that however he elsewhere saith, the silenced and deprived Ministers are *but punies in learning, have no Humer* & c. yet now out of his owne mouth, he mought shame himself before the people, calling M. Chark an excellent learned man, though now suspended? and shewing us, that his principle elswhere taught (1) *how if men were of Christian moderation & government, they might enioy Christian libertie*, is deceitfull and not to truste to: seing this man here commended for deep learning & great moderation is novv suspended, vvhoe pleading to the Archbb. that he carried himself peaceably & c. (and mcught vvell pleade it, for M. H. confesseth it) vvvas answered *that is not enough, it would not serue his turne though he did not preache against the Bishops, yet he preached not for them*. But to leave M. H. to his ovvne intent, in this commendation: I thirdly tell him, that I partlie beleewe *that the learned M. Chark doth not impugne what they saie*. For in preaching he cannot, he is novv silenced: but if he speaketh still in his printed vvritings (notvvithstanding the commendation given him for his learning) he is belyed, as the Towver conference sheweth, vvher disputing vvith Campian, and excepting against the Apocrypha as vve doe, amongst other things there passed, *he challengeth Campian yf he durst answer it, to prove the Apocryphal bookes to be corrupt and false, and namely the 2 book of Machabees to have manie lies in it through ignorance(n) of the storie*. and concerning Iudith. he saith, *that her speeches cap. 9. and 10. and 12. proceeded from a prophane spirit in charging the holy Gh. with fraude*, in praying for such an effect, as that Holophernes might sin, & in praying the acte Iud. 9. 2. 3. 4. (novv in questio)

D d 3

vvflich

par. 1. pag. 11

anistom
na.

(o) lib first
Cont Iulian
Cap. first Si
totum legis-
ses invenire
potuisti aut
si legisti,
&c.

which the Holy Ghost vitterly condemneth Gen. 49. 5. 6. 7. wherefore as Austin (o) sayd to Iulian concerninge Chrysostom whom he corruptly alleadged: soe maie I, with exchange of a fewe words, saie to M. H. concerninge the learned M. Charck, whom he fondlye produceth. *If he had read that Conference throughont, he mought have found where the learned M. Charck impugneth what he saith: or if he read it, I merveile how it could escape him, or if it did not scape him, I wonder it did not correct him.* And thus praying M. H. to cite M. Charck no more as a man not impugninge them: we will goe forwards, to his next speech. M. H. Be the fact of Iudith otherwise then lawfull, yet not vnlawfull to sett downe what she did, which that chapter onely soe doth, not mencioninge one waie or other, that she did well or ill.

Def. Besides that this is not much to the matter in hand, it is fiandulent, for though the Chapter deth not mencion, that Iudith in this did well or ill, yet it implieth it, & setteth downe the praier as a godly praier & the book commendeth her in all that she did, even in her bawdery, lying, perjurie, treachery, murther of a lawfull governor: & as in this ignorant praier, soe in all the reste it teacheth others what to doe, as Seneca saith (p) of the Poets fayninge adulteries to their gods, what else can that be, but to sett those vices on fyre and give free liberty to such deseases. And therefore there is something to be read, contrariant to the holy word of God, both in this Chapter, & whole book: into the general commendation wherof M. H. now dyveth & there is drowned, if our former answer thereto Cap. 10 doth not helpe him out: for here we have no more to saie to him: but will goe on to D. C. who answereth (q) the same objection made by M. B: though not with the same answer: for he fortifieth that old skonce, which Lyra stood upon, & which M. H. rendred up, as vnable to keep out the Canon short of truth, let flie agaiſt it: soe evill is their agreement though they serve one Master. And thus after the D. hath repeated some words of M. B. exception, he beginneth.

D. C.

(p) de brevitate vite
quid aliud est vita intendere quam
autiores illius inscribere
deos & dare morbo
excusationem
(q) pag 88.
89.

D.C. We must answer as others have done, that the *King of Ashur* is called the staffe of the Lords wrath, & his hand was the will of the Lords indignation, the Lord sent him to robb and spoyle &c. and not him onely but as many also as were styrred up against any cuntry &c. Now when the Sichemites without all controversy had greivously offended, and a heavy judgment of God, for there offences, falleth vpon them, therefore we maie saie that the Lord did arme those instruments by whom he executed his vengeance against them &c.

Def, The case is farre diverse betwene the instances of Ashur & those others whom the D. speaketh of: and these men Simeon & Levi. For Ashur, Nebuchadnetzar and others that came to destroy Ierusalem, were their governors to whome they had yelded (r) themselves tributarie: having done homage and sworne obedience to them: which being broken & not kept with them, they came lawfully as kings to punishe their vassalles & subjects rebelling against them; but on the contrary Simeon & Levi were private men & sojourners in a strange Cuntry, whose rising up, both against the Magistrates, and people of the Cuntry where they sojourned, vvas vvithout all vvarrant, yea colour of pretext. Secondly, vvhere vve read of diverse actions done by vvicked men vvho had no authority to doe the, yea vvhole actions vvere evill, and yet the Lord is sayd to sende them and sett them a vvork: that vvill no more justify: & is no better a reason to approve Simeon & Levys facte, then Shime his cursing, because as David saith, (s) *the Lord bad him curse*, or then, the vvill of God to have Ioseph sent into Egipte, or our Saviour Christ to be crucified, is a defence of their envy that sould Ioseph, or his treacherie that betrayed Iesus: seing God vvorketh holily vvhat he vvill, though the meanes be vvicked, soe as they doe in some respect the vvill of God, doing against it, & yet there doings not to be approved,

(r) 2 King 18

14

(s) 2 Sam 16. 11.

Thirdly

Thirdly, the objection lieth not simplie in that phrase of Iudith, *vz. to whom thou gavest answer to take vengeance &c.* but in the scope of all her speech (of which that phrase is but a parte) spoken in another sense, then the speeches spoken of Ashur Nebuchadnezzar, Shimei and others: for Iudith commendeth their fact, not onelie as ordered by the revenging hand of God: but well undertaken with praier to him, allowed, accepted, and soe blessed of him: as that she therupon groundeth her praier. And therfore herin the D. tuffleth, as likewise in alleadging and proving by testimonie of Calvin & Musculus, what no man doubteth of, to wit, that God by them revenged the iniquitie of the Sichemites. Let us therfore goe on to his next words, where he speaketh to the purpose.

D. C. Besides Iudith commendeth not that which Iacob condemneth or curseth, for Iacob reproveth there the fact, for that they did execute in anger and cruelie, but Iudith commendeth the zeale, which they bare to the Lord and his law, for the villany that the Sichemites had committed.

Def, The D. might speke more trulie of them both. For Iacob condemneth and curseth both the action and the affection, describing the action to be *cruel murther*, and calling their affection, *rage and self willednes*, he condemned, I saie, their facte, not onely in the manner of it, but in the deed it self, as wicked and damnable, his words being strong & fitt to that purpos, which maie appeare to anie man to be so, because it was a murder unjuste, and unlawfull, against the eternal lawe of God, *thou shalt not murther*: and because in murther, not onelie the manner of it, but the verie deed it self is damnable, Ia. must needs cōdēne both & so much the more for that it was a bloodie massacre upō a whole citie, aggravated by their hypocritical abuse, of the shew of religiō to their wicked purpos: by the prophaning of circumcision the signe of Gods covenant: and last of all, in that they being private men and sojourners in the countrie, rose up against the Magistrates of the citie, & killed both

both them & their people; which alwaie and specially in these times, is most dangerous to be commended as well done & for a president to others to follow, as Iudith here doth, incouraging her self by that example, to doe the like to Holophernes, and commending both the deed and the manner of doing, the action and the affection, as these circumstances following doe evidentlie shew. First, the maine drift and purpos of her praier, wherein their example is brought in, as a reason to perswade God, to prosper her present busines, for all the world the same in deed with Simeons, to wit, a murther to be committed, by cunning crafte and deceitfull lying. And the strength of her argument is this: *God is alwaies one and the same to his: but he assisted before time Simeon in the revenge of the Sichemites: therefore also I trust he will assiste me in enterprizing the like service for his Church.* And it is asmuch as if she had sayd thus: *O Lord thou wast present with Simeon and armedst him, therefore likewise be present with me in the like busines.* Now I would know of the D. what this can argue, but a commendation of Simeons doinge. Secondly, the manie circumstances of her speech. And therein first, the title she giveth Simeon, calling him *her father Simeon*, as Iacob sayd, *O God of my father Isaac*: which sheweth, that if she had accounted him as a murtherer & deceyver, in the slaughter of the Sichemites: she would never for shame have owned him for her Father, specially then when she was to speake of that slaughter: but in so entirling him, it sheweth she was even proud of him and of her self, that she had such an anncester, that had done such a worthy exploite, glorying in it, not disliking it: which maie yet further appeare for that if she had disliked Simeons facte, she must needs also have disliked her owne, wherabouts she was, seing it was altogether of the same nature with his. Secondly, that she saith, *Simeon and Levi were moved with the zeale of God*, which being added to the former words, *that God put his sword into their hands*, sheweth plainly, that they strooke in the zeale of God, as she conceived of it. Thirdlie she maketh the successe therof, the reward of that zeale, & an answer to the praier, wherby (as she saith) they cal-

led for the help of God & c. all which shew that she prayd both aⁿ action & affectioⁿ, and the D. himself (forgetting himself) confesseth it, in his margin pag. 89. where he saith: Iudith condemneth the facte. And to conclude this pointe, this is the judg-

e Cent. Bel.
larm. de vcr
Dei lib. 1.
cap. 12.

ment of Iunius, who saith (t) *who can indure that the facte of Simeon a murderer, which Iacob the Patriarch by the spirit of prophesy condemneth, should be soe highly extolled by Iudith: & of others, D. Fulk, D. whitakers & D. VVillet, the last of which, saith (u) Iudith commendeth the manner of the facte, saying, God putt a sword & c. Iacob curseth their verie affection & zeale wherewith they were first moved, saying, cursed be their wrath & c. Iudith setteth their successe downe as a reward of their zeale, saying, thou gavest their Princes to the slaughter; Iacob even therein accurseth it saying, for in their wrath they slew a man. But lett us breake of citing of testimonies: & heare this D, speake againe.*

u upon gen
49.

w Musc. on
Gen. 34.

D. C. Such as were not ignorant of that which Iacob uttred in both places are bold to affirme thus, (w) *non est nostrum & c.* we must not iudge of the fact of Iacobs sonnes & c.

Def. To this, it shall suffice to answer, that whether Musculus was ignorant of that, which Iacob uttred in both places, or no, it appeareth the D. is ignorant, what Musculus uttred in both places, to wit, Gen. 34. & 49 For what ever he saith Gen. 34. when he commeth to expound in Gen. 49. Iacobs owne censure of this facte, he doth absolutely condemne it, however he lett slipp that speech in some favour of it Gen. 34. Now who knoweth not that a mans last will must stand. Let us therfore heare another testimony alleadged by the D.

D. C. Beda saith, *alij dicunt & c. Others saie that the revenge of Simeon & Levi displeased not God, as is seene, in that they were delivered from the hand of their ennemyes, & c.*

Def. Beda giving diverse constructions, sheweth how men vvere pusled about it: and as for this testimony alleadged by the Doctor out of him: it is so sandy and absurde, that no wiseman

wifeman vwill build upon it, seing God, that Gen. 34 spated them, did aftervwards Gen. 49. sett a fyne upon their heads, by their ovvne fathers mouth, in that his last testament, for this their facte. Lett us here leave this place, & com to the D. upshot

D.C. Lyra saith thus on Iudith 9. *This seemeth to, be false, for Iacob reprehended that facte as evill Gen. 49 But Iudith commendeth their zeale, Iacob condemneth the manner & c,*

Def. This his flight to Lyraes distinction betvvne the facte & the zeale is before answered, and by and by shalbe reansvvered by D. S. In the meane while, I wish the Reader to marke, howv this D. in all his speeches, hoppeth, now of one legge the of another, sometimes offring to defende the action of Simeō, (for in his margin against Lyraes testimony, he saith, *Iudith commendeth the facte*) sometymes onely his affectiō, as before where he saith, *Iudith commendeth their zeale.* And thus stryving inconstantly for the choise of two stooles, he sitteth dovne be rvvixt them on the bare ground, vvhere vve shall leave him a vvhile, at as much ease as that cushen vvill affoarde him: & goe speake vvith his fellow D. S. a little, vvho in that yeare (x) 1584 excepted against this place of Iudith thus. *This place (saith he) is opposite and contrarie to gen. 49. Where Iacob doth utterly condemn their doing and laieth a curse upon them, for that whch Iudith here commendeth as weell done, and vvith Gods good likinge & blessing.* Againe saith he, *Of this repugnancie against the Canonical scriptures, must needs follow an error in the Apocrypha.* For answer vvhereto, vvhen the then Archbb of Canterbury read out of his note booke Liraes distinction before handled, to vvitt, that *Iudith cōmēdeth the deed Iacob condemneth the manner of the deed.* D. S. replied. *that unlesse both matter & māner of doing had bin good, it could not serve Iud. turne, who cōmēdeth the both, & therby strenghteneth her faith in her praiser.* Nether can it be counted well done (saith the D.) *unlesse in both respects it were cōmēdable.* For I (saith he) have alwaise taken it a sound principle in divinitie, that both the matter & māner of doing must be good, or else the work cannot be counted, nor cōmēded for good. This vvvas the D. judgement in those daies.

x at the
confer at
Lambith.

and that not vnadvisedly sett downe of him, for in the second daies conference, he renued the objection and reinforced it againe, upon his second thoughts. I but what is his judgment now concerning this place, it maie be the times are changed & he with them, the noble men now, not assisting him in such conferences, as then they did, he is content to lett this exception fall: soe it seemeth in deed, for *in his brotherly perswasion to vniformitie*, he counteth the faults charged upon the Apocrypha to be but *supposed faults, which by favourable construction might be much lessened if not quite removed*. But (not to remember him againe howe he was provided & how he promised to have dealt against them at that Conference 1603) I would intreate him, the next time he writeth ingenuously to tell us, whether this of Iudith be a supposed fault or no, & what that favorable construction is, whereby it maie be much lessened if not quite removed. I feare much, the favourable construction is, that in favour of the time the D. Zeale is much lessened if not quite removed. And soe we passe from him to M. Mason & doe put him in minde againe, that though *some chapters and peeces of chapters of the Apocrypha are omitted*, (as he saith) which some have thought *capable of hard construction*: yet all of that nature are not omitted as this for one, and therefore praie him to tell us, how we can subscribe to this course, as well done, both in omitting & reueyninge of places, which are of one and the same Condicion.

CHAP. 15. Concerning Ecclesi- asticus 24. 12.

Def. **T**HE Ministers exceptinge against the reading of Ecclesiasticus amongst other places therein blame worthy, they object (a) against Chap. 24. 12. for that, *Christ the wisdom of God there described,* saith

saith of God the Father. *He created me fr. m the beginnig, which they affirme to be against the scriptures, the Creed, & consequently against the articles of religion, which containe the Creed. Not made nor created but begotten, begotten not made, the first begotten: where-* to M. H. answereth as followeth. (b)

(b) Cap. 15.

M. H. Ecclesiasticus 1. 4. & 24. 12. see there reasons. The objection urged out of Ecclesiasticus 1. 4. & 24. 12. are both like Pharaoes dreames, 2. in nombring, one in substance. That in Ecclesiasticus 1. 4. thus, *Wisdome hath bin created before althings, and the understanding of prudence from everlasting.* That other in ecclesiasticus 24. 12, *he created me from the beginnig.* And doth Ecclesiasticus speak of Christ? there is all the doubtr, they that thus dispute, take that for granted which is in question: but if Iesus Christ be not mente in that place, then is the application in vaine, & their slander in vaine & they are found falsewitnesses against that sacred author, for he spake it not of Christ &c.

Def. The objection urged, is onely out of that one place Ecclesiasticus 24. 12; because in thar place, the eternal personal wisdom of God the father, speaketh of himself, saying. *He, that is, God, created me from the beginnig.* the other place Ecclesiasticus. 1. 4. is not once mencioned by the Ministers in their objections (c) layd downe by M. H. himself: (as will appeare if we see them as he willeth us) because in deed it speaketh of the wisdom of God which shineth in all his works, & in his word especially, as it were a bea of the personal wisdom. Yet M. H. a man shamelesse shamefully without shâe, saith, the objections urged out of these 2 places, are two innubring, one in substance lik pharaos dreames, dreaminge of two, where was but one in number, or rather not dreaminge but vntruthfully forging & cogging in one for an advantage, making the Ministers to objecte what he knewe he could answer, if they had objected it, and

(c) pag 191
26.

foe runneth on a fayre race of many lynes, upon his owne shoul-
dowe, proving out of the 5. 7. 10. 14. 15. 16. 20. 22. 23. 24.
verses &c. that the wisdom spoken of Ecclesiasticus. 1. 4. is
not the personall wisdom of God, wherof the Ministers make
noe doubt, & therefore never objected that place. how like so
ever the words therof be to the other place Ecclesiasticus 14.
12. I hope his neighbours about Exeter and fellowes of Saint
Iohns in Oxford will learne to knowe him better, & will hence-
forth scarce trust him soe far as they see, for this is to plaie false
before ones face. And soe we will proceed to examine his an-
swere to Ecclesiasticus 24. 12. the place objected. The some
wherof is that our objection is ydle, for that the place speaketh
of the created wisdom of God given to men, not (as he saith)
of the personal wisdom of God: for thus he saith.

M. H. In the 24. of Ecclesiasticus, her praise is set forth
in these words. *All these things are the booke of life, and
the Covenants of the moste high God & the knowledge of the
truth & the lawe &c. & the promises pertyninge to Israel,*
which compared with the 11 & 12 verses: sheweth, that
this wisdom is to be vnderstood of the lawe of God,
written in the heart of man; & after published in tables,
created before the world, because God decreed before the
foundations of the world were layd, to indue men with
the knowledge therof.

Def. In the later ende of this chapter, after that he hath spent
more then a leafe in another answer, he hunteth counter and
commeth to this present point in hand, objecting to himself,
that manie instances are given, that wisdom is here taken for the se-
cond person in the trinitie, & then answereth, were there as many
moe, they are all answered afore, & the instances are farr more (d)
that wisdom is taken for the singular grace of God in beautifyinge
the soul of man. Unto which interpretation Zanchy, upon maturo de
liberatione, doth rather incline in his treatise of the 3. persons. (e)
proofer he bringeth out of Ecclesiasticus 1. 10 & 24. 26. This being
the whole in effect of that his answer we maie observe, that
his

(d) which
is a foul lye
for he gi-
ueth but
one in all,
(e) lib 3. Ca.
&c.

this *refte* is moſte upon this lame legge that wiſdome here ſpo-
 ken of, doth not import the perſonal wiſdome of God, but the
 wiſdome infuſed into man & his proof is onely (f) the 26 verſe: *(f for aſton*
 of this 24 chap: & Zanchies opinion grounded on that prooffe, *chinge thola*
 which can be no better, then the prooffe it ſelf. Now if any *of the firſt*
 man will take the paines to read this 24 chapter from the begin- *chap: they*
 ning, and ſhall obſerve, that the wiſdome here ſpoken of, *are idle ſeing*
 ſaith her ſelf verſ. 5. *I proceeded out of the mouth of God, the firſt*
borne before all creatures, that is (as M. H. hereafter ſaith out of
 Nazianzen) *begotten of God, & if before all creatures, then ſurely*
no creature it ſelf, as he ſaith & verſe 6. *I cauſed the light that ſay*
led not to ariſe in the heaven &c. and verſe 7. *my dwelling is above*
in the hight, and my throne in the pillar of the cloud: and verſe 8. I
alſo have gone round about the compas of heaven &c. & verſe 9. *I*
poſſeſſed the waves of the ſea, all the people & nations, and with my
power have troden downe, the hearts of all both high and lowe. and
 verſe 10. *In all theſe I ſought reſte, and dwelling in ſome inheriſſance:*
 and verſe 11. *the creator of al things appointed me a tabernacle and*
ſayd. Let my dwelling be in Iacob &c. (to whom the promyſed
 ſeed was given) and then verſe 12: *he created me from the begin-*
ning. Let him that readeth conſider, whether he ſhall not be
 forced to ſaye in his heart, that the wiſdome here ſpoken of, is
 the infinite eternal creatinge almightie wiſdome of God, even
 his onely begotten ſonne, who was promyſed to Iſrael, and not
 the created wiſdome which is in men. And thus have generally
 all Interpreters conceyved of it, as maie appeare by thoſe who
 M. H. alleadgeth, who were troubled with this objection of
 Arius, *that wiſdome the ſonne of God the firſt borne of all Creatures*
confeſſeth himſelf to be created & therefore to be a creature, notwith-
 ſtanding M. H. his boldnes to ſaie; this text ſpeaketh not of
 that perſonal wiſdome: & yet the evidence of the place ſticketh
 ſoe faſte in his teeth, that he objecteth afterwards to himſelf &
 confeſſeth that in diuerſe verſes of this Chap it appeareth that wiſdome
 is take for the ſonne of God, & not daring to denie it, answereth;
that

(f for aſton
chinge thola
of the firſt
chap: they
are idle ſeing
it was not
in queſtion.

that it is no strange thinge that one & the same word maie both waies be interpreted in one and the same sentence, much more in one and the same chapter, as *Math. 8. 22. Rom. 8. 3, and 2 Cor. 5. 21, And therefore wisdome maie beare both waies and no danger at all.* But it will not be shifted of soe: for albeit the word *wisdome* be taken in some places of the chapter, or in some one verse, both for the one & the other: yet in the 12 verse it cannot be taken for the infused wisdome created in men. For the same wisdome that speaketh from the beginnunge of the chapter, goeth on to the 12 verse, saying, *he created me from the beginnunge & before the world, and I shall never saye,* And still goeth on till he come to saie (verse 12) *in me is all grace of life and truth, in me is all hope of life and vertue,* which cannot be sayd of our infused wisdome but of the eternal sonne of God, *who is the first borne of every creature, and made unto us of God wisdome, righteousness, sanctification and redemption:* wherefore though it be true, that one word sometimes in one verse twyce sett downe, maie carrie a diuerse sense, yet in this continued speech of one and the same person, speaking from the first to the last of it self, will ever any man but a wearylesse vvriangler (howeuer a man suddenlie as *Zanchius* might lett such a conceite slip) affirme and stand to it, that *vvisdome* is taken diuersely here. And yet lett the Reader see the lucke (as fooles call it) of vvrianglers, he vvould prove by the 26 verse that *vvisdome* must be taken in the 12. verse for *created wisdome given to men:* and yet confelleth that in one and the same verse, one vvord maie beare both vvaies: and how then proveth he by the 26 verse, that *vvisdome* maie not signifye the uncreated sonne of God verse 12. For yf in one & the same verse, the vvord maie be of diuerse signification, then much more in one chapter: so that one sense of it in the 26 vvord cannot conclude the same of it in the 12 vvord. Thus like *Penelope*, he unvvaveereth in the darke, vvhat he vvove in the daie, even undoing vvhat he purposely laboureth to doe. Secodly, but if that 26 verse vvill prove that in the 12 verse *vvisdome* signifyeth the wisdome which God alwaies intended, and at this time gave to man, as *M. H.* vvould have it: then cannot *vvisdome* in any

In any verse of this chapter signifyc the eternal wisdom of God: because it is sayd vers. 26, *all these things are the book of life, all these things*, yet M. H. confelleth, that in sundry verses of the chapter it cannot be understood otherwise, then of the sonne of God as vers. 5 & c. Thirdly, but that 26 verse is utterlie mistaken and falsly interpreted by him, when he saith, *that in the 26 vers the praise of wisdom spoken of in this chapter is thus sett out: all these things are the book of life & c.* For, after that wisdom hath shewed her owne eternitie, infinitenes, omnipotencie, interest in Gods chosen people & c. she commeth in sundry verses, to sett forth her beneficence & frutesfulness, or benefites & graces, to all that apprehende her, and after all this saith, vers. 26. *all these things the booke of life, the law of God & c.* that is, *all this that I have sayd is sett downe & conteyned in the booke of life, the law of God given by Moses and the Prophets.* Soe as this verse doth not at all contey ne the praise of wisdom, but sheweth what wittnesse this doctrine hath out of the booke of God. That perhaps which (besides his contentious minde) mislead M. H. might be this word, *are*, which is none of the text, (if he read the original though he had no Homer he maie see it) & darkneth the sense which in Iunius & Montanus translations stand after the original more cleare, thus, *all these things, the booke of life & c.* q. d. all these things doth that booke wittnesse & teach. Fourthly I spare M. H. a whippinge in another point, that he doth confound the booke of life with the law written in the heart of man, & maketh them al one, vvhether his text speaketh of that law, vvhich vvas given unto the house of Iacob, soe strangely doth a contentious minde inflamed vvith pride, knitt together repugnant imaginations, & no more descryeth their jarres, the a man doth the contradictions of a dreame, vvhich maketh him in one instat to be in sundry places. Fifthly, as for that he telleth us, *that Zanchy upon mature deliberation resolveth thus*, I suppose he addeth, *mature deliberation*, because els vvhere (g) Zanchy had truly said, *that the wisdom here spoken of, is Gods eternall wisdom* Novv Master H. vvould have us thinke, that Zanchy (like Doctor S. and other our greatelt opposites) recalled his former opiniō,

g detribus
Elohim.
part 1, lib. 6
Ca. 2 pag
243

upon better deliberation, wheras he might rather saie, that Zanchy had once (as D. S. did 1584) sett his sentence right, & yet came after by some forgetfulness (as the D. by luke warmnes) & sett it wronge. For certenlie had Zanchy, upon deliberation, said this, rather then the former, he would not have suffred that former to stand as it doth in the same worke vncchanged. But however it be, seing herein he is a wirtnes varying from himself, we must in justice disable his testimony for this thinge: & touching his oversight, we ought to pardon him one slip, that hath made so manie faire steps, that they are counted worthy men that can, for the most parte, but goe after him. Sixtly, to come to the 12 verse againe, it beareth not M. H. his glosse, for the wisdom there spoken of, saith, *he*, that is, *the Creator created me from the beginning, & before the world, & I shall never faile & c.* which hath no truth, yf we understand it, of the Law given by *Moses*: of which, the 26 verse speaketh, seing that was not created before all things, and in that forme and being which it had, shall faile. To this M. H. answereth (for he foresaw this reason) *It is sayd to be created before the world, because God decreed before the world was made, to indue me with it.* The which, what could be spoken more childishly by him, that calleth us punies in leatning? For wheras *wisdom* setting forth her dignity in this point of eternitie, as in other circumstances, telleth us *she is before all things that were created, and shall be after all.* This glosse corrupteth the text utterly, and maketh *wisdom* to be no ancients then all the works of God, all which might in that sense be sayd to be created, seing all Gods works are knowne to him, from the beginning, & he hath made nothing in time, which before all time he had not decreed. Besides that, the latter parte of the verse, *and I shall never faile*, is yet unprovided for. Cursed is that glosse which corrupteth the text. Thus we see his first and cheife answer is but a jangling of words, & the objection still remeyneth, *That ECCLESASTICALS speaking of the eternal wisdom of God, maketh him a creature and therefore*

maledicta
textum glor
sa quæ viti
et bonum

and therefore we have not slandered the sacred Author (as M. H. calleth him, & telleth us,) but the unfacred M. H. hath slandered us; and is found a false witnes against the sacred truth. But to make sure, he casteth another ancre out of the Poope, that if the one slipp (as we see it doth) the other might holde, lett us therefore come to it.

M. H. But give them their sayings, that *Ecclesiasticus*, by this wisdom meaneth the wisdom of God, the everlasting sonne of the father & c.

Def. Yf he give us our right in this place, all the shifts in the world vvill not stopp the mouth of Arrius, vvho hereupon concluded, *the eternall sonne of God to be a creature, onely created before all others*, unlesse vve confesse (as the truth is) this Author to have mistakē himself, beguyled by the translation of the 70: vvho in stead of reading, *in the beginning God possessed me*, Prov. 8. 23. turned it, *in the beginninge God created me*, vvwhether because they mistook the Hebrevv vvord, *Chaba*, for *Cava*, upon their likenes in the Hebrevv characters, or their translation vvas at the first *ectese*, *possedit*, possesed, and the copiers, slippinge in one letter, made it *ectise*, *creavit*, *created me*: as Bellarmin, (h) after Zanchius (i) thinketh. For vvhen the Arrians pressed that place of the Proverbs and this of Ecclesiasticus to prove the *sonne of God to be a creature*, some of the fathers not seeing, for vvant of skill or diligence in the originall Hebrevv, in vvwhich Salomon vvrote, or not observing, hovv a false translation or copie of the 70. had miscaried this greek author *Ecclesiasticus*: they betooke themselves to manie vvirtie (but vveake and poore) defences: vvheras Basil (k) Epiphanius (l) & Hierom (m) both founde & noted the error, shewing that in the originall heb. pro. 8. 23. it was not sayd *created* but *possessed me*, vvwhich vvord as Bellar. after Zan. rightly observeth, is used to express *generatio* as in the speach of *Eva* gen. 4. 2. not *creatio*. But M. H. refusing the true & onely ansvvere, vvwhich these learned fathers skilfull in the Hebrevv tongue, betooke theselves unto (as doth Zanchy also, vvwhere he debateth that place of the **PROVERBS**) undertaketh to

F f 2

give

h de Chro.
lib. 2, cap. 18
i de tribus
Elohim lib.
cap. 8.

k lib. 2 ad
Ennom.
Hær. 69,
m in Ep 139
ad Cyprian,

giue satisfaction to us, & to this objection otherwise: & therefore marcheth on, followeth.

M. H. Were some as busily implied in reading the ancient writers upon occasiō of this argument, as they are vnneccessarily gravelled in a causlesse reproofe, they might knowe that the word *create* in this place is not *to make of nothing*, but *to sett over and to ordeine*, as when we saie, to create a kinge or a Magistrate. So Athanasius (*n*) taketh it &c.

(n) lib de
decret Ni-
cen: Synod.
Ecclesiast. 7.
15 & 10 19
& 11. 16 &
44. 2.

(o) de verbo
dei Cont. 2.
lib. 1. Cap.
19.

Def. He commeth in like Marche, and soe he will goe out what a ruffle is here of reading the the ancient writers, as if, good man, he had drawene all the Fathers hereafter alleadged vnto this court at his owne charges, & had by his diligent reading of them, found all those answeres which we, poore Puni- es, never observed. Proud boaster, it is more then probable, that he gathred not these scrapps out of the Fathers, but tooke them all by lumpe, as he found them drawne together by his good & trusty freind old Father Bellarmin (o) when men of ordinarie trading become suddenly riche, the vulgar speach is, they have found some pott of money: & soe saie I, of M. H. he hath found a pott in Bellarmin & is all in gold lace on a suddē, & yet would have the world thinke, his trad made him thus *gallant* and our negligence kepeth us poore men *atan vnder*. Now that we be no longer deceyved in him, but maie see how much he is bound to Bellarmin for this gaie coat, Let us vnder stand that he steppeth foote by foote after him, onely he hath nor judgment to choose, as Bellarmin doth, one out of 5. answeres; but putteth in all alik, & makeith that to be his fourth, which Bellarmine maketh to be the fift, omitting the fourth, which is the onely sound answer, which I have alleadged (as Bellarmin doth) out of Basil, Epiphanius and Hierom, to wit, that the transla: of the 70 mistook, & we must have recourse to the original text to amende it.

For M. H. saue, that this answer would marre all the reste, discouering to us the foundation of his *sacred Authors* error, & therefore wittily enough omitted it. But leaving his brave flourish, we will now consider the answeres he produceth out of the Fathers to give satisfaction to our obiection. The first is, the Iudgment of Athanasius, that *create* doth not signify *to make of nothing*, but *præficere*, *to sett over & ordeine*, as a king is created, and soe when wisdom saith. *I was created before al things*: it is ment, *I was sett over al things*; well, but this wittie shifte will not stopp the mouth of *Arrius*, for he will saye there is a mere evasion, seeing as the greeke word *ἐτίσι* will not beare that signification nor is so used, however the latin word *creare* will: soe it hath no sense to saie. *I was sett over all*, before any thing was to be sett over. And besides if the eternal wisdom of God, were actually sett over al things by the Creator, then is the eternal wisdom inferior to him, that did sett him over all things, For even Christ in that he is made heade of the Church, is inferior to the Father: but not soe in that he is the eternal wisdom of the Father, for in the Deitie there are no degrees of lesse, and greater, none in time afore nor after other. Besydes when the words in Ecclesiasticus are, *he created me from the beginning, & before the world, & I shall never faile*, who seeth not that he speaketh of such a thinge, as was his before all time, & shall never end, which touching the office of Christ is not true, for as he was not actually heade of the Church, before the world was made, so shall not that kingdome which he hath as Mediator, indure in such manner for ever: for he shall give up the kindome to his Father that God maie be all in all as the Apostel (p) teacheth, p. 1 Cor. 13. 24-28.

Let us therefore heare his 2, answer.

M. H. Secondly, the same Father (q) observeth, and Cyril, (r) that to *create*, *begett* & *make*, are indifferently put one for another in the scripture, & the circumstance of the place must give light, how far forth to be understood

F f iij

q Serm. 3.
Contra Ari-
anops.
r The same.
lib. 5. ca. p. 64

derstood wherefore being sayd, that *Wisdome was created* before God did any thinge, yea *from the beginninge* vers. 12 & *before the world*, it is evident that *created* must be taken for *begotten*, which is the very word used in the 5. vers. *I am come out of the mouth of the most high first borne before all creatures*, & if before all creatures, then surely not a creature it self.

Def. This answer cutteth of the leggs of his two former. Of his first answer, wherein he made large proffers of proving, that this 12. vers. speaketh of the *created* *Wisdome* of God infused into man, in that he now saith, it is evident by the words, *created before the world*, that *created* must be taken for *begotten* answerable to the 5. vers. Of his second answer, that *created* is taken for *ordeyned and sett over*, & so referred to Christes office, which is hereby cutt of with his owne hand & hatcher when by the words of the text, he saith *it is evident, that created must be taken for begotten*, & so referred not to the office, but to the person of the sonne of God: *which was begotten before all creatures and therefore is in it self no creature*. Now if he had brought some other scripture by which he could have shewed such a phrase, it had bin somewhat: but thus barely to affirme a distinction and not to prove it, is but valiantly to run awaie, and himself in propounding another answer now following, breaketh the necke of this also; for these as his other answers, like the Midianites cut one anothers throate.

as in his 4. o-
ration of di-
vinitie.
as in his tre-
surie of
faith

M. H. The same *Athanasius* & *Cyrril* in the places before quoted, & *Nazianzen*, (s) apply it to the *humanitie* of Christ, fore appointed of the Father to be vnited to the God head. To like effect S. *Ambros* (t) not much otherwise S. *Austin*, After the form of a servant, is sayd,
the

the Lord created me. S. Basill writeth this word (*he hath begotten*) is to be taken & vnderstood of *God the sonne*, & the word *he hath created me*, is to be interpreted, *that took upon him the forme of a servant.*

Def. All these places, still taken out of Bellarmin, doe shewe how much the godly Fathers were distressed with this phrase, while they are made to shifte their foote soe often in defence of it, as not knowing where to be safe. But if these words *he created me*, must be vnderstood of Christes humanitie, foreappointed of the Father to be assumed, how hath M. H. tould us in his answer next aforgoing, that it is manifest, that *created* must be taken for *begotten*. Yf it be taken for the eternall generation of the sonne, how is it also taken, for the generation of his humane nature. But because after he hath brought in his 4 opinion next following: he wheeleth aboute againe to this third, & spendeth much powder & shott, to make good a pointe which no man assaulted, to wit, *that the Lord Christ is, in respect of his humane nature a creature*: & for needlesse prooffe therof avoucheth Nazianzen, Austin, Hierom, Grynaus & Zanchius, ydlie also done, vnlesse he could likewyse prove, Christes humane nature was created before all worlds. Lett us the more thoroughly look into this 3. sense, & see whether it will hold water or no: that *created* is put for *fore ordeyned to be created*. And first knowe we, that M. H. sheweth no such use of this phrase in the scripture, nor can doe: secondly lett us but observe the words of wisdom, *he hath created me from the beginninge, and I shall not fayle*: & our Conscience will tell us, that the Author mente to sett out the eternitie of wisdom: as the opposition of *beginninge before all things* & *never faylinge* doth clearely shewe: soe as this is but a streame. & will not satisfye the conscience. Nether durst Bellarmin rest himself in any of those; because he sawe they were but quiddities of mens wittes putt upon a streite, having good myndes to defende the godhead of Christ against

Arrius

Arrius that sayd he was a creature, but in this *deceyved*, that they thought Salomon to have sayd these words, which not he, but a false Interpreter of him spake. Bellarmin, in deed bringeth in a sound answer, which (he confesseth to cleare that place of the Proverbs well: but because *Ecclesiasticus* is still benighted, wherein it cannot be denyed, saith Bellarmin, but that it is thus writen, *he created me*, and not as in the Proverbs, *he possessed me*. therefore he taketh up his fift, which is M. H. his fourth answer, as serving this turne, and calleth that the sayrest answer, because it is the most obscure and knottie, & not for that it is substantially, or anie waies agreeing with the former as M. H. laieth it downe, to wit, *that to be created, is to be foreordeyned and appointed of old to be united to the creature, but not to be a creature, as if produced of nothing &c.* which is the sum and sense, that, out of Hilarie and Aquinas quoted in Bellarmin, he gathered. Now as for other words of his, which he fattereth upon Hilarie, as that *creation and generation are words of imperfection*, which nether are soe in deed nor so affirmed by Hilarie or Bellarmin that citeth him, I passe by them, and will only speake to the sense he collecteth out of the words. And first, I saie, that as it agreeth not with any of the former three, soe it quite overturneth the laste of them, which being the application of it, *to the humanitie of Christ, foreappointed of the Father to be united to the Godhead*, it must needs be turned out of doores by this fourth, which understandeth it of the divinity of Christ foreappointed and ordeyned of old, to be united to the creature or manhood. Secondly I affirme that the interpretation is altogether untrue for the divinitie can in no sense be sayd to be foreordeined, and appointed to be united to the creature: because the creature or manhood is assumed by the second persō into the unitie of the same, not the divinitie united to it. Thirdly, But this sense is of M. H. owne collection, out of the words of Hilarie and Aquinas, whicich he hath scrambled together out of Bellarmin, and not Bellarmine, or eyther of theirs in deed. And therefore I will leave it without further answer, For so senselesse it is, that however there be some words in *The*

out of which Bellarmine might have soe concluded: yet he wisely declineth them: & soe would M. H. had he not thought himself to have more witt, then Bellarmine, wisdom. And thus much for these 4. interpretations of the word *Create*, each of them fighting against ocher & all of them against the truth, as Manasses against Ephraim & Ephraim against Manasses & they both against Iudah. And thus much for this place, a place very worthy to be subscribed & read for a truth to the people.

CHAP. 16. concerninge Ecclesiasticus 46.20.

After his sleep also he (that is Samuel) told of the Kings death, & from the earth liste he up his voice, & prophesied &c.

Def. THE exception taken against Ecclesiasticus in this place, is in regard of the praise given by him, of Samuel the Lords holy Prophet, wherein he accounteth that vnto Samuel, as a point of his praise, which was done by the devil, raised up by the witch of Endor, at Sauls instance, in the likenes of Samuel, which the Ministers in their reasons affirme, to be untrue, because it was not Samuel in deed, but Satan, & soe to subject the soules of the saints departed, or their bodies, to the power of devils or witches, is contrarie to the word of God. And for prooffe wherof, they alleadge D. Fulk against G. Martin whervnto M. H. answereth as followeth. (a)

M. H. Men acquainted with Controversies of this time well know, that this question of *Samuels self appearing, or not appearing* is countenanced with learninge & good probabilitie.

(b) Nomb.
22. 23.

(c) de anima
lib. 4. Cap.
37. de purga-
tor lib. 2.
cap. 6.

Def. Yf this Gent. would have answered directlie, he must have cleared Ecclesiasticus by proving that it was the true Samuel, which after his death did prophesy to Saul, raised by a witch, and that this maie well stand with the word of God: But because a contentious minde spurres him on. & the brightness of truth stands before him, as the Angel did before Balaams Ass, he turnes asyde (as the Ass did (b) into the feild) being affrayd, to goe directly forwards or backwards: and pretending smothely to cutt of vnnecessarie disputes, doth decline the argument, rather then answer it: and amase his Reader with a false fyer, affirming the cause to be countenaced on both sydes, with learninge & good probabilitie: as if it were but an even laie betwixt this or that opinion: Ours a scrupulositie or nicerie of quarrellsome wittes, sticking in a point not worth the time. To open M. H. eyes therefore, & lett him see, that he is not soe well acquainted, with the controversies of this time, as he taketh it: & to shew the reader, what ods there is in number of partakers, & weigh of arguments, on the one syde against the other: I will at large produce the learned men, which I fynde alleadged on both sydes, & their reasons, that our exception maie appeare to be iuste & important, his answer triflinge and ydle: & therefore doe saie, that it hath bin controverted, not onely betwene Papists & Protestants, both strangers and home borne: but also betwene the Bbs. and men of our judgment and condition, as after shall appeare. And to begin with the Papists first. Bellarmin holding stiffely that it was the verie soul of Samuel which appeared to the witch at Endor, therby to defend purgatorie, and that the souls of the Saints were not in heaven before Christs comming, confesseth, (c) *that there wanted not such as thought that which appeared to be the devil in Sam: liknes: but* (saith he) *the other opinion is the more comon, the more probable, and more safe.* In which 3. words, Bellarmin maketh 3. notorious lies against the truth. And because M. H. nameth *learninge* first, and the *good probabilitie* as Bellarmin first saith, that opinio was more common. Let us first trie it by the voice of learned writers old & new.

Of the awncient writers, Bellarmin (though handling the point over again) alleadgeth onely 6. Iosephus, (d) Iustin Martyr, (e) Basil, (f) Hierom, (g) Austin (h) and Ambros: (i) of the late writers he avoucheth onely 4. Lyra, Abulensis, Carthusianus & Cajetan; and them without any direction to the places: but as for that, he had good reason, as after will appeare. Now of the 6. Ancients which Bellarmin alleadgeth, three are falsified, two are disabled to give evidence, and the last is subject to some exception. The falsified and forced witnesses are Ba. Hier. & Au. For Hier. in the place quoted, saith not, *that it was Samuel*, but, *when Saul seemed to himself to have raysted Samuel, by enchantment & art magick*; whence can no more be gathered that Hierom himself thought it was Samuel, (which Bellarmin affirms) then that he thought him to be raised by enchantment, (which Bellarmin denies) The same Hierom on Math. 6. saying, that Sam: appeared *in phantasmate*, that is, *in spectro*, sheweth his judgment to be, that Sam: appeared not in his owne person soul or bodie: but the Devil in his likeness.

Basil in the place alleadged, saith (k) *And that witch which raysted up Samuel by her enchantments, when she sawe the souls which she required, sayd, she sawe Gods ascending*: doth Basil speak this according to his owne judgment think we, or according to the judgment of the witches? yf according to his owne, then he thought that the witch by her enchantment had raised Sam: which Bellar. holdeth to be impossible. But the same Basil sheweth his contrarie judgment on the 8 of Esay, saying, that it was *Pythonicus spiritus*, that is to saie, *a diuel* not Sam: which Saul consulted by the witch.

Augustin in the place quoted, thus saith, *That some of the dead have bin sent to the livinge, as on the contrarie, that Paul being a live, was taken up into paradise, the holy scripture doth witness. For Sam: being dead, foretold things to come, to Saul the K then alive although very many think that it was not Sa: himself, that could be called by art Magick, but that some spirit suitable to those wicked practices bare.*

d Antiquis
lib. 6, Cap.
15,
e dialog:
cum Tripho
f Epist 80
ad Eustat:
g in Esaj 7.
h decuta
pro mortuis
Cap. 15,
i in Luctu;

k Et mulier
illa pythoni
ca &c.

his likenesse: whereas the book Ecclesiasticus (which Iesus the sonne of Syrach is sayd to have written, and is for the similitude of phrase, called Salomōs) compraiseth amongethe praises of the fathers, that Sam. prophesied after his death. But if this book be gainsayd, out of the Iewes canon, because it is no parte therof: what shall we saie of Moses, who is certainly (certainly marke that) read in Deuteronomy to be dead, and in the Gospel, to have appeared with Elias that was not dead. Thus farr the testimony of Austin, who therein so doubtfully affirmeth (for proof of Belarm. purpose) that Sam. appeared, as he confelleth verie many to think otherwise, and that for that reason, that is unanswerable. Against which when he hath objected Ecclesiasticus authoritie, he doth (in a manner) confesse, that the authoritie of that book, was not so firme, as he could thensfrom inforce this example of Samuel: seing it was no book of Salomons, whose name it bare, nor any part of the Iewes Canon, that is to saie, of the old Testamēt. And therefore quitting that example of Sam. he resteth on one more certeine, (as Valentia saith¹) namely that of Moses, of which we reade *certainly*, saith he, both that he was dead & that he did after appeare. So that Austin in this place doth not positively affirme that it was Samuel, but seemeth rather to make it doubtfull, notwithstanding the authoritie of Ecclesiasticus: however *ex hypothesi* he propoundeth this example, to prove, that the dead shal be sent to the lyving. But the same Austin doth elsewhere in three places (*m*) positively and resolutely affirme, that it was not Samuel, but the Devil in his likenes, & not affirmeth onely but proveth it, in two of them. But saith Bellarmin, (*n*) Austin wrote this booke *de cura pro mortuis*, where he saith it was Samuel, after that, to *Simplicianus*, where he denyeth it to be Samuel: and therefore saith Iodocus Coccius, (*o*) Austin *retracted that opinion*. VVhereto I reply, that Austin wrote his booke to the 8, questions of *Dulcitius*, after his booke, *De cura pro mortuis*, wherein he repeateth his owne judgment and reasons positively, as to *SIMPLICIANVS*, that it was not Samuel: the contrarie wherof he doth not directly

¹ Greg. de
Valent. lib
de purgat.
cap. 6.

m de doct.
Christ. lib. 2
cap. 23 ad
Simplic. lib.
2. quest. 3.
ad octo Dul.
quest. quest
6.

n de purg.
lib. 1. cap. 6.
o retract.
lib. 2.

rectly affirme in Bellarmines place: but propound onely, and after leaveth. as not strenghtned enough with the undoubted authoritie of holy scripture. And soe cleare is it, that Austins judgment is for us, that they which drewe the other waie, and would have joyed much in his companie, had he gone with them, (as Lyra (p) and Bodin (q) doe frankly yeld him to be of minde that it was not Samuel: to which purpos also, his authoritie is avouched in the Canon (r) law. Now whereas Bellarm. telleth us, that Austin was swayed to the other judgment, by the onely reason of Ecclesiasticus his authoritie, who reckoneth this amongst Samuel praises: he speaketh falsely. For, Austin propounding in deed the authoritie of that book, as the onely argument that gave countenance to that conceite, doth as his words shew) confesse the book subject to exception, and therefore produceth a more sure example of Moses & c. And when Bellarm. saith, that Austin remembered not Ecclesiasticus, when he wrote to Simplicianus, that it was not Samuel, he presumeth much upon our vveaknes, yf he think to pass it for an answer: seing in three places, Austin declareth himself this vvaies, and in two of them disputes the point: in which it was not possible for Austin to forgett the place of Ecclesiasticus, howver some Glosser (as the Lovanists (s) confess) inserted such a thing, into *Austin ad Dulcitum*, as if Austin had confessed, that he did not remember the place of Ecclesiasticus, when he wrote soe.

And thus we see how Hierom, Basil, and Austin brought in against us, doe witness with us. Two other of Bellarmines witnesses are disabled by Bellarm. himself: For seing a man as the law saith (t) must stand to those witnesses which he produceth: Bellarm. by rejecting their testimonies in parte, disableth them in the whole. For Iosephus and Iustin Martyr alleadged by him, doe hold that the Witch by her enchantment raised Samuel: as Iustin thought any witch might raise the soules of any saintes then departed, as being under the Covenant of the Devils ill. Chr. ca. Now Bellarm. abhorring that conceite of theirs as erroneous: must therefore discharge the, as chalenged & disabled witnesses.

p In 1 Sam.
28.
q Dazmon.
lib 2. cap. 3.
r Causa. 22.
q. 2. cap.
illud.

s Lovanist.
in the co-
dition of
Austins
works.

t Code de
testibus lib.
4. Si quis te
stibus dei ve
rit: idem co
tra scriptum
valere debet.

The last is Ambros, even that Ambros that was drawen (as he complayneth) to teach before he had learned, who mistaking Ecclesiasticus his authoritie, was caried with him into that opinion, that the true Sam. prophesied unto Saul, while he knew not, that the author of that book wrote by humane, not devine instruction. But to gratify M.H. lett us leave him and Bellarm. one witnes of these 6. As for the 4 later witnesses, they are too yonge, or uncertein, or partiall. They are all but yonge, and three of them speake it, without any great confidence. Lyra and Carthusianus onely saie, *it is the more probable*. Abulensis saith it, *under correction of better iudgement*, which sheweth his doubtfulness. As for Cajetan, he was a limbe of the Trent Council, and no more a witnes for Bellarmin, then Bellarmin for him, one theife for another. Yet Bellarmin wisely enough nameth the men, but recited not their words, lest as partiall as they be, they should speake against, or nothing for him. Now to these which Bellarmin alleadgeth, Iodocus Coccinus addeth some other, both Jewes & Christians, old and new. The Jewes added by him are 3: who tell us, *that when Sam. was called, he thought the iudgment daie had bin come, and therefore called to Moses to goe with him, and be his witnes, that there was not a word in all his lawe, but he had fulfilled it: whence it came* (saie they) *that the woman sayd, she saw Gods: and Saul was soe affrayd, that one was called for, and two came*. Which testimonies are so full of fabulositie, giddines and impietie, that Bellarmin had witt to spare them, although he knew what they sayd, as well as Coccinus: so these witnesses are lost. But in that Coccinus saith (n) indefinitely, *the Ancient Jewes*, as if it were their comon opinion, he is to blame, although not so much as Bodin, that saith (w) *the Jewes generally*: not so impudent as Regnold Scotus, (x) that saith confidently, *all the learned Jewes were of that opinion*: seeing it is testified by one of the molte learned amonge them (y) that some thought, all vvas but practice & colsonage in the witch, suborninge some fellowv to speake in Samuels person. others, that it vvas the devill in Sam. liknes, of which judgment Kimchi (z) himself & Aben (&) Ezra (two of the most learned Rabbines

u Theopar.

z. lib. 5. art.

10, veteres

Judzi.

w Dæm.

lib. 2. cap. 1.

x R. Scotus

lib. 7. cap. 9.

y David K.

in Sam. 28

z in Sam.

28.

& in Ex. 20

bines) appeare to be. Coccius (a) telleth us also, of one Pro-
copius Gazans an ancient learned writer: but Bellarmin confes-
 seth him to be of our parte, as the truth is, on 1 Sam. 1. 28. Coc-
 cius also telleth us of one *Zeno veronenfis* that lived anno 260.
 But their ovvne Sixtus Senenfis (b) shevveth that the vvorks
 novv putt under Zeno's name, are counterfeit, and proveth it
 clearely. Coccius citeth also Iulianus Toletanus, vvho onclie
 alleading the vvords of Austin *de cura pro mortuis*, maketh no-
 thing to the purpos. Lastly he nameth Capistranus & Galatinus,
 men of yesterdaie, the later of vvhich, first confeseth that some
 things in the storie are spoken according to the witches appre-
 henſion, not according to the truth of the matter it self. & se-
 condly propoundeth his opinion (that it vvas Sam) vvith *reserva-*
tion of the Church of Romes determination, playnely shevvng ther-
 by, his doubtfullnes therin. Regnold Scotus (to make short
 vvork) maketh a loud lie, and saith, *that all the Papists were of*
that opinion. After all this Coccius produceth the confession of
 their adversaries, & nameth two. First Pellican, vvho in deed
 affirmeth it not, but by laying *spiritum* or *spectrum*, maketh it
 rather doubtfull. And secondly Bodin, vvho affirms it in deed,
 but is no protestant, (as Coccius in his lying collections, repor-
 teth him to be) but a Papist. Thus in M. H. behalf, have I made
 the best shevv I can for that parte; of vvhich standeth good Am-
 bros, a counterfeit Zeno, Lira, Abulensis, Carthusianus and
 Galatinus though doubtfull and Reg. Scotus, Capistranus, Ca-
 jetan, Bodin, Bellarmin & Coccius resolutely. The reste ei-
 ther saie it not, or saie it soe, as our adversaries dare not stand
 to them, & therefore must not produce them, and these (all
 save one) are but yong men, & some of them partially caried,
 vvith the factio of Poperie. Novv their vvitnesses being heard,
 let ours speak. Bellar. (b) giveth us 7 ancient vvitnesses at once,
Tertullian (c), the Author of the questions in Iustinian martyr, (d)
The Author (e) of the quest. of the old testament in Austin. The au-
thor de mirabilibus, (f) scriptura: Procopius (g) Gazans who epitomi-
zed all the greek Faibers; Eucherius (h), & Isidore (i), to vvhich
 seven ancient vvitnesses given as by confession,

a Thel.
 Tom. 1 lib.
 2 art. 1,
 pag. 517.
 b Biblioth.
 lib 4, tit 2.
 pag. 335

salva' antea
 Romanuz Ec-
 cleſie defini-
 tione,

b de purg.
 lib. 2 cap. 6.
 c de anima,
 d quest. 52.
 e quest. 72
 f lib. 2, 11.
 g in 1 sam. 28
 h in 1 sa. 28
 i lib. 8 ca. 21

vve maie

we maie add. 3 more whom before we wonne by plaine force of truth, out of Bellarmines hand, to wit, Basil, Hierom & Austin. which make 10. Let us now see whom other mens diligence, specially (that late moste noble light of our Oxford vniversitie) D. Reynolds, who in his readings hath added to these first of the Iewish Rabbines the 2 moste learned, David Kimchi & Abben Ezra in the places before noted; secondly of others verie manie as *Peromius Martyr* (whom Eusebius (k) doth equale with Policarp) who in his defense against the Iewes (written saith Surius (l) by some man that lived at the same time) saith. *The Pythonesse rayseed the devill in Sam: likenes. Nazianzen, (m) who having sayd, that the witch drewe Sam: correcteth it, adding: or it seemeth she drewe him.*

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lib. 4. ca. 5.

(l) de viris
sanctorum
Tom. 1.

(m) Orati.
adversus Iu-
lian. aut vi-
decut traxit-
se.

(n) in cata-
log hereti-
corum cap.
26.

indignum
facinus.

10. *Sancti* Glossis decretorum Ibid.

Of later writers, and such as Bellarmin counteth his owne, these.

Thomas Aquinas who in 3. places (o) propoundeth both opinions, but holdeth him still to this, that it was not Sam: but the devill in the later place & with arguments, sometimes labouring to releve Ecclesiasticus by a witty device, sometimes leaving his authoritie in suspence.

(o) Sil 3um
part. 1. q. 88.
art. 8. 1.
& 2. 2. q.
95 4 2. &
q. 174. art 5.

Paulus Burgenfis Episcop. in 1 Sam. 28.

Ioh. Benedict. Theolog Parisiensis in scholijs collectis e sanct. patribus *Ioh. Longius*, in dialog Iustini Martyris cum Tryphone, whose judgment herein the Index expurgatorius & censure of Colen have lefte vnreproved *Bartholo: Caffenhus*, in Catalog de gloria mundi part 5. considerat. 124. *Mattheus Felicius* Institut. Christianorum (operis a Molano approbati) distinct 7, Cap. 14. *Franciscus Ruizius*, de regulis intelligendi scripturas reg. 15. *Cornelius Iansenius* in Ecclesiasticus 46. *Leonardus Vairns*, opere defascinio. *Gabriel Prateolus Marcosius*, de vitis & sectis hæreticorum lib. 4. ca. 14 *Greg. de valentia*, who alleadging out of Austin, Samuels appearance, to proue that the dead are sent to the living, doth passe from that, to the example of Moses appearing: & calleth it a more certeine example, shewing that he thought that of Samuel not to be certeine.

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Plucer de generibus divinationum Cap. de Magia. *Argentianus* de præstigijs & incantationibus dæmonū *Wyerns* de præstigijs dæmonū, lib. 2. ca. 9. *Scribonius*, physiologia sagorum lib. 1.

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Hh

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part. 1. q. 88.
art. 8. 2.
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95 4 2. &
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torio Lavater de Spectris lib. 2 Cap. 8. Aretius problem. de Spectris. Wigandus in corpore doctrinae, cap. de prophetia. Tremellius & Iunius in 1 Sam. 28. Strigelius in 1 Sam. 28. Theses Genevenses thesi 59. &c. Of our owne men. D. Fulke ag. Greg. Martin D. Reynolds D. Whitakers against Stapleton. D. Willer. &c. The translators of the French & English Bibles in their Annotations, and lastly to make up the number of 64. at the least (for soe manie are before quoted) take. D. Sparks himself in that Conference 1584. of which afterwards. And to make short work we praise M. H. (who would seeme to be better read & acquainted with the controversies of this time then we poore punies are) to name us (if he can) one sound learned protestant writer of the contrary opinion: wherefore out of all hitherto spoken I wish the reader to consider, with what impudencie Bellarmin & Scorus have affirmed, the one *that it is the more comō opinion, that it was Sam: that appeared*, the other, *that all the Iewes & papists were of that mind*: but they are Papists they must have leave to lie. I leave them therefore, and desyre the reader to observe, how guylefully M. H. here saith, *that Sam: self appearing or not appearing is countenanced with learninge*, where as the paucitie, qualitie & meanenes of those on the other syde, & partiallity of the most of them, doth in the eyes of the wise discountenance rather then countenance that parte.

Let us now proceed & examin the good probability with which (as he saith) both opinions are countenanced, and therein trie whether Bellarmin hath not made two loud lies more, in saying that it is first, *the more probable*, secondly *the more safe opinion*, that determines that Sam: appeared.

Bellarmin propoundeth 4 arguments, whereby the Fathers (alleged by him) were moved to hold that it was not Samuel; which we will consider with his answers, because. M. H. hath nothing to lend us in this case but that which he borroweth from Bellarmin & his consorts.

First. *Sam: was not subiect to the power of a Witch, nor would willingly come at her call: because he should thereby confirme the art Magick.*

This

This argument will hold water, For that the soules & bodies of the saints departed, are not subject to the Devils power, being at rest in Abrahams boosome, that is, in his societie, and in joye, the scriptures doe proue. Yea & Bellarmin with others, both Fathers (p) & Papists (q) confesse it. But this Sam: that appeared to the Witch, was subiect to the Witches power, raised up & troubled by her at Sauls instance. He could not therefore be the true Samuel.

Bellar: answereth that Sam: came not at the Witches, but at Gods commandement, & that, that rather impeached, then approved art Magick, which yet his witnesses, Iosephus and Iustin Martyr avowe. But how proveth he, that this Sam: came by Gods & not by the witches commandement? because forsooth (saith he) Sam: with his coming prevented the effect of the incantment & rose after another manner, then those use to doe, which are raised by incantments, which was the cause (saith he) why the witch was troubled & sayed she was deceived. This is a strange proof, in deed, The text it self telleth us, that when she sawe Sam: (that is, her Sam: whom she called for) she cryed out to Saul saying: why hast thou deceived me, seeing thou art Saul, expressly shewing that her trouble was, because it was the Kinge who (having lately suppressed witches) had now in disguised apparrell, sett her a worke & soe deceived her. And therefore when her Samuel told (r) her, that it was the Kinge, she was affrayd of her necke, & cryed out to the K. why hast thou deceived me, seeing thou art Saul, & not to Samuel, saying, why hast thou deceived me, coming before I had done all my feates, as Bellarmin importeth. But to prove that it was the true Sam: sent of God, not called by the witches power Bellarmin 2 ly telleth us. That Sam: appeared in another manner, then those doe that are raised by art Magick: & why soe? because (saith he) if it be true that the Rabbines saie, the shadowes of the dead raised by art Magick, cōe up with their heads downeward: but Sam: cā up with his head first, & then his breast &c. Yf it be true that the Rab. saie?

H h a

(p) Hieron in Esay 29
(q) Lira ibid
Franciscus
victoriae re-
lect. 12 de
arte Magic)
Concil Me-
diolanens. 1.
Anno 1565.
not the dead
but the De-
vil in their
likenes gives
answers to
Pythonists.

1 Sam, 28.

(r) As Iose-
phus & The-
odoret q. 63
shew.

&

s Midrash
Vajikra in il
la verba Lev
20. vii. five
Muller ver.
27.

and what then? why then if it be not true, Bellar. is berayed. But he is worse berayed with his filthy lying, yf the Rabbines saie no such thing as he reporteth of them. The Rabbines inquiring how the witch knew that it was Samuel: answered, that their Masters sayd, that when the dead were raised before a King, they cam with their heads upward: but when, before a meane man, they cam with their heeles upward, inferring, that because Sam. whom the witch had rayfed up, cam with his head upward, she knew that the King was there. This guiddie fancie, Bellarm. takes by the ende & turnes, and saith, Those that are raised by art magick come (as the Rabbins saie) with their heeles upward &c. whereas his Rabbines saie no such thing: nor make any difference berwixt those that are called by art Magick, & such as are raised of God, but in the presence of a King & in the presence of a subject. So that the first argument of the Fathers is well confirmed by Bellarm. answer to it: better by the text it self, which sheweth, that that witch undertooke by name, to call up sam. that this Sam. confesseth himself to be called forth by Saul, & troubled by him & made to ascende. Now verely Sam. would not have complained of trouble, if God had sent him, no more then Moses did Mat. 17. 3. nor would the true Sam. have given that countenance to soe wicked a practice, nor said to Saul, *why hast thou troubled me and made me to ascende.* The same reason is yet further confirmed, in that the same Author which Bellarmin avoucheth, to prove that this was the true Sam. doe also affirme, that the witch rayfed him: which Bellarm. thinkes impossible. And as for the countenance which this would give to art Magick, it is hereby plaine, in that from this example, Cornelius Agrippa (t) assaieth to prove, *that by art Magick, the dead maie be raised and consulted in deed,* which must needs be true, if it be true, that this was Sam. it being as cleare as the sun in his strength, that this Samuel was rayfed by enchantment.

e de occulta
Philos lib. 3.
cap. 42. & de
vanitate sci.
cap. 45.

The second reason of the Fathers as Bellarmin reported, is this: *The true Samuel would not have suffred himselfe to be worshipped: But this Sam. suffred himselfe to be worshipped of Saul: Therefore*

Therefore this was not the true Samuel, but the devil rather. Bellarmin answereth, that worship was not Latria, but a reverence due to Samuels soule. But this breedeth questions, it answereth not objections. For Bellarmin must prove unto us, that there is such a reverence due to soules, and that this worship which Saul exhibited to this Samuel, was more tollerable, then that which Cornelius offred to Peter, or the Apostel Iohn to the Angel: which Peter and the Angel durst not entertaine, because it was (as all religious adoration) due onely to God. As for civill worship due to men lyving, it hath no place amongst departed soules.

The third argument of the Fathers produced by Bellarmin is, that this Sam. saith to Saul, to morrow shalt thou be with me: but Saul never came to be with the soule of Samuel in blesse: therefore this was not the true Samuel soul. Bellarmin answereth that these words thou shalt be with me, do not signify, in the boason of Abraham; but, shalt be with me under the earth, that is dead. But I must againe replie, that these his resolutions breed questions still, and he taketh for granted, that Samuel soul was under the earth, and foolishlie confounds, being with Samuels soule, & being dead. For this that appeared saith Bellarmin, was Samuels soule, not the body. Nowe yf Saul and his sonnes must be with this Samuel that appeared, they must be with his soule, that is in blessednes with him: and if to be with him, be nothing else but, to be dead, or to be under the earth, then Dives soul was (by Bellarm. saies) with Lazarus, Abraham with Dives, for they were all, as Bellarm. holdeeth under the earth. Lett any man then that hath conscience judge of the loosenes of this answer. But to save this, Bellarm. saith, that Sam. spake as well of Jonathan the iuste, as of Saul: you shalt be with me, both which were not to goe to one place. And even this, saie I, maketh it to be the liker to be the devil, that would persvade Saul that it should be as well with him, as with Jonathan, or as with Samuel; vvhom he thought himself now to speake withall. The truth perhaps is, that this devill ment no more, then that they should be in the grave as Samuel was: being vvvilling to persvade Saul and the vvvitch,

that he was not the soul alone, but the body also of Samuel disquieted by art Magick, but Bellarmin will have it his soule onely: and therefore cannot be releued.

The 4 argument of the Fathers alleadged by Bellarmin is this. *God refused to answer Saul by Prophet, vision, Urim, or Thumim. Therefore God would not answer Saul, by Samuel rayfed from the dead.* And this argument is invincible: for can it be imagined that God would answer him by extraordinarie: that refused to answer him, by ordinarie answer? would God raise up a dead Prophet, who hath so expresse forbidden consulting the dead, as an abomination? would God give that countenance to that abominable art? surely he is a man of strange conceites that so surmizeth. Bellarmin answereth, *that God shewed his anger, as wel in answering whē he was not asked, as in not answering when he was sought unto.* But this beggeth the question, answereth nor the argument. He telleth us againe, *that it was not a punishment to Saul to forsake his inevitable ruine,* well, God would he should know it; and must it theron follow, he sent Samuel to tell it? He could lett the Devill tell him, whom he sought unto: that as he was discountenanced from God, in receiving no answer: so he might be stung with the answer, which he sought against Gods commandment at the dead, that is, at the Devil in the likenes of the dead. These are the reasons which Bellarmine propounds out of the Fathers, with his answers to them and our reply to him. Nowv to sett M. H. or any freind of Bellarmines a worke, lett me add some other arguments. And first, *Yf this were at all the true Sam. that appeared: then was neither Sam. in soule and body together, as some think, or body without his soule, or soule without his body, as other think: but it was neither whole Samuel together, nor soule or body a parte: therefore it was not at all the true Samuel.* Yf vvhole Samuel, or his bodie, then, First, Saul might have scene him aswell as the witch, who takes markes of him, onely by her description. Secondly then hath the Devil power to raise up the bodies of the dead: which neither M. H. nor his Father Bellarmin vvill grant, though

Cornelius

Cornelius Agrippa gathereth soe from hence; yf the soul without the bodie, then maie a soule be seen in bodily lineaments. vvhich Austin demeth to *Simplicianus*: yea the can a soul speak with an audible voyce, and heare & understand a mans speech: yea then maie a blessed soule be disquieted, as this Samuel cōplayneth he vvas. Yf vve shall saie, it vvas his body without his soul: then can a body move, heare, speake, and understand without the soule, vvhich absurdities, yf no sober man dare undertake to defend, then followeth it, that this shadow, vvas not anie vvaie the true Samuel; because nether the vvhole nor anie part of him,

Againe, *The true Samuel after his death could not lie nor sin: as Bellarmin and all Papiſts confesse; But this Samuel lyed to Saul, therefore was not the true Samuel:* He lied, because he sayd, Saul caused him to ascend and troubled him. for yf he vvere the true Samuel, Saul could not cause him to ascend and raise him up: and therefore he lied. Yf he vvere nor the true Samuel, he lyeth in saying Saul had troubled him, and made him to ascend, and that he vvas Samuel, by vvhom God had formerly spoken to Saul. So that howeuer it be, he lieth, and therefore it vvas not the true Samuel vvhom could not lie.

Againe, yf this vwere Samuels soul, then Samuels soule vvas under the earth, as Bellarmin argueth: *But Samuels soul vvas in Abrahams boſom, or paradise, vvhich is Heaven, above not below: therefore not the soul of Samuel.*

Lastly, yf this vwere Samuels soul, then Samuel soule vvas an old man and vvore a mantle, for soe did this Sam. But Sam. soule nether vvas, nor is, nor is like an old man vwearing a mantle: This therefore vvas not the soul of Samuel. Now that vve have sett dovne some of our argumēts, vvhich shew not alone the improbabilities (vvhich M. H. calleth good probabilities) but the impieties also of the cōtrarie opiniō, & how filily also Bellarm. hath answered to some of the, vvhom yet saith, our reasons cōclud nothing: so easy a thing it is for me to become foolcs, vvhē they will needs tak theſelves to be vvise. Lett us heare Bell. argum. to the cōtrarie, vyherby he profereth to prove, it vvas Sam. not the Devil in his likenes.

First

First, saith he; the scripture will calleth him that appeares, Sam: saying: *When the woman sawe Sam: againe, Sam: sayd unto Saul, & Saul understood that it was Sam:* As if Austin had not answered this 1100 yeares agoe to Simplicianus, shewing that it is an ordinarie thinge, to call things by the names of that which they represent, even Images & pictures of men, by their names whom they resemble as the images of Lions and Bulles, are called Lions & bulles, yea the representation of the Cherubims, are called the Cherubims &c. whereto we maie add M. Iunius his note, which M. H. citeth, but putteth out of jointe, to wit, that things are called often in the scripture, not according to the truth of the thinge, or scriptures judgement thereof, but according to the conceits & opinion of some others. As the Devils which charmers consult, are called the dead Deut. 28. not because charmers doe in deed consult the dead, or can doe; but because they suppose themselves to speak with the dead, when they treat with the Devil in their likenes, as now did Saul & the witch. Thus the Idols of the heathen, are called Gods: & thus the Angels which appeared to Abraham are called constantly 3 men which cam to him; because they seemed soe, & soe he tooke them. So Cupid apud virgiliū, is still called Iulus, whose likenes he bare. By which we maie judge of Bellarmins weakness against Bellarme, & wonder at it, (as Iunius (u) doth) that a man of his reading, considered not this point: much more maie we wonder at Galatinus, who feareth the holy scripture should be charged with a lie, vnlasse this were granted to be the true Sam: But saith Bellarmine, certeinlie the scripture would not saie, *Saul understood that it was Sam:* but he thought or supposed that it was he, if that had not bin true, would it not certeinly Father Iesuite? why, the scriptures saie, (w) *they consult the dead,* not, think soe, but they doe soe, yet it meaneth not, *that they doe it*, but, *think they doe it*. The scripture saith, *there be many Gods*, it doth not saie *men think soe*, yet it meaneth not, that there be manie in deed, but in error of opinion. The scripture saith, The men pursued the spies, which Rachab had hidd in her house, to the fordes of Iorden, it doth not saie, *they thought soe*, but *they pursued*.

u against Bellarme,
lar: Cont. 2.
lib. 1. ca 11.

w Deut. 28.
111 Cor. 8
Josh. 2, 7.

yet it meaneth onely, that they thought they had pursued. Even soe saith it, *Saul understood that it was Sam:* upon the witches description, that is, as he thought. And thus we see his first argument, is but a mere jest, & soe absurd as himself dareth not yeild to it. For if from the name, he will inforce that it was Sam: he must also yeild that he had on in deed, his owne old mantle, and was an old man: for soe it is sayd of him, and also that the witch could raise up Samuel because she asked, whom shall I raise, & Saul answered Sam: all which Bellarmine denieth.

His 2 reason is this. *Because Ecclesiasticus in the place in question putteth in the praises of Sam, that he prophesied after his death: which were, saith Bellar: no praise at all, if it were the devill in his likenes. And this (saith he) is the argument that made Austin as firme (x) that it was the true Sam: who remembred not this testimony (x) de cura* When he wrote unto Simplicianus. In deed, if Ecclesiasticus could *promortuis,* not have erred in his judgement, this argument had bin vnan- swerable: for he speaketh of the true Sam: & giveth him for commendation, that which were no prayse to him, if it were not he that appeared as Bellar saith. But to this we answer, that as Austin & Aquinas have propounded: soe we doe more instantly object against that Author, that he is none of the he- brew Canon, none of the devine writers. And therefore syn- ding this Shadow called Sam. soe ofte, thought it had bin spo- ken according to the writers judgement, & upon this error of his, ascribeth to the true Sam: that which the Devil did in his name & likenes. So this argument of Bellar: maie be thus re- turned. *If it were not the true Sam: but the devill in his likenes that appeared: then hath Ecclesiasticus erred in accounting it unto the true Sam. But it was not the true Sam: as we have already pro- ved. There fore (even in Bellar: judgment) Ecclesiasticus hath erred.* As for that which is added of Austin, it is answered before.

Bellarmin 3. argument is, *This shadowe foretold things to Saul, which the Devil could not knowe, to wit, that the next daie Saul & his sonnes should perishe, and that God should give Israel into the hands of the philistines:* which argument Bellar: setteth out more

(y) de anima
xpi ut supra.

bravely, when to prove that the devil could not foretell things contingently to come, he alleageth (y) that of the Prophet Esay 41. *tell us the things that are to come and then we will saye, ye are Gods in deed.* To which argument I answered. First, that though the Devil cannot foretell certainly contingent things by any his owne absolute knowledge & foresight: yet he maie have, & hath something by devine dispensation committed (as

(z) Aquin: 2.
2. q: 172. 6.
1.

Aquinas (z) sheweth) to him, when God will by their owne delusions punish the wicked, or when he will trie his owne. From whence it cam that the Pythean women, & others which had spirits of devination, did sometimes foretell things to come, & that moste truly as stories wittnes and learned men acknowledge.

(&) de notis
Ecclesiæ not
13.

But saith Bellarmin, (&) *it is the mark which is given Deut. 13 of a false Prophet, if he tell a signe & it come not to passe.* True, but on the contrary, if he tell a signe that doth come to passe, it is not argument that he is a true Prophet, but God, saith Moses, *hath sent that Prophet to trie them:* plainlie shewing, that God sometimes revealeth some truthes, vnto the Devils themselves, as they knew that Iesus was the Christe (saith Austin answering this objection) when the Iewes knew it not, yea what if Bellarmin himself confesse as much? then call him unwyse for making objection & answer in such a sort. Amonge the heathen or heretikes there have bin (saith he) (a) *no true propheties, vnlesse peradventure such as were given in testimonie of our (he meanes the true) faith, as were the propheties of the Sibilles & Balaam.* Albeit he is against all antiquitie & learninge, in saying there were no foretellings by the heathen oracles true, but in this cause, yet we will take his offer: & it followeth that vnto false Prophets, & soe vnto their Master the devill, some truth maie be revealed, which shall serue to beare testimony to Gods truth & therefore God might open thus much to Sauls devill, as served for testimony of that, which God had foretould, by a true Prpphet, & Saul regarded not, that he might beleve with astonishment (as he did) at the devils mouth that which from the

(a) Bell. de
notis Eccle-
siæ lib. 5 ca.
25.

the mouth of God he had neglected. It is not likely Ochostias would have sent to Baalzebub to know of his recoverie, if he had not formerly foretold things to come. But not to be tedious in needlesse proofes, consider we the places & authors quoted (b) in the Margin, & soe passing from hence, and doe 2ly answere, that this Devil fortould no more the any devill might easely foretell. For that Saul & his house should be ruyned, & David succeed in the kingdom, the true Prophet Sam: had foretould; & this the devil knew that now saith it, in Samuels name, *I foretould thee.* That he should foretell the battel, *which saith Bellarmin was soe pitched as Saul could not avoyd it, or the overthrow of Saul & Israel*, partlie out of Gods threatninge to Saul, partlie out of his present amasednes, partlie out of the consideration of the enemies strength & resolution, was no hard matter, when as a marriner did as trulie foretell that within 30 dayes Greece should flowe with blood, because, saith Tullie, (c) he sawe Cæsars part to have both more strength & more courage. The onely thing of difficultie is, in that he saith, *to morrowe, shall thou and thy sonnes be with me, that is, be dead*, saith Bellarmin: For though he might coniecture, that God would cutt of Saules sonnes, to make waie for David his annointed, and that they were very like to fall, by their Fathers syde in this battell, yet how knew he that the battel should be the next daie, & then also ende, and this seemeth to be Bellarmines reſte, when he saith *die sequenti the daie followinge*, whereto I replie that the devill saith not *sequenti die*, the daie following, but *cras to morrowe*. Now Bellarmin knoweth that as yesterdaye, is put for the time past, though longe agoe, as Iosh. 3. 4. *you have not gone this waie, yesterdaye*, that is, never here to fore & Heb. 13. 8. *Iesus Christ yesterdaye and to daie and for ever*: so to morrowe is put for the time to come, not the next daie onely, but any time after the present as Exod. 13. 14. *when thy sonne shall ask thee to morrow (that is, hereafter) what is this* Deut. 6. 20. *when thy sonne shall ask thee to morrowe*, not meaninge, the next daie after Moses wrote those Testimonies,

(b) 1. King.
22. 2 King 1.
Acts 16. see
Herodot lib
1 & 2. Hor-
ræ. lib 2 Sa-
tyr 5. vale-
rius Maxi-
mus lib 1. ca
8. August de
divinat: dæ-
mon.

Rrmex qui-
dam.
(c) Cicero
de divinati-
one lib. 1.

but at any tymes after: soe is it translated Iosh. 4. 6. so Mat. 6. 30. *the gras of the feild which is to daie, and to morrow is cast into the oven*, not meaninge the next daie. And verse 34. *Care not then for the morrow, for the morrow shall care for it self*, that is, the time to come, whether next daie or next yeare. Wherefore the Devill being for the precise time uncerteine, useth (as his Oracles were wont) an ambiguous phrased to save his credit.

1 Sam. 28. 4
& 29. 1. &
31.

1 Sam 30. 1.

And as touching the thing in event, it did not follow, in all likelihood *die sequenti*, the daie following: seeing it appeareth, that there were, after that view of the Philistines army which sent Saul to Endor, two removes of the armies & tents on both parts, before the battell was fought, as of the Philistines from Shunem to Apheck, and after, from Apheck to Israel: yea while the Philistines were gathered in Apheck, (which in the narration, seemeth to be after Saul had consulted the witch, & were in battell arraie) the Princes of the Philistines quarel at Davids being there, & cause him to be sent awaie the next morning early, whiles they goe up to Israel. The 3. daie after David commeth to Ziglag, pursueth the Amalekites & overtaketh them (saie) the same daie, smites them till the next morrow at even, and then returneth to Ziglag, and sendeth presents to his freinds the 3. daie after Davids returne to Ziglag (which must be, at least, 7. daies after his departure from the army at Apheck) came a messenger to him, to tell him of Saules death & overthrow of Israel. Now the distance was not so great, but it might be carried easely in one daie, though David and his men were longer in marching, but give two, & yet there remaine five daies after Davids dimission before the battell: & Davids dimission was when the hoste was at Apheck, whereas Saules consulting the witch, was upon view of the army at Shuné. Wherefore, it is manifest: that Saul and his sonnes were not slaine the next day, as Bellarmin takes it. So that I conclude, that if by *to morrow* was ment as Bellarmin saith, *the verie next daie*, then it might well be the Devel, but could not be Samuel that said *Saul & his sonnes should die the next daie*, who lived five dayes after at the least. Yf by *to morrow* is meant, not the verie next daie

date, but the time following, then needed not this be Samuel, nor needed there any devine revelation to foretell it: seeing the Devil might by discourse & cōjecture easely foretell that Saul and his sonnes should die and David reigne. And thus we see that to Bellarmines best argument we have 2 good answers, v. z. either that there was nothing foretold beyond the natural compas of the Devils understanding and meanes: or yf there were, that God which used a lying spirit in Achabs Prophets, might also use the Devil, so farr for the execution of a smarter judgment upon Saul.

Bellarmin last argument is, *That our arguments conclude nothing, and therefore his are good:* which we will answer onely by turning the tables, saying, that his arguments conclude nothing, therefore ours are good, and so leave them both to the conscience of the unpartiall and advised reader,

Bodin(d) hath a new argument and telleth us, *how this shew nameth God 5 times which the Devil greatlie abhorres.* In deed to drawe on the profanation of the name of God, the Devil maketh the inchanters beleeve soe: but how little he feareth the naminge of God, maie appeare, in that they themselves cōfesse Christ to be the sonne of the living God, and did violence to those, who thought to conjure them by the name of Christe without commission. But leave vve him, & give we Bellar. his judgment, for saying, that that opinion, vvhich hath a few slight colours, and wrapped with such a multitude of inconveniences & absurdities, is more probable & more safe then ours, of vvhich nothing can be inferred that maie seeme hard, but this vvhich is not hard, that then Ecclesiasticus vvas foully deceived, to take the Devil for Samuel, and put this amonge Samuels praises. And from Bellarmin I appeale to the readers conscience for sentence against M. H. who saith, *that this question of Samuels false appearing or not appearing, is countenanced with learning and good probabilitie, and that men acquainted with the controversies of these times well know it so to be,* VVheras it hath no other learning, but that of Bellarmin and other Papists before named: nor no good probabilitie, nor shew of good probabilitie

(d) lib 1. de
mon: Cap. 3.

babilitie, which although it were soe: yet must not truth be ejected for probabilities: seing as Aristotle saith, manie falshoods are more probable then some truths, because probabilitie lieth in opinion, opinion is erwhile blinde, sometimes factious. And but that we must spare him somewhat for neighbourhood sake, I would tell him, first, that notwithstanding his great acquaintance with the controversies of this time, (for want whereof he nippeth us) he proclaimeth his owne ignorāce in them, & blindness in discerninge them aright, or (that which is worse) his unconscionableness to goe against his knowledge: one of these it must be, let him take his choise. Secondly, that in so wilfull an impairing the credit of all the worthy writers before noted, he hath but blemished or putt out his owne, saying as much as any Papist in a manner hath done: even himself alone to impugne those whom we all ought to reverence, soe he maie offer some disgrace to us for refusing subscription. And thus having take this paines to cleare the point, and shewed howe gros an error it is to saie, that the witch raised up Samuel, that men maie see with what good company & reason we hold up this exception against Ecclesiasticus, & reason against subscription: Let us a little see, howe arselingly M. H. goeth forwards & turneth all this of hand.

M. H. To cutt off the arguments that are brought to and fro, we think it the best waie, to affirme of this historie, what we doe sometimes of Canonical scripture, wher things are delivered probable in the streame of an opinion comonly receyved, the author grounding himself in some circumstance upon a generall fame, as M. Iulianus well observeth: *All things, saith he, in scripture through the use of the vulgar sort, are in two manner of waies stiled. Some trulie as they are in deed; other some not soe exactly, but vulgarly as they are comonly taken.* Soe maie the words of the Author in this place (Samuel prophesied after his death) beare a kind interpretation drawn from

from the geuerall voyce of these times, and the opinion of Saul and the witch then generally currant. And so the conclusion made as we speake (quoad hominem) sufficiently forcible in respect of them and their age, and this a safer and easier conclusion, rather then any other, that shall altogither condemne it, which verie Counsellor Drusius giveth upon that verse.

Def. M. H. delivereth his minde in a speach perplexed & incongruous: but this is his meaning, that as the scripture sometimes speaketh of things, not as it self judgeth of them, but as some men conceyve of them, (wherof I have given sundry examples) soe maie it be said that Ecclesiasticus speaketh this according to the opinion of Saul, and the vvitch or comon opinion of his times, and soe commends Samuel, for that which in their opinion onely was Samuels acte. This is his meaning & the best of it. In deed Aquinas giveth a lik at this to heale Ecclesiasticus his wound, and yet assaieth to reteine that opinion, that it was not Samuel, but this is a mere tergiversation. For

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But vvhen the Scripture giveth his ovvne censure of things, it speaketh not according to corrupte opinion, but according to truth. As for example, speaking of the three Angels, that came in the shape of men to A B R A H A M, Gene. 18, it maie vvell call them men, for their appearance and A B R A H A M S opinion: But vvhen it setteth dovvn the right judgment (Hebrevves 13.): it saith that A B R A H A M receyved Angels. So vvhen it speaketh of consulting the dead, it is, in the phrase of men that thought soe; But at other times, it calleth it *abomination*, according to the truth of the matter. It calleth Ydols, G O D S in mens phrase: but othervvise in censuring them, it calleth them vanities, lies, and Devils as they are in deed. VVherfore ECCLESIASTICVS cannot thus be liked vvhole: seing he doth not purposely relat the story but

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(y) de anima
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(z) Aquin. 2.
2. q. 172. 6.
1.

(&) de notis
Ecclesiaz not
43.

But saith Bellarmin, (&) *it is the mark which is given Deut. 13 of a false Prophet, if he tell a signe & it come not to passe.* True, but on the contrary, if he tell a signe that doth come to passe, it is not argument that he is a true Prophet, but God, saith Moses, *hath sent that Prophet to trie them:* plainlie shewing, that God sometimes revealeth some truthe, vnto the Devils themselves, as they knew that Iesus was the Christe (saith Austin answering this objection) when the Iewes knew it not, yea what if Bellarmin himself confesse as much? then call him *unwyse* for making objection & answer in such a sort. *Amonge the heathen or heretikes there have bin* (saith he) *(a) no true prophetes, vnlesse peradventure such as were given in testimonie of our (he meanes the true) faith, as were the prophetes of the Sibilles & Balaam.* Albeit he is against all antiquitie & learninge, in saying there were no foretellings by the heathen oracles true, but in this cause, yet we will take his offer: & it followeth that vnto false Prophets, & soe vnto their Master the devill, some truth maie be revealed, which shall serue to beare testimony to Gods truth & therefore God might open thus much to Sauls devill, as served for testimony of that, which God had foretould, by a true Prophet, & Saul regarded not, that he might beleve with astonishment (as he did) at the devils mouth that which from the

(a) Bell. de
notis Eccle-
siaz lib. 5 ca.
25.

the mouth of God he had neglected. It is not likely Ochostias would have sent to Baalzebub to know of his recoverie, if he had not formerly foretold things to come. But not to be tedious in needlesse proofes, consider we the places & authors quoted (b) in the Margin, & soe passing from hence, and doe 2ly answere, that this Devil fortould no more the any devill might easely foretell. For that Saul & his house should be ruyned, & David succeed in the kingdom, the true Prophet Sam: had foretould; & this the devil knew that now saith it, in Samuels name, *I foretould the.* That he should foretell the battell, which saith Bellarmin was soe pitched as Saul could not avoyd it, or the overthrow of Saul & Israel, partlie out of Gods threatninge to Saul, partlie out of his present amasednes, partlie out of the consideration of the enemies strength & resolution, was no hard matter, when as *a marriner did as trulie foretell that within 30 dayes Greece should flowe with blood, because,* saith Tullie, (c) *he sawe Cefars parte to have both more strength & more courage.* The onely thing of difficultie is, in that he saith, *to morrowe, shall thou and thy sonnes be with me,* that is, *be dead,* saith Bellarmin: For though he might coniecture, that God would cust of Saules sonnes, to make waie for David his annointed, and that they were very like to fall, by their Fathers syde in this battell, yet how knew he that the battell should be the next daie, & then also ende, and this seemeth to be Bellarmines reſte, when he saith *die sequenti die* followinge; whereto I replie that the devill saith not *sequenti die*, the daie following, but *cras to morrowe.* Now Bellarmin knoweth that as yesterdaye, is put for the time past, though longe agoe, as Iosh. 3. 4. *you have not gone this waie, yesterdaie,* that is, never here to fore & Heb. 13. 8. *Iesus Christ yesterdaie and to daie and for ever:* so to morrowe is put for the time to come, not the next daie onely, but any time after the present as Exod. 13. 14. *When thy sonne shall ask the to morrow (that is, herafter) what is this* Deut. 6. 20. *When thy sonne shall ask the to morrowe,* not meaninge, the next daie after Moses wrote those Testimonies,

(b) 1. King.
22. 2 King 1.
Acts 16. see
Herodot lib
1 & 2. Hor-
r. lib 2 Sa-
cyt 5. vale-
rius Maxi-
mus lib 1. ca
8. August de
divinat: de-
mon.

Rmex qui-
dam.
(c) Cicero
de divinati-
one lib. 1.

but at any tymes after: for is it translated Iosh. 4. 6. so Mat. 6. 30. *the gras of the feild which is to daie, and to morrow is cast into the oven*, not meaninge the next daie. And verse 34. *Care not then for the morrow, for the morrow shall care for it self*, that is, the time to come, whether next daie or next yeare. Wherefore the Devill being for the precise time uncerteine, useth (as his Oracles were wont) an ambiguous phrase to save his credit.

1 Sam. 28. 4
& 29. 1. &
31.

1 Sam 30. 1.

And as touching the thing in event, it did not follow, in all likelihood *die sequenti*, the daie following: seeing it appeareth, that there were, after that view of the Philistines army which sent Saul to Endor, two removes of the armies & tents on both parts, before the battell was fought, as of the Philistines from Shunem to Apheck, and after, from Apheck to Israel: yea whō the Philistines were gathered in Apheck, (which in the narration, seemeth to be after Saul had consulted the witch, & were in battell araid) the Princes of the Philistines quarel at Davids being there, & cause him to be sent awaie the next morning early, whiles they goe up to Israel. The 3. daie after David commeth to Ziglag, pursueth the Amalekites & overtaketh them (saie) the same daie, smites them till the next morrow at even, and then returneth to Ziglag, and sendeth presents to his freinds the 3. daie after Davids returne to Ziglag (which must be, at least, 7. daies after his departure from the army at Apheck) cam a messenger to him, to tell him of Saules death & overthrow of Israel. Now the distance was not so great, but it might be carried easely in one daie, though David and his mē, were longer in marching, but give two, & yet there remaine five daies after Davids dimission before the battell: & Davids dimission was when the hoste was at Apheck, whereas Saules consulting the witch, was upon view of the army at Shunē. Wherefore, it is manifest: that Saul and his sonnes were not slaine the next day, as Bellarmin takes it, So that I conclude, that if by *to morrow* was ment as Bellarmin saith, *the verie next daie*, then it might well be the Devel, but could not be Samuel that said *Saul & his sonnes should die the next daie*, who lived five dayes after at the least. Yf by *to morrow* is meant, not the verie next daie

date, but the time following, then needed not this be Samuel, nor needed there any devine revelation to foretell it: seeing the Devil might by discourse & conjecture easily foretell that Saul and his sonnes should die and David reigne. And thus we see that to Bellarmines best argument we have 2 good answers, v^z. either that there was nothing foretold beyond the natural compas of the Devils understanding and meanes: or yf there were, that God which used a lying spirit in Achabs Prophets, might also use the Devil, so far for the execution of a smarter judgment upon Saul.

Bellarmin last argument is, *That our arguments conclude nothing, and therefore his are good:* which we will answer onely by turning the tables, saying, that his arguments conclude nothing, therefore ours are good, and so leave them both to the conscience of the impartiall and advised reader,

Bodin(d) hath a new argument and telleth us, *how this shew nameth God 5 times which the Devil greatlie abhorres.* In deed to drawe on the profanation of the name of God, the Devil maketh the inchanters beleefe soe: but how little he feareth the naminge of God, maie appeare, in that they themselves *esse Christ to be the sonne of the living God,* and did violence to those, who thought to conjure them by the name of Christe without commission. But leave vve him, & give we Bellar. his judgment, for saying, that that opinion, vvhich hath a few slight colours, and wrapped with such a multitude of inconveniences & absurdities, is more probable & more safe then ours, of vvhich nothing can be inferred that maie seeme hard, but this vvhich is not hard, that then Ecclesiasticus vvas foully deceived, to take the Devil for Samuel, and put this amonge Samuels praises. And from Bellarmin I appeale to the readers conscience for sentence against M. H. who saith, *that this question of Samuels false appearing or not appearing, is countenanced with learning and good probabilitie, and that men acquainted with the controversies of these times well know it so to be,* VVheras it hath no other learning, but that of Bellarmin and other Papists before named: nor no good probabilitie, nor shew of good probabilitie

babilitie, which although it were soe: yet must not truth be ejected for probabilities: seeing as Aristotle saith, manie falshoods are more probable then some truths, because probabilitie lieth in opinion, opinion is erwhile blinde, sometimes factious. And but that we must spare him somewhat for neighbourhoope sake, I would tell him, first, that notwithstanding his great acquaintance with the controversies of this time, (for want whereof he nippeth us) he proclaimeth his owne ignorance in them, & blindness in discerninge them aright, or (that which is worse) his unconscionableness to goe against his knowledge: one of these it must be, let him take his choise. Secondly, that in so wilfull an impairing the credit of all the worthy writers before noted, he hath but blemished or putt out his owne, saying as much as any Papist in a manner hath done: even himself alone to impugn those whom we all ought to reverence, soe he maie offer some disgrace to us for refusing subscription. And thus having take this paines to cleare the point, and shewed howe grosse an error it is to saie, that the witch raised up Samuel; that men maie see with what good company & reason we hold up this exception against Ecclesiasticus, & reason against subscription: Let us a little see, howe awfully M. H. goeth forwards & runneth all this of hand.

M. H. To cutt off the arguments that are brought to and fro, we think it the best waie, to affirme of this historie, what we doe sometimes of Canonical scripture, wher things are delivered probable in the streame of an opinion comonly receyved, the author grounding himself in some circumstance upon a generall fame, as M. Tullius well observeth: *All things, saith he, in scripture through the use of the vulgar sort, are in two manner of waies stiled. Some trulie as they are in deed; other some not soe exactly, but vulgarly as they are comonly taken.* Soe maie the words of the Author in this place (Samuel prophesied after his death) beare a kind interpretation drawne from

from the generall voyce of these times, and the opinion of Saul and the witch then generally curreant. And so the conclusion made as we speake (quoad hominem) sufficiently forcible in respect of them and their age, and this a safer and easier conclusion, rather then any other, that shall altogether condemne it, which verie Counsell Io. Druſius giveth upon that verse.

Def. M. H. delivereth his minde in a speech perplexed & incongruous: but this is his meaning, that as the scripture sometimes speaketh of things, not as it self judgeth of them, but as some men conceyve of them, (wherof I have given sundry examples) soe maie it be said that Ecclesiasticus speaketh this according to the opinion of Saul, and the vitch or comon opinion of his times, and soe commends Samuel, for that which in their opinion onely was Samuels acte. This is his meaning & the best of it. In deed Aquinas giveth a lik at this to heale Ecclesiasticus his wound, and yet assaieth to reteine that opinion, that it was not Samuel, but this is a mere tergiversation. For vwhen the scripture repeateth a storie, it maie (as all men use) speake of things after the manner of mens speech or apprehension. But when the Scripture giveth his ovvne censure of things, it speaketh not according to corrupte opinion, but according to truth. As for example, speaking of the three Angels, that came in the shape of men to A B R A H A M, Gene. 18, it maie vvell call them men, for their appearance and A B R A H A M S opinion: But vwhen it setteth dovne the right judgment (Hebrevyes 13.): it saith that A B R A H A M receyved Angels. So vwhen it speaketh of consulting the dead, it is, in the phrase of men that thought soe; But at other times, it calleth it *abomination*, according to the truth of the matter. It calleth Ydols, G O D S in mens phrase: but othervvise in censuring them, it calleth them vanities, lies, and Devils as they are in deed. VVherfore E C C L E S I A S T I C V S cannot thus be liked vvhole: seing he doth not purposely relat the story but

but giueth his censure of it, that is, commendeth the holy Samuel for this acte of prophesy e after his death: which argueth that he wrote according to his owne, & not according to other mens errors alone: wherefore that which M. H. applieth out of Iunius to this case, is wronge out of joint against the Authors minde, who speaketh that trulie for the interpretation of the Canonickall storie, (wherof he speaketh) which cannot without wronge to him & the truth, be likewise applyed to this censure of the Apocryphal writer. But it is M. H. his manner sel dome or neuer to meddle vvith witnesses without wrestling their testimonies.

And wheras he telleth us, *that quoad hominem, the conclusion is sufficiently forceible in respect of them & their age*: he speaketh (me thinks) as one that useth strange words to amase: what is *quoad hominem*, & in respect of them & their age? what if Saul & the witch take it to be Sam: & the Iewes of that age (which yet he cannot prove for that age) soe toke it also? is the conclusion *quoad hominem* sufficient to saie, that seing they were so blinde as to take the devil for Sam: therefore it is a worthy commendation of Sam; to saye, it was he, when as it was, in deed, the Devil in his likenes. This ansvvere of his therefore, cutteth of no arguments in deed, but is a mere trick of a foyled man, that hath nether strength to defende his badd cause, nor grace to giue it over. As for Drusius, yf he saith no more then this, vve can better excuse him, then M. H. because vve suppose he had not soe evill an ende, nor had such meanes to knowve better.

M. H. As for the Censure D. Fulk makes is more sparing then theirs that alleadge him. For this is it you quote. *The sonne of Syrach seemeth not to be directed by the spirit of God*: seemeth not; more belike he saith not, and more he needed not.

Def. This vvord *seemeth not*, is a phrase used sometimes (vvhen men are moste assured, for modesty sak, or in a forme of

of speech for though some things seeme to be and are not: yet
 other things seeme & are soe, & soe thought D. Fulk of this
 book and place vndoubtedly, as his owne words here after al
 leaged by M. H. but written before by himself page 77.
 doe manifest (if the words in this place did not) where he
 chargeth this book, by name, to be contrarie to the holy
 scripture, which no book written by the same spirit could be
 herein; therefore M. H. hath onely played us a caste of his offi-
 ce, to shewe that he can trifle with us upon everie word: what
 sayd I onely? I must correct my self & saie, it seemeth also, that
 (like Salomons foole) he hath answered this Testimony before
 he sawe it or read it in D. Fulk, in that he telleth us. *It seemeth
 not, more belike he saith not, & more he needed not: or else, not o-
 nely belike, but also moſte true it is, that he hath playd us a 3.
 cast of his office, & fallen upon his old haunt to abuse both D.
 Fulk & the Ministers, in setting downe the Testimony falsely.*
 For D. Fulk's words are not (as he saith) *The sonne of Sirack*
seemeth not to be directed by the spirit of God. But thus, *The sonne*
of Syrack sheweth himself not to be directed by the spirit of God,
which affirmeth Sam: did lifte up his voice, after his death, out of
the earth, contrarie to the iudgment of Catholik doctors of the Church.
For that the scripture speaketh of Sam: rayſed by the witch, is ment
of a wicked spirit counterfeiting the shape & similitude of Sam: For
the ſoules of the faithfull & holy Prophets be not at the Comande-
ments of witches: but at rest with God, where they cannot be diſquied.
 This censure of D. Fulk is not more sparing, then theirs that
 alleadge him as M. H. saith nether are M. H. his words, *The*
sonne of Sirack seemeth not &c. & D. Fulk's words all one. *The*
sonne of Sirack sheweth himself not to be &c. wherefore let him
 think of his folly trifeling & vnttrue dealing in this answer and
 let us go on to the next place alleaged by the Ministers out of
 D. Fulk pag 77. where he telleth Greg. Martin, we refuse not the
 bookes of Toby & Ecclesiasticus for Canonical scripture. (as he sayd
 ridiculously) because Luther & Calvin admits them not, but because
 they are contrarie to Canonical scripture &c. which M. H. shifeth
 of thus. *The Doctors reply is not to be mislaked in making the de-*
fence as he doth &c. And though other things maie be in these bookes

for page 212.
 ag: Greg.
 Martin.

of Toby & Ecclesiasticus thought contrarie to the word of God, yet these alleadged we fynde not soe; arguments we acknowledge more forceible then any here mencioned to seperate them as we doe from being heild Canonical. And we replie first that if D. Fulk's replie be not to be misliked, why are we blamed? seing for the sam cause (to wit, they are contrarie to Canonical scripture) doe we refuse to subscribe & read them for instruction in manners, that D. F. rejectes them from being Canonical. Secondly however it is not to be misliked as he saith yet it is not well approved by him; whilest he affirmeth that these places objected against Toby & Ecclesiasticus being expressely condemned by D. Fulk as contrarie to the word of God, are yet affirmed to be otherwyse by this man: wherein he stroketh D. Fulk D. Whitakers, all our learned writers, yea all reformed Churches with his lesse hand, & boeth the with his right, in the rest of his speach. For if they have onely or cheefly, insisted upon these exceptions in particular, & these be vnjust (as he saith) yea if others maie onely be thought contrarie to the word of God, but are not soe indeed, as this his word *though* insinuates; then are they all too blind & M. H. seeth more then they all: then is D. Whitakers answere wholly overturned, who objecteth against Ecclesiasticus in respect of this place onely: yea then are all their answers much weakned, seing these are cheif exceptions they take to those Apocriphal bookes: soe greedy of outfaceing us is he, that he regardeth not their disgrace; yet to hold quarter with them, he acknowledgeth arguments more forceible (as he saith) then any here mencioned to disanon those bookes, which either he speaketh for a shifte to keepe in, & not shifte himself out of communion with the & all true churches or elf, if from the heart and it be true, we maie well leave to the reader to judge how justlie we refuse to subscribe to the reading of bookes, *under the name of holy scriptures of the old Testament &c.* well deserving to be excepted against, in regard of these corruptions we have spoken of, nay by his owne confession such as are more forceible then these exceptions we have taken and yet even this one is so good, as for which not onely the learned before spoken of, but the Schoole of Geneva feareth not to saie, (e) *That if there*

40) Thef.
Genev. disp.
95 Thef. 52.
pag 511,

were

were no other things this alone (that Ecclesiasticus maketh Sam: of a Deuē) were enough to make light the authoritie of that booke.

Now as for all the rest of M. H. answere, which containeth, onely a generall commendation given to the booke, it is altogether besydes the question, which is not, whether it be a good humane book worth the reading in private: but, whether it be not in this point & the former objected, contrarie to the word of God, & therefore maie not be subscribed to, as containinge nothing in it contrarie to the word & soe be read to the people, which we are required to doe, & for not doing wherof, we suffer: yet is M. H. after his manner almost as large in this generall commendation as in his particular answere to points in question, as if he ment to shewe us, that he can be plentifull in speech and prooffe, yf he maie but have libertie to speak nothing to the purpos. And thus from him we passe to D. S. who would mak us beleve that this fault is but a supposed fault, & by favourable construction, might be much lessened, if not quite removed: for answere to whom, besides that already spoken, I will onely relate, how he himself disputed at that Conference 1584. & mainteined this verie place to be erroneous & such as for which we ought not to subscribe to the Serv. B. In the first daies conference he reasoned thus. *It is erroneous first because it is contrarie to the Canonical scripture, whereby it is to be proved that the same which was raysed was not Sam: Secondly, because it could not stand with the reste, that the scriptures teach Gods saints to be in, after they be once departed this life, to wit, that they reſte from their labours, & are not to be sent into the earth againe to teach the lyving: proved by Revel. 14. Luc. 16. And when the then Archbb. of Cant. out of his note book read this exposition, that in the holy storie he was called Sam: because he seemed to be soe: & the then Bb. of winchester (after longe compariſon made betwene that place of the Canonical scripture and this of the Apocryphal) concluded, that because the Canonical calleth him Sam: the Apocryphal might likewise doe soe, & that if it were an error in the one it must also be an error in the other, It was then replied. That in the storie it is plaine, that the spirit is called Samuel because it was rayſed up in that forme & likeness which Sam: bare in the time of his life. For the text saith that Saul coming to a wltch, & desyring to have a spirit rayſed, she asked who he would have rayſed,*

which having reference to his request, must needs be understood as if she had said, in whose likeness wouldst thou have the spirit rise: whereunto answering raise me up Samuel, it must likewise of necessity be construed, as if he had said, raise me up the spirit, in the likeness of Samuel: all which storie going before, how often soever Samuel be after named, it cannot signify otherwise then the spirit bearing such a shew as Samuel did in the time of his life. But in Ecclesiasticus it is clean contrarie, for the chapter running so wholly upon the commendation of the true Samuel, for the famous actes done by him whilest he lived, and adding in the end for a crowne of gold, to be set upon his head, that he prophesied also after his death, it could not in anie reason be construed of the spirit bearing Samuels likeness: but must necessarily be understood, that Ecclesiasticus meant of the verie person of Samuel himself: which is contrarie, both to the true storie & to the sound doctrine of all the Churches of the gospel. To which sense of the Canonickall scripture, when both the BBs. yeilded but still objected, that Ecclesiasticus might be so interpreted as well as the Canonickall, D. S. rejoined and concluded, that it could not be so: for the circumstances of the holy storie would beare that sence: but in no case could it stand with the scope of the writer in this of Ecclesiasticus, which was to commend the true Samuel in deed: for whose commendations it made nothing at all, that the Devil at the call of a witch, should appeare and prophesy in his name: and therefore that place must needs be erroneous, and leade to a wrong sense of the true storie. The which was repeated the second daies conference by D. S. againe, and unto which he added, that as it could be nothing to Samuels commendation: soe it was dangerous to be so understood by the people, that Ecclesiasticus should commend Samuel for that which was done by the Devil: for it might make them to think, first, that witchery and seeking to the Dead should be lawfull. And secondly, that the bodies and soules of the righteous being dissolved, are subject to the power of the Devil and witches, both which (saith he) are contrarie to the word of God, & the doctrine of all the Churches of the gospel. Whereby however that Archbb. of Cant. made some exception, yet the Archbb. of York yeilded, saying, that the best allowed interpreters hold,

that it was not Samuel: but a spirit raised by the witch bearing the likenes and similitude of Samuel, & that it was in deed more agreeable to sound doctrine &c. Thus was this point controverted, and then concluded: and therefore some of this Doctors reasons to prove his owne exception (as well as ours) against Ecclesiasticus &c. and is it now become but a supposed fault? And can he now finde out a favourable construction, yf not quite to remove it, yet so to lessen it, that we maie subscribe it & read it to the people for instruction in good manners? verily he forgetts himself, or hath forgotten him self: Oh that he would remember from whence he is fallen and repent, & doe his first works. Thus much for this exception, lett us proceed to the rest, where in we shall have juste occasion to be much breifer then in these that are past.

CHAP. 17.

Concerning the exception taken against Baruch, & namely Cap.

1. 1. 2. & 6, 1. 2.

Def. The Ministers (as M. H. telleth us pag. 33. in a paper not exhibited & therefore gotten into his hands he best knoweth how (as a man ready to print all he meets with) doe except against this place of Baruch (appointed to be read Novem. 22.) as teaching contrarie to the word of God, because it saith that Baruch wrote this Book in Babilon in the 5. yeare & in the 7. daie of the moneth, vvhats time, as Chaldeans took Ierusalem and burnt it vvvith fyre. And they affirme this to be untrue. For that the Citie was burnt in the 11. yeare of Zedechias as 2 King 24. 18. 19. 20. compared with 2 King. 25. 8. 9. doe shew. VVherunto M. H. answereth by an unsound reason, two quibbes & two authors onely produced but both abused: but to follow him as he passeth his ground, he beginneth thus.

M. H. Yf diverse cōputation of times might worthe ly cōvince of unrecōciliabie cōtrariety, the Canonical scripture should not be free: for it reckoneth diversely & yet without error, because in a diverse manner, taking a

Pollican in
cap. 1.

rise higher and lower, else in deed could it not be free.

Def. However Bellarmin & M. H. differ in their reasons, yet they agree well in the conclusion. For even as Bellarmin after his reasons to prove this book to be Canonical, concludeth *that Baruch cannot be refused, unlesse Jeremy also be refused: soe M. H. before his reason to free it from the imputation of error, be ginneth thus: yf a diverse computation of time maie convince of contrariety, the Canonical scripture should not be free & c.* As yf the impeachment of the one, could not be without the other: and as if there were as great difference in shew of the scripture computations, as there is contrariety in deed in this Apocryphal to the Canonical scripture: or as if we were not certaine, that whatsoever the shew of difference in the computations of the Canonical scriptures be: yet in truth, there nether is, nor can be a contrarietic; and soe we are to beleeve, though we often doubt, & through our blindnes cannot resolve it: wheras in Apocryphal scriptures, we have just cause to feare, that those places which seeme contrarie to the Canonical, ar soe in deed: and therefore not to be justified for true, till the just doubts be resolved. Secondly, wheras he putteth Pellican in the margin, as the author of this reason & comparison, he notably abuseth him: For he hath no one word of any such matter, either in that verse or in that chapter: but writeth directly against that which M. H. afterwards saith, and on this place affirming that Baruch wrote this book in Babilon, the 5 yeare after that Ierusalem was taken & burnt, at which time Godoliah was sayd to be slaine. VVhich directlie gainsaieth the Canonical scripture, crosseth this Apocr. chapter, & M. H. himself, as after will appeare; how oftē therefore soever remēbred by him, as elswhere he saith, he must here have forgotten him. But frō hēce M. H. proceedeth & telleth us *that if a differēce of time in cōputation be so dāgerous a poin, as that the truth faileth, wher we faile to prove it, then must Cronologie be their studie, who poore soules, know not to account times more then the Psalmist speaketh of, man goeth forth in his labour untill the evening.* And we tell him, that albeit differēce of time, hath no danger in it, so be that the account be diverse:

yet where the account is the same & the times diversely or contrarily sett downe, it cannot possible be true in both, though M. H. should have learned to account times better then the poore soules he speaketh of. And how well soever they have learned to account the time he speakes of, sure it is, that with all his studie in Chron. he hath not learned to count from the morning, to the evening, as the Psal. requireth: for then, he would nether have spent time in so scoffing, nor abused scripture to that purpos. And yet not there with content, he goeth on & saith, *quotations here given 2 Reg. 24. 28. 29. 30. implice either so manie severall chap. or so manie severall verses of that 24; Whether of them we think, we think amisse, for nether are there so manie chapters in that 2 book of Kings, nor soe manie verses in that 24. thus quibbing at the Ministers, as if they knew not how many verses were in that chapter, or chapters in that book. Which whether it were the writers or M. H. owne fault to put 28. 29. 30. instead of 18. 19. 20. which the Ministers intended as I formerly set downe, I knowe not, me things, he mought have lett it passe without this descant: seing in the very next words (where he saith, there is somewhat in the 25. 8. 9. verses) he giveth us occasion to saie asmuch to him, if we should take his words & not his meaning; but it is some mens happ to be playing with other mens noles, till they have their owne taken by the ende. Thus much for his waste speeches, lett us now come to the point vwhere he saith.*

M. H. Somewhat in the 25. 8. 9. verses, where it is said, the 19 yeare of King Nebuchadnezar, which in the 2 ver. of that cha. falleth in the 11 yeare of Zedech. wher the 11 & 19 yeares are more at ods in shew, then the 5 & 17 yeare, yet no cōtrariety, because the number as it is diverse, soe the account is one reckening, Zedechias time, the other Nebuchadnezars reigne. which Iunius comparing with Jeremy 51, 59. findeth the 4. yeare run, to be the 5. yeare runninge (in Baruch) after lechoniah was carried into Babilō. At which time we maie understand a syer was begun by the C H A L D E A N S, but

but that extinguished, the towne was kept safe, & then four
7 yeares after wasted out right: Such probable answers
may well satisfy needlesse objections.

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tures there is often tymes a difference in shew, but not in deed,
& the scriptures alwaie reconcile themselves and even here,
they expresse themselves & the diuerse accounts sett downe by
him: soe doth not Baruch, he nether expresseth their, nor his
owne account. For, first, compare him with them, he crosseth
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nether in the 11. yeare of the one, nor 19 yeare of the other
how can it agree with either of them: whereas the Canonical
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he crosseth himself, for when he describeth that 5. yeare by the
events thereof, saying, *what time the Chaldeans tooke Ierusalem*
& burnt it with fyre, he plainly sheweth, that however he nam-
meth the 5, he ment it of the 11. yeare of Zedekiah, for then
in deed was the Citie burnt.

But M. H. to help at a dead life, marcheth on vnder Iunius
his colours, & would have us to think, that it is not to be com-
pared either with Zedechia, or Nebuchadnezzar: but that Baruch
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towne

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 of Zedekiah with Seraiah whose going is mentioned Jer. 51. 59.
 And concerning Baruchs other words, that it should be in the 5.
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very place, as well as we, saith, *whereas Baruch is sayd to write this book in Babilon &c. It is cleane contrarie to Jeremy 43. 6. & 45. 1. 2. Where it is evident, that Baruch remeyned with Ier. at Ierusalem & departed not from his syde, but was after carried with him into Egypt, & there (for ought can be read in any storie holy or profane to the contrary) lyved & died.* Now if M. H. shall with Lira (for he must fetch some shifte or other from the Papists) lassaie to cure this botch, & saie, *that Baruch might come to Babilon after that Jeremy was dead in Egypt & then write this book:* we must tell him, that this will agree, nether with Iunius before cited, nor with the Canonical scripture, nor with Baruch himself. For it is evident, that before Jeremy was dead, the Citie, temple, and altar was burnt & destroyed, how then could this be written after Jeremyes death, & yet before the beginninge of the temple & altar as Baruch implieth Cap. 1. 6-14 where he requireth the book to be reade in the temple, & sacrifice to be offred on the altar &c. yea how could it be written after Jeremyes death in Babilon and yet in the 5. yeare after Iechonias was carried into Babilon when it is cleare that Jeremy was aliue & Baruch then with Jeremy, & that in Iudah after Ierusalem was burnt till by force they were both carried into Egypt. Jeremy 43. 1-7. yea & how can Baruch be cleared, who in the place in question telleth us, it was written in the 5. yeare, what time Ierusalem was burnt with fyre: & yet sent it to Ierusalem to be read in the temple, together with moy to buy offerings &c. to be offred on the altar. Baruch 1. 10. both temple & altar being burnt when this was written. To close up this chapter therefore with M. H. his conclusion; to wit, *that his probable answeres, maie well satisfie needlesse obiections,* Let him knowe. First, that this objection is no more needlesse in us against the Pbs. pressing of us to subscription: then it is needlesse in our learned writers against the Papists though they requyre a further subscription to it, then as of us. And secondly, that were his answeres probable, as they are not. yet as Iunius telleth Bellarmin soe we tell him, *of probable answeres no necessarie consequences can followe,* how then can his answeres satisfy, which have no probability in them: vnesse to satisfy those who needlesly doubt of this improbabilitie of them.

To

To M.H. his 18 & 19 chap. concerninge. Baruch 6. 1 & 2 vers.

Thus much for the former place, Now M. H. setteth us downe two other exceptions taken as he saith by the Ministers against Baruch 6. 1. 2. The first, *in that the 6 chapter is called the Copie of the epistle sent by Ieremy to the Captives in Babilon.* The second, *in that he telleth them they should remeine in captivity many yeeres, a longe season, even 7. generations.* And before his answeres, (according to his use) he biddeth us see the Ministers reasons, which accordingly we have assayed, turninge over his book from the beginnunge to the end, but fynd nether reasons, nor objections there to be seene: whereto, what shall we saie? doth he mock us wittinglie, bidding us see that which is not to be seene? or is he sick of the giddie, & forgetteth what he saith? or were the Ministers reasons such as would have shamed his answeres, if he durst have giuen us the sight of them? It is likely that if they had bin weake and his answeres strong, his wit would not have bin wanting to sett them dovvne, though here he wanted witt in bidding us to see them. And seing vve cannot see them, vve knowv not hovv to defend them, for if as Salomon saith, it be folly to answer a matter before a man heares it, it shall not be out vvisdome to defend a reason before vve see it. Howbeit knowve vve, that vvwhether the Ministers took exception against Baruch in the tyvo former respects yea or no, Learned men have, & not vvithout cause, & therefore it shall not be a misse to touch soe much as M. H. to any purpos speaketh against them. All that he speaketh to the first exception is in effect. First, *That it might be sayd sent by Ieremy, because it was not the Authentical it self, but onely translated, or a copie &c. & therefore not to be esteemed other then Apocryphal &c.* Secondly, *That divers of the Fathers call it by the name of Ieremy as Ciprian, Hilarie Ambros Basil &c. & other, devine scripture &c. vvherevnto take these fevve vvords.* First, that besides that his first reason is mearly conjecturall, grounded upon no circumstance therevnto induceing, it is also senselesse which he vvould conclude of it. First, *that it is Apocryphal.*

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Secondly,

Secondly, *that it maie be receiued of us, so farr as it is agreeable to truth and held for a truth.* For yf it be either the Epistle it self which Ieremy sent, or a true copie of it in the originall, or a true translation of it: why should it not be held Canonical, as well as the copies of the rest of Ieremy in the original, or true translations of them into other languages? Againe, being Apocryphal, what, though it maie be receyved and heild for true, so farr as it agreeth with the truth; yet can we not receyve it for the Epistle of Ieremy, nor for a true copie or translation of it (which is the point in question) because it is cleare, that neither Ieremy in anie his Epistles or copies of them at anie time sent to the people, did or could ever lie or cause lie, or lies to be read to them, as he that vvrote and sent this to them, did, as the next verse sheweth. Secondly, not to examine his authors produced, whether they call this Epistle *Ieremies* and *devine scripture* or no? either it is never a whit the more soe, because they said it: or yf? then lett it be receyved into the Canon, and we no longer pressed to subscribe to it & read it to the people, for a true copy of Ieremyes Epistle, & yet by the doctrine of our Church, be accounted Apocryphal.

To the second objection, he answereth as he saith, first generally, secondly, particularly: In his generall, over and above his generall commendation of the book, *as that for the substance and argument it is not unprofitable, for the truth & soundnes thereof it containeth nothing dissonant from the scriptures, or besides the sentences of other Prophets, & hath bin read ever since the Apostles times in the Church &c.* all which is untrue, as before we have shewed, and by and by shall out of the verse in question: where of 70 yeares captivity foretold by Ieremy and the Prophets, this Baruch maketh 7. generations, which in the Scripture phrase is 700. yeares. Above this, I saie, he onely giveth us a reason, and answereth an objection. First his reason is, *that 70 yeares maie be called a generation*, proved, because Pellican expressly affirmeth it. As if, whatsoever he and Pellican affirmed, is streightwaies to be beleaved, though neither of them giveth either reason why it maie be, or example wher it hath

bin so called.

Secondly, his objection is, that the word generation is not taken for ten yeares in all the old testament: for men of great reading, and Pellican himself doth denie it to be soe. VVhich being soe, let it be considered, whether by Pellicans owne judgement, it can be so taken here. For Baruch is no part of, nor can pertaine to the new, if it reteineth to anie, it must needs be to the old, yea how else can it be a copy of Ieremyes Epistle? Yf therefore not in all the old testament, then not here.

Yea, saith M. H. *it maie be here forsaken, and that is the question.* VVhich speech marreth his market: For how shall we receyve this as a true copy of Ieremyes Epistle, when by his owne confession, it hath a phrase in it, that is not to be found in all the scriptures of the old testament, naie contrarie to the scriptures account, which ever reckoneth, not ten but an hundred yeares for a generation, or the whole age of a man, Mat.

1. Men of great reading indeed, denie this phrase to be found in all the scriptures & c, as he saith, and he mought have also sayd, and for this cause deeme this Epistle none of Ieremyes, nor anie true copie of it, but worthy to be rejected. And amongst others, Iunius, whom M. H. citeth for a commender of this book: and vve vwill make our judge: for upon this place even for this phrase, he rejecteth this Epistle, as adulterous, false & counterfeite, saying, *We maie boldly promisse that the word generation is not taken in all the scripture of the old testament for ten yeares: and therefore. that this Epistle as others of the same kinde, (however their argument is not unprofitable) are yet false and counterfeite.* To vvhich I vwill onely add D. Whitakers, vvho upon the novelty and strangenes of this phrase concludeth against Bellarmine, *that it was neither Jeremy nor Baruch his Scribe (whose name it beareth) nor any of the Prophets that wrote this booke, but some Grecian or Greek writer.*

In his more particular ansyvere, he giveth us five severall interpretations, vvhich are but so manie shifts, each differing from the other, and all dissonant from the truth. The first is out of PELLICAN: *that it might be a certen number for an*

uncerten; and this is senseles: For the number of se ventie yeares appointed by God for the tyme of their captivity was cer ten, not uncerten: How then could the cer ten number of se ven generations be put for that time? Here is rather an uncer teine number put for a cer ten, yf we were so senseles as to be lieved. Leviticus 26. 18. produced by him to prove that the scripture useth to put a certeine number for an uncerteine, pro veth that which we deny not, nor helpeth his cause.

The second is, *that if in some mens Chronologie, seven genera tions be more then seventie yeares, yet sorrowes account is alwaie with the largest & with the most.* Job 6. 2. 3. And what then? maie Baruch here without blame, lie, and make (in his sorrow full account) of 70 yeares, 7. generations 700 yeares, or 7. ti mes 70. at the least. This is to count with the largest in deed and to weigh it in the balance, but not in the true ballance.

The third is, *that in Chronologie mē reckon diversely*: for which he bringeth two instances, Actes 13. 20. and Actes 7. 14. with Genes. 46. 27. The first wherof is not of diverse nombring, but of 2 persons contained under one number, to wit, Saul & Samuel, the one expressed, the other understood. The second is, of nombring the soules that went into Egipte with Iacob. Wherin he faulteth and speaketh ydlely: he faulteth in saying, 70. soules are nombred Act. 7. 14. VVheras the number there is 75. he faulteth againe in saying, those 70. are in Genes. 46. 27, but 65. soules, wheras verse 26. they are nombred 66. not 65. and those 66. made up 70. in the 27. vers. Again he spea keth ydlely, for Moses and the Evangelist how diversely soe ver they reckon, are not at variance, seing the difference of their account, ariseth not from any error or mistaking, but fro others persons which the one taketh in to the other, as Iunius in his paralels saith. The fourth is, *that 7 generations maie im plie so many chāges in a mā's life, by so many tens & c.* Ps. 90. 10. which is a mere streame of witt, that wildome would never hav made (if here they had bin married together) (especially to such abuse of scrip. & that upon the conjectural moneth of Maie. The 5 is, *that of these 7. generat., we are to understand 5 cōplete, the*
other

other 2 exclusive, & the the doubt is soone answered, The like comse (saith he) is mat. 17. 1. Marc. 9. 2. Luc. 9. 28 where the first & last daies are reckened for none. So in 7 gener. the first & last for none, by which reckoning 14 yeares make up a gener. The doubt in deed about the 6 daies & 8 daies mecioned by the Evang. is soone resolved if we read them: because Matt. & Mark reckon the 6; whole daies not the 1 & 8. wheras Luk reckoneth the 1 & 8. part of the daies, which maketh him to saie, about 8 daies after not fully 8. But the doubt about these 7 generations put here for 70. yeares sticketh still unanswered. For first, if a man should be so madd as when Baruch writeth downe 7, to reade but 5. & think he ment no more but 5. the error is wher it was still, for 5 generations can no more be put for 70 yeares, then 7. Yeas, saith M. H. by this reckoninge 14 yeares make up a generation: and then the doubt is soone answered. Soone answered? evē by another doubt, for where read he, that 14 yeares is put for a generation: wheras therfore he telleth us, that where so manie interpretations are and every of them maie intreate our peaceable thoughts without iniurie to the truth, the age present and to come will iudge us without knowledge or love if we acknowledge not so much as we ought to know: I wish the age present & to come, to view his 5 fould interpretation well, & iudge whether his 5 wittes (as they call them) were not wrangling one with another, when he gave us these 5 interpretations, none of them agreeing with another, nor anie of the with the truth. Thus much for Baruch. The additions to Daniel follow,

CHAP. 13.

Concerning the additions to Daniel.

and namely Chap. 14

Def. **T**HE Ministers last particular exception concerning the Apocrypha, is against **DANIEL**, fourteen, which

which being a mere fable or fayned device of man, they can-
not therefore subscribe to the Serv. B. that appointeth it to be
read for a true storie of things done. And for the justifying of
their iudgement touching the vanitie & falshood of those ad-
ditions, they cite D. Fulk against Greg Martin, who for diverse
causes rejecteth them as fables. wherevnto M. H. maketh a
longe answer of 3. pages, though not so longe as little to the
purpos. For which cause (as also for that upon other occasion,
the moste parte of it hath bin already answered) we maie well
be the shorter in our replie. That which is to purpos & ynan-
swered is as followeth.

M. H. *Fables*, though some call these additions to
Daniel and amonge the rest that 14. chap: here allead-
ged, yet that is not the reason, why it maie not be read:
for *Iorhams* fable Iudg. 9. is receyved; how the trees went
forth to aunoint the king &c.

Def. Yf they be fables, that is, false & fained tales of things
(a) Cap. 10. never done, they maie not (as we have before (a) proved) be
read as & vvith the Canonical scriptures the vvord of truth, in
the assemblies. And that they are such fables, it is evident by
the iudgment of some, & those some, such in deed, as to vvhom
M. H. (hovv lightly soever he speaketh of them) maie, yea
ought to rise up & doe reverence. Amongst manie I will onely
name some fewe, with their reasons why they can be no other
then fables.

(b) Proem:
in Daniel
Prefat in
Comment:
in Daniel
(c) Prefat
in Apocry:
plane ascri-
bo poetis.
(d) in cap. 1.
24 & 13. 1.

Ierom of old, calleth them fables, (b) & is ofren so allead-
ged by our writers against the Papists. So doth *Iunius*, who
speaking of the additions to Hester & Daniel, saith (c) *he also*
gather counteth them for poetical fictions: & affirmeth, (d) that there
are many arguments to prove these additions to Daniel, to be none of
Daniels, nor things ever done. Of our owne writers against the
Papists (to let passe D. Rynolds, D. VVillet & others) lett us
here 3. other Doctors speak.

D. Fulk

D. Fulk saith thus. (e) *As for the places of Daniel & of Hester, we reject none, but onely discern that which was written by Daniel in deed, from that which was added by Theodotion the false Iewe. And that which was written by the spirit of God in Hester, from that which is vainely added by some greekish Counterfeiter.*

D. Whitakers, (f) *iusustificth Jerom in calling them fables, and saith also, that Petrus Comestor, affirmeth the storie of Susana was alwaie counted a fable, & that he himself so esteemed it.*

D. Morton a man alieue a dealer in the Controversies of this time, having proved it to be a fable, thus concludeth (g) his dispute with the Papists, against it. *Awaie therefore with this your ridiculous & fabulous comment upon the fable: then with what can be more plaine. Let M. H. see if he can perswade him to change his judgement herein: or let not us be urged to subscribe to, & read such a fable for truth to the people. Thus we see that the some (he speaks of) which count these, fables: are not a few deprived Ministers onely, but the learned in the ages past and present, yet that we maie not beleue this with respect of their persons that soe judge of them; but upon good ground & reason. Let us examin these additions in some particulars.*

First, In the supposed songe of the 3. children added to the 3. chap. of Daniel. It is sayd vers. 50. *That the Angel smote the flame of fyer out of the fornace, & made in the midst of the fornace a moist hissing Wynde, soe that the fyer touched them not at all: which* (in the judgment of learned Iunius & every judicious reader) is directly against the true Daniel Cap. 3. 24. 25. where it appeareth the heate of the fyer was not putt out, but the 3. children were with the Angel walking in the midst of it armed with Gods protection against the fyer, as it were like Moses bush, & with clothe that would not burn.

Secondly, Concerninge the storie of Susanna, we also (with Iunius) (h) *professe, that however for the argument it is godly, yet are we not to beleve, there was any such thing done in deed; whereto (as Iunius) soe we are induced for divers reasons.*

M m

First,

(e) to Greg
Martin pag
22.(f) descrip
printed pa-
per.(g) Apolog.
part 2. pag.
15.
faceffatigi-
tur hos vel-
trum de fa-
bula ridicu-
lum & fabu-
losum com-
mentum.(h) Annot
in Cap 13.

(i) ag. Greg
Martin pag
23.
(k) descript.
printed pap.
belonging to
the 1. con-
trouerly.

First, because Magistracie & judgement (& that of life & death) are attributed to the Iewes being Captives in Babilon, which, as Iunius saith, *is incredible*, as D. Fulk saith, *(i) hath no similitude of faith, yea more incredible then the rest*, saith D. Whitakers (k) *For either it was done (saith he) in a tumult, which Captives durst not doe, or else by order & according to lawes established, which was never heard of, and cannot be belueed: if we look to the hard and rough slaverie, they indured in Babilon.* Now the whole storie leaninge on this foundation, we maie (as Iunius hereon speaketh) well reject it. Secondly, In the true Daniel Cap. 1. 1. 6 Daniel is sayd to be a yonge man when he was carried captive into Babilon in the daies of Nebuchadnezzar, which was in the 3. yeare of Iehoiachim. Anno creationis 3515. But in this counterfet storie. Cap. 13. 45 65. Daniel is made a yonge child in the time of Astiages who reigned not till about the yeare of the world 3546. yea in the later end of his reigne which was 35 yeares. So that this storie must be notoriously false, & verie vnfit to be subscribed for true & soe read to the people: or else our opposites must fynde us out some paracelsio water to renue Daniels youth as the Eagle. For as Iunius saith, who will beleve that Daniel remeined a child all this while: for which cause, D. Fulk rejecteth this storie as a fable. Now if it be sayd, that this was done before Astiages, and that the last verse, which describeth the time, belongeth not to the storie of Susanna, but to the storie of Bell. & the dragon in the next chapter. I answer, first that the points hereafter following will convince it of error notwithstandinge. And secondly, that the true Daniel, had bin in office of Magistracie, & done manie duties of gouernment longe before as the true storie manifesteth: (1) how then could Daniel be a child when this peece of service was done?

(1) Cap 2. 48
& 6. 1.

Thirdly, By the true storie Cap. 1. 1. 6 it is plaine, that Daniel cam to Babilon with Iechonias alias Iehoiakim: & as this fained storie saith, soe did Iochim Susannas husband: now Iochim vers. 4 is sayd to be a great rich man having a faire garden adjoininge to his house & c. But that an exile and Captive in that strage land & cruel boundage, could so suddenly growe riche & have such

such possessions, what probabilitie? or if he grewe to those possessions in tyme, how then could Daniel be a yonge child still?

Thirdly, In the storie of Bell. & the dragon (of which we are as Iunius saith to make the same reckoninge as of the other) it is sayd. (m) *That Daniellived with K. Cyrus & did eate at his table, & afterwards being cast into the Lions denne, the Prophet Habacuk that dwelt in Iurie, was sent to him with his dynner by an Angels commandement to Babilon:* Now it is cleare by the Canonical storie, that Habacuk was a man alive & prophesied before the first comminge of the Chaldes about the yeare of the Creation 3393. but this was done ymedietely before the end of the 70 yeares captivity about the yeare 3604. which is about 200. yeares after: soe that for Habacuk to be alive in the daies of Cyrus to carrie Dan. his dynner, & to liue in peace in Iurie all that time, vvhhat possibilitie of truth? This was enough to make D. F. (n) reject this parcell. For as Iunius saith, (o) *no man is so ignorant as not to knowe this to be false, or else to be ascribed to another Habacuk, of whom the scripture no where maketh mention.* But M. H. is so well read in Chronologie, that (though some poor souls can scarce reckon from the morninge to the eveninge) he can slipp 200. yeares through his fingers and yet keep count good enoughe. Sec. if this storie of Bell. & the dragon be true, the was this yonge child Daniel cast twice into the Lions den. For by occasion of his praier, he was cast by Darius once into the den, & there stayed but one night Dan. 6. But in this counterfet Daniel vers. 31. 40, he is sayd to be cast in by the permission of Cyrus for killing of the dragon & overthrowing of Bell, & there to remeine 6 daies. But as the fable hath altered the whole occasion of his commitment, saith D. Whit: (p) *soe* hath it added, (as lies alwaife add some thinge) to it: & made of one night: 6 daies. Thirdly, As for the Angels carryinge & recarrying of Habacuk, in a moment by the haire of the head soe many miles as from Iurie to Babilon: Let Bellatmin & his Consorts, & those that borrowe shifts from them, mak it soe much as probable if they can? we cannot yet subscribe it and read it for truth to the people.

Mm 2

Thus

m Cap. 14.
vers. 23, &c

n 2g. Gr: g
Martin pag.
24.
o in vers. 33.

p printed pa
per belong:
to the 1.
Controv: -
fy.

Thus we see, not bare authors onely, but sound reasons also; why we should esteeme these parcels in question, fables, that is fained fictions and counterfeited devices of things never done in deed: we might saie asmuch for that Apocryphal Hester, called and proved by the learned to be counterfeited. But because we are not tyed to reade them, our Serv. B. having caste them out with other parts of the Apocrypha not yet mencioned, I will here passe from them, & will now examin M. H. reason why these parcels of Daniel (though such fables) maie yet be read to the people. For to object any thing against these reasons, for the not reading of them, our opposites are not able, except they goe abroad & borrow of Bellarmine, Lyra and such sure freinds, that have ever some help for them against us and the truth, & to whom hitherto they have bin altogether almost beholden, the most of their arrowes shott against us, being taken out of their quiver. And the reason standeth thus, *we receyve Iothams fable Iudg. 9. and read it to the people, we maie therefore receyve these fables and reade them to the people.* VVherto 9 Cap. 10. (above that which hath bin formerly said (9) I answered. There is no likenes in the comparison. For first, that of Iotham is divine scripture written by inspiration of God, & givē to be read to the people for instruction: so is not this, but Apocryphal, and he might aswell prove it lawfull, to reade to them any other devised tale whatsoever. Secondly, this of Iotham is not a fable, but a parable, wherein by a thing not done, the nature & fashio of something done is declared. Whereas these parcels of Dan. are mere fables, or fained tales reporting, as a matter of truth, things done, which were never done. And therefore he abuseth that of Ioth. in calling it a fable, & might aswell call many of the parables of Christ, fables. Thirdly this parable of Ioth. God setteth downe, not teaching & affirminge, that it was done according to the letter therof: but by that similitude, to give his Church instruction of another thing: now these fained stories are sett downe, not by waie of parable to teach us other things by: but as true stories of the same things done in deed: & in that sense must we subscribe them and reade them to the people.

How

How uneven a comparison then, M. H. hath here made, & how evilly he hath sorted them & injuriously to the truth & us, let the equally minded reader judge.

Afterwards he telleth us, *that that which he wrote for this and the rest in questio is not to prove the canonical, but to shew that they regard the in many respects: partly for the account the learned have had of it, as Tertul. Orig. Cipr. & c. & partly for the argum. which the learned Iun. holdes to be a godly historie & c.* VVherin first, he doth well, in not telling us, where or vvhat those 3. ancients saie of it: least we should fynde he abused them, as he doth Iun. who, though he saith, *it is godly in respect of the argument*, yet in respect of the truth of the storie, he counteth it a tale devysed, & fayned of things, never in deed done: vvwhich is the point in question. Secondly vve praie him to tell us vvhat reason vve have to beleve *that all that he hath written is not to prove them Canonical: seing first, all or the most he hath vvritten, is from the Papists, vvherby they vvould prove the Canonical. Secodly & all that he hath vvritten, is to prove that they are holy scriptures & maie be read as more edifying then the Canonical scriptures omitted, in vvwhose romes they are read for that cause. Soe that though not expresly, yet in effect it is to prove them Canonical, for manners at least, as he himself & others have before tearmed them.* He goeth on & telleth us out of Pellican, *that the Catholik Church decreed ever since the Apostles times, that the storie of Susāna should be read in the Church & c.* but it is utterly false, & is already so proved; & the, out of his owne head, he informeth us, *that however, in Arithmetick of nothing cometh nothing, yet here, where no doubt is, many doubts are made, and that as the Psal. speaketh, they feared where no feare was: soe now a daies men are disposed to doubt, where no doubt is, but onely of the time.* But asvvell seene as he is in Arithmetik, I give him to vvitt, & he maie understād, that *unitie* in arithm. is not reckoned a number, but a beginninge of numbers, yet of many *unities* come all numbers: as punctum in Geometrie is no quantitie, & yet of many pointes, come all measured quantities: And secondly I leave it to his conscience, if he hath any, or if once

it maie be awaked, hereafter to judge: & to the reader (upon consideratiō of that which hath bin said in these controversies) even presently to determine. First, whether we feare to subscribe without cause, & raise many doubts where none ar, excepting of the tyme: Sec. whether this man hath not hardned his heart against the feare of the Almighty, that is of mind we need not feare to justify these corruptions, lyes & errors before spoken of, for sound truths, and such as contrarie not the holy Canonical scriptures, but maie be read as Canonical for manners, when so manie learned in the world (that have had occasion to write of them) have so convinced them of vanitie, falshood, & corruption, as we have heard. Thirdly, what that is, which he will feare or doubt to doe: that maketh no doubt of all these, or at leastwise, but a doubt of time, onely. But well scene is this student in Chronologic (whatever he be in Arithmetick) that bringeth all these doubts, by his accounts, to the account of time onely

r Cap. 7.
s Annot, in
Bellarm, li.
1, cap. 9
Art. 3, nor,
4, sapientis
non est testi
monium ho
minis, furen
tis adduce
re, q̄ in a
Ruffino fu
rente, ad se
datum ma
gisque ani
mo compo
sito scriben
tem &c.

But holding his pen still betwixt his fingers, he writes alonge a whole page almost, & relateth to us how roughly Rufinus dealt with Ierom for excepting (as we doe) against these additions to Daniel. VVherto more then hath bin already answered (r) I will first add what Iunius (s) saith about it to Bellarm (with whom M. H. for his daily borrowing of him, is likely to run into that arrerage that he will not easely gett out of his debt, unlesse he turne papist & paye him:) & namely first, *that it is not the parte of a wise mā to alleadge the testimony of a madd mā: for no mā wrote more furiously the Ruff. Secōdly, that he should rather turne himself frō raging Ruffin. to Ruffi. Writing at another time more soberly & in better temper: as in his Creed, where he unsayeth it againe.* I secondly, without Iun. tell him, that however he borroweth much of his answer frō Bellar. yet here he taketh more the Bell. let him, he taketh up that shifte, which Bellar. layeth downe, to witt, *that whē Ierom called the fables, he should confesse, he spake the Iewes mind, not his owne in so calling the.* This M. H; flies to, however Bellar. seeing the senselesnes of it, flyeth from it and pleads it not.

Lastly (over & besides his plea for our liberry of exchanging chapters giuē by the Homelies & of our freedome frō trouble

In that case which hath bin already dealt in) lik a good fellow that standeth for the upholding of all the Bbs. proceedinge how evill soever, in plaine termes without glosing he concludeth. *That however we might grant all these places contrarie to the word of God, yea blinde and false Apocrypha, yet surely a man that loneth the peace of Gods church, might have read these chapters at the time appointed: whereto if we laye no thing, our silence might correct his error.* For first, what divinity is this, that teacheth men to doe evill, that good maie come of it, soe directly against the text, that affirmeth their damnation to be juste that doe so, Rom. 3. 8? Is this his divinity, that we must have such respect to the peace of the Church, as for the love of it, to reade lies for truthe to the people, & corrupt & false Apocrypha, to instruct them in good manners? shall the Lord tell us, that if we mak a lie for his sak, he will reprove us Iob. 13. 9. 10 & is M. H. divinity good, that for love of the Churches peace we maie read (& soe tell) lies vnto them for truthe? The scripture telleth us, that peace & truth, peace & rightuofnes, peace & holynes must goe togither, they must imbrace etch, & we must followe the one with the other, or else we shall not see God; what shall we saie then to him that saith, these maie be devided, for the love of the one, we maie lett goe & not follow the other? very lie (to vse the words of Ambros) *though this badd dealing of his, were not bewraied by our voyce yet might he in his owne heart be asbamed thus to write.* But lett us consider this speech of his yet a little further, Ought we in deed for the peace of the Church to read these fals corrupt Apocry. writings to the people for their instruction in good manners? & that as, & vnder the name of the holy scriptures, & more edifying then some of the Canonical? for this is the question: Little doth he think how he reprocheth our Church herein, in making her soe contentions a mother, as not to be at peace vvith her Children, but to turne the out of dores (as manie are) vntlesse they vvill doe such things to please her. Novv blessed be God that she hath no other things but such as these to fall out vvith us for. *The kingdome of God* standeth in rightuofnes & peace & ioye in the holy Ghost saith the Apostle & those things must we followe which concerne that peace, that is soe accompanied & where vvith we maie edifye one another: vvhat

Hest. 9. 30.
Rom. 14.
17. 19. Hab.
12. 14.

in Luc. 18.
et si nostra
voce non
proditur,
vel suo tam
erubescat af-
fectu.

Rom. 14.
17-19.

what Church is it then, that provoketh her children to such unreasonable conditions, for the reteyninge of her love & peace as will not stand with the peace the Apostle speaketh of: verely not the Church of England (the representatyve Church so called, onely excepted). And let it be considered, who are the best lovers of the Churches peace, that representative Church as they call themselves, or we? we, who onely (& in all peace and quietnes) desyre to be forborne in these & such other matters, which we cannot be perswaded can be done of us, without the losse of that peace which is accompanied with rightuofnes & joye in the Ho. Ghost wherein the kingdome of God in deed standeth? Or they, who, to be honored before the people must have all things stand, nothing reformed, every thing practysed, & by subscription justified, as not contrarie but agreeable to the word, & them that do not see, they suspend, deprive, excommunicate & cast out of the Church, to the breach of the peace thereof & making of those rents therein, that will not easely be made up.

But M. H. prescribeth us avvaie how this maie be done without breach of our peace with God, to witt, *at the reading of them breisly to shew (but with greate moderation) what verses in such & such Chapters some now and at other tymes heretofore, did any waie doubt: yet because the Church alwaie read them and found them verie fitting for instruction in good manners, and the same order still reteyned continually and generally, it is not for any person, nor for him peremtorily to breake, vvhich is as much as if he should teach the Minister to tell the people vvhhen he readeth the Apocrypha (if he could saie it truly for there are diverse vntruthes in it) as that the Church alwaie read them, found them fitt for instruction, the course is still continued generully etc. Good people, Our hearts desyre is, that we might inioye the libertie of our Ministerie, and be free from the reading of these Apocryphall fables; but you see the hard hand of the Bbs. over us, as we have subscribed so we must read these to you, instead of the holy word of God, under the name of the holy scriptures: yea and as more edifying then those that we read not to you: or else (soe deep sett are our Bbs. for them) that we shall*

shall be putt from our Ministry & preach no longer to you, and a great breach of the Churches peace will followe. Now on the one syde, we feare that by sowing of these tares amongst the wheate, (by reading these Apocrypha with the Canonical) much cockle & Darnel will growe up. on the other syde, for the love we beare to the Churches peace, & care we have to save your souls by preaching we are hard besett, and see no remedie, but to hazzard your soules the one waie, that we maie indeavour to save them by another.

The truth is, that these Apocryphal writings conteine in them many corruptions and lies; and soe taken & proved by the learned in the ages past and present, which howeever we read to you, for instruction in manners, as we are appointed by our Bbs; yet you must not beleue nor receyve them, for in truth they corrupt good manners; we therefore beseech you Brethren, have care of your owne safety, take heed to your selues, that you beleue not these lies & corrupt instructions, which for the love we beare to the peace of the Church, we here read unto you. according to the order appointed, which we private persons are in no case to break, tak you heed we saie, and our praier in your behalf to almightie God shalbe, that the poyson which we offer you in all these chapters, maie never have the power to doe you harme. Surely after this manner must the Ministers make there Collation & with little lesse moderation, if he will give but a meane confection or Counter poyson, against the evill that maie com by the reading of them. Now to this prescription, I will onely sett downe the effect of M. Hookers answere (o) in the like case & to this verie purpos (o) lib. 6. sect 29. pag 245 & doe saie. The waie which M. H. prescribeth is not good for

for us; to wit, first to read them that thereby we maie be free to continue our preaching; and then teach us soe to preach or comment upon them, as we maie be sure, we cannot continue, except we imagine that lawes which permitt not to doe as we would. Will yet indure us to speake as we list, even against that we our selves doe by constreint of lawes. Secondly, our people cannot but think that good, which we read to them for instruction in the Church, what ever we saie to the Contrarie, or if upon our reproof they should iudge it evill, will they not deeme the men themselves worse that reprove them & use them too? It shalbe to little purpos to salve the wound, by making protestations in disgrace of our owne actions, by plaine acknowledgment that they are as is above sayd; yea it cannot be indured, to heare one onely professe, the putting of fyre to his neighbours house; but yet soe to hallo we it with praies & good words, that he hopeth it shall not burne.

And as it is of no good note, first to subscribe them willingly & ex animo, that they are not contrarie to the word (as we are required to doe) & yet to call them into question & shew our unwillingnes to read them: soe whether it be likely our Bbs. (men soe jealous of their honors that they can abide none of their orders to be openly found fault with) will abide it, let the lamentable experience of this present teache. And thus I end with the words of Cyprian (p) to Florentius, *thou hast my writings & I have thine, both shall be recited againe before the Tribunall of Christ* even soe I saie to our Opposites, we have your answers to our reasons, you have our defences of them, both shalbe recited before the Tribunall of Christ, where we shall both be judged.

(p) lib. 4.
Epist. 9. habes tu litteras meas & ego tuas, in die iudicii utrumque ante tribunal Christi recitabitur.

judged according to them. The Lord grant that knowing that
 terror of the Lord as the Apostle saith, we maie perswade men
 vnto the truth and our selues vvalke in it vnto that daie of the
 Lord. To him be praise for ever.

Amen.

FINIS.



2 JY 58

A DISPVTE

VPON THE QUESTION OF KNEELING,
IN THE ACTE OF RECEIVING THE SA-
cramentall bread and wine, proving it to be unlawfull.

OR A THIRD PARTE

OF THE DEFENCE OF THE MINISTERS
reasons, for refusall of the Subscription and Conformitie
requyred.

Against the severall answers,
OF

1. D. Spark, in his brotherly perswasion to unitie &c:
2. D. Covel, in his booke against M. Iohn Burges,
3. Thomas Hutton, in his 2. booke against the Ministers of Devonshire and Cornwall.
4. Thomas Rogers in his two Dialogues, printed this yeare 1608.

Proverbs 14.8.15.

The wisdom of the prudent, is to understand his way: but the foolishnes of the fooles is deceite. verse 8.

The foolish will beleene every thing: but the prudent will consider his stepps. verse 15.

Printed. Anno 1608.



XI
B. g.

TO THE READER.

THou hast here, Christian Reader, a third parte of the defence of the Ministers reasons for refusall of the Subscription and Conformity requyred, added to the first & second. Be thou not, I pray thee, curious to inquire, who made the one or the other, and carelesse to studie them and reape the fruite intended to thee by them. *That is an evill sicknes which I haue seene under the sunne (as Salomon saith) and it is much amonge men.* The hard hand held against them that refuse *Subscription* and *Conformity* to the *Communion Booke* in this māner of receiving the Sacrament; hath occasioned me to study this question, and to examine the sayd Booke in this poynt. And upon perusall thereof; findeing in some exhortations, prayers, and other passages comprised therein, the nature & use of the Lords Supper, and the carriage of the guests therat, so described and set forth; as that the humble and reverent action of the knees, cannot haue any correspondence therewith: I was forced, either to disclaime all practise of *Kneeling*, at the instant of receiving the Sacrament; or reject the doctrine, propounded and delivered by the worthy contrivers of that *Leiturgie*, in the sayd exhortations and prayers. Condemne the Doctrine I could not, without doeing wrong to the Scripture, whereto I hold it agreable. What should I then doe; but that which in another case our blessed Saviour prescribeth, *even beare those that sitt in Moses chaire, but not doe what they did.* Withall readines I imbrace the doctrine presented in the sayd Booke, touching the nature of that holy banket, and the demeanor of the Communicants therat: But for the poynt of concurrence with the compilers thereof, in the practise observed by them, and injoynd unto others, even contrary to the doctrine; I humbly craue pardon. If the reformation of my particu-

TO THE READER.

lar opinion and practise herein, be sound and warrantable; I confesse, the sayd Book is in that regard, to haue no small parte of the credit and honor thereof. If it be subject to exception and censure; I hope to be favourable proceeded with; in that, the doctrine of the sayd Booke (whereto the Ministers are requyred to subscribe) will plead in my excuse; as may readily appeare to such, as will unpartially and seriously examine it. Which had it ben performed by those learned devines, *D. Sparke, D. Covel, Thomas Hutton, Thomas Rogers* and others; I presume they would haue spared the divulging of such Apologies, as in favour of *Kneeling*, at the instant of receiving the sacrament, contrary to the sayd doctrine; haue passed from their pen, by print and otherwise. I haue (as the cōtents of this following dispute shew) delivered against the sayd *Kneeling*, 8 of those Arguments or reasons, which among others I hold concluding and pertinent. And withall examined the principall reasons and inducements, (in number 16) wheron the aboue named Advocates for this *Kneeling* & others, doe ground their practise of the same. Which I haue sett forth in the best habit & forme I could, without disgracing them with any additions, or mayming them by defalcations, or wronging them by misconstructions, or requiring them with impertinent and bitter speeches. And thus ~~like~~ I proceeded, to the end that in fewe and good tearmes, we might discerne their nature, and of what strength they are to indure the ordinary tryall. Where I haue lefte untouched some their pretences & allegations for this poynt; it must be imputed to the unworthines, which all men of common capacity may discerne in them. who (if they reade & consider) cannot a little marveil, that men so well acquainted with the Universities, and doctrine of the Gospel professed and preached by them; should in a matter of this moment, build so strong conclusions upon so weake foundati-

TO THE READER.

dations. To produce Scripture and antiquity, for the clearing of questions *Theological*; is an approved course. They haue, for them, neither; against them; both the one and the other; as may easily be seene, in case they enter into a judicious examination of the cause. They haue against them, the judgment of our moderne writers also; and the custome of the best reformed Churches. Concurrence with them in opinion and practice; (some *Lutheran Churches* excepted) they haue none, but from that Anichrist of *Rome*, and his devoted *Synagogues*.

The gesture sutes not with the person we susteyne at Christs table. It crosseth a speciall end for which the supper was instituted. It diverteth our heartes from being inployed on that subiect, the meditation whereof is then injoynd us for the nourishing of our faith. It debarreth us from pertaking with Christ in some of the prerogatiues of his table. It is repugnant to decency and order. It is a private worship in the time and act of the publike. It thrusteth out the imitable practise of *Christ* and his *Apostles*. It transgresseth the 2. Commandement: being a bowing downe before a consecrated creature out of a religious respect and reverence of it. And lastly, it hath yet scene but a few dayes. *Christ* and his *Apostles* knew it not: the *Apostolicall & Primitive Churches* heard not of it: the *Churches* succeeding for the space of 1200 yeares, excluded it by expresse Decrees and Canons from out their Congregations. It found no enterteynement in the dayes of Pope *Innocent* the 3, or his successor *Honorius*. Though the one, An. 1215. enacted a Constitution for imbracing the opinion of the reall presence: the other, Anno. 1220. a decree for a reverent inclination of the body to the Sacrament, metamorphosed into a new and breadden *Messiah*: yet was not the observation hereof drawne into use, till the sayd decree of *Honorius*, being taxed as defectiue in the measure of reve-

TO THE READER.

rence, allotted to this upstart Deitie; the succeeding *Popes* thought meete, to honor it with a more excellent proportion of worship; and so to proceed to an higher degree of Idolatry. It being then a late device of man, not much more then 300 yeares old; begottē in the time of the grossest Idolatry; at *Rome* that spirituall *Ægypt* and *Babylon*, the Mother and sinke of impiety and wickednes; upon a superstitious and misbegotten conceite, that a peece of bread, was by a poore Priest really trāsformed into a new *Christ*; and that by such a father, as is *Antichrist* himselfe that man of sinne: Let the Advocates for it, shew us (I pray them) what reason there is, why any true Church of Christ, professing a seperation from that Idolatrous Synagogue of *Rome*, to walke with Christ, and be upright in honoring him according to his owne ordinances; should notwithstanding in this action of banketting at the Lords table; leaue the worthy and imitable practise of Christ, and take up the practise of Antichrist. Decline herein from the Apostles, and follow *Cardinals* and *Fryers*. Disclaime in this a conformitie with the best reformed Churches, and hold a correspondence with Popish assemblies. Yea let them shew us, what reason our representatiue Church hath, by their late Canons, ^a) either to brand thē for Schismatikes, who for the causes and upon the groundes conteyned in this *Dispute*, make conscience of this gesture; or to enioyne the Ministers upon paine of suspension, not to deliver the Sacrament to them. A greater censure then is ordeyned for them, in case they doe giue the same to blasphemous wretches. Yea let them tell us, what reason the Ministers haue to subscribe the Booke that requyreth it: or any our devines, that haue received the spirit of loue, and of a sound minde; to plead for this gesture with such bitternes and gall against their brethren, as *Thomas Rogers* & others doe.

and

Canon. 27.

TO THE READER.

And to conclude, let them shew us what reason, why they, whose eyes God hath opened to see this truth, should not willingly practise it, however the iniquity of these times may drawe them into trouble enough for it. Now the Lord in mercy raise up in the hearts of his people, (both Magistrates, Ministers and others) a special care to be informed in the knowledge of his blessed will, and a speciall indeavour to proceed answerably thereunto, as in other services presentable by us unto him: so in this particular of our repaire unto his holy table. Whereto if this Dispute against the sayd Kneeling, shall be of any use and furtherance; I haue attained to my designe: and desire thee, good Reader, to giue God the prayse, to whom be all glory and prayse for ever
Amen.

The contents of our Arguments against Kneeling.

1. It suiteth not with the person of a coheire & guest, which we susteine with Christ at his table, and in that respect is against the Lords ordinance. pag 6.
2. It crosseth a special end for which Christ instituted his supper, & diverteth our hearts fro being employed upon the meditations then enjoyned. pag 17.
3. It debarreth us from partaking with Christ, in the liberties and prerogatives of his table, pag 22.
4. It is a personal carriage repugnant to the law of nature, to wit, decency and order. pag 36.
5. It is a private worship during the time and acte of the publike. pag 38.
6. It is to leaue the imitable practise of Christ and his Apostles, and in lieu thereof, to use a worse. pag 43.
7. It is a bowing downe in the act of diuine service, before a consecrated creature, out of a religious respect and reverence of it, and so against the 2. commandment. pag 51.
8. It was, for the worshipping of a forged & breaden Messiah, first brought into practise in the Church, by that Antichrist of Rome, about 1200. yeares after Christ, and still used for that purpose by him and his members, and therefore in diuers respects cannot lawfully be intertyned by the true professors of the Gospell. pag 67.

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The contents of their Arguments for Kneeling, *answered in this dispute.*

1. VVe may lawfully kneele in the act of receiving, because we may then lawfully make offer of prayer and prayse unto the Lord. pa. 112.
2. VVe may as lawfully change into kneeling, the table gesture used by Christ, as we may change the time, place, persons, where, when, and to whom Christ, administred the Sacrament. pag 119.
3. The receiving of the sacrament is an action Eucharistical, and of thanksgiving, and therefore we may kneele at it. pag 123.
4. It is a gesture which the custom of our Church hath of a long time made usual, upon the consideration of the decency and fines thereof. pag 129.
5. VVe receive then a gift from Christ Iesus, and therefore it is fittest to receive it kneeling. pag 132.
6. The practise of kneeling at receiving the sacrament, is ancient. p. 138.
7. It is an outward humiliation, whereby the inward devotion is stirred vp. page 142.
8. The Church may lawfully leaue, the annoynting the head and washing the face, commanded at the time of fasting, and therefore much rather the uncommanded practise of Christ table gesture at the sacrament. pag 143.
9. The order of kneeling is appoynted by our Church, not the table gesture of our Country. pag 145.
10. VVe may not be covered at the Lords Supper, and therefore neither may we use, the usuall table gesture of sitting. pag 146.
11. The Lords supper is a devine and spirituall refection, therefore we are to kneele at it. pag 148.
12. VVe may kneele at the naming of Iesus, and therefore at receiving the sacrament. pag 149.
13. The Apostle 1. Cor: 11. 23. received nothing from the L. against kneeling at receiving the sacrament, and so not unlawfull to practise it. pag 154.
14. Kneeling at and in the performance of Divine service, is a matter indifferent, & therefore may be used in receiving the Sacrament. p. 155.
15. The Church in commanding the practise of kneeling at the instant of receiving the sacrament, doth institute nothing, but apply an action already instituted by the Lord to his service. pag 163.
16. VVe may not lawfully disobey the commandement of the King, and of the Church under his government, in matters indifferent, for their nature and use, therefore we may not refuse to kneele at the Lords Supper. pag 164.

A

DISPVTE VPON THE QUESTION OF
KNEELING, IN THE ACTE OF RECEIVING
the Sacramentall bread and wine, proving it to be un-
lawfull.

FOr the ordering of our cariage towards others, in matters
civill and of this life, we commonly take direction, from
the consideration of the person which they & we susteyne,
at the time we are to appeare before them. If they be Magistrats
and we Petitioners unto them: we expresse our cariage towards
them, by some respectiue gesture of the Knee, and such other de-
monstrations of humilitie and submission. If the same parties
vouchsafe us the honor, to entertaine us at their Table: as they in
the act of the enterteynement afforded unto us, doe set apart for a
time the person of Magistrats, and put on, as it were, the habite of
a freindly invitant: So we, during the sayd enterteynment, de-
meane our selues in the quality of guesstes, and not of Suppliants:
we sit and hold passages of discourse in familiar sort with them.
Agayne, if the same parties at another time, relate unto us the
pleasure of our Prince, having commission so to doe: we then with
reverence stand to heare them, and to receiue from them the Prin-
ces commandement. Thus common nature and sense teach us to
vary and fashion our demeanor towards others, according to the
circumstance and difference of the person they and we doe beare.
Had we proceeded with this respect and distinction in all such
matters, as concerne our cariage in the publike exercises of religi-
on and piety, there would haue growne no question, how and with
what behaviour of our body, we are to present our selues at the
Lords Supper. We can not be ignorant that our appearance be-
fore the Lord, is not alwayes upon the same occasions and motives,
but upon different occurrences: in respect whereof, there is imposed
upon us, a different person. Sometimes the regard of the distresse
wherin we are, draweth us into the Lords presence in the habit of
Suters: and then doe we abase our selues, and testifie it likewise,
A (if

(if conveniently we may) by the outward reverence of the Knece, or some other forme of humility. Sometime we are in publike to deliver a Confession of the faith we professe: and then we take up the gesture of standing. At other times, when the Lord addresseth his servants the Prophets unto us, to acquaint us with the knowledge of his pleasure: we hold it a meete personall cariage, for the bearers thereof, to stand or sit in all reverent sort. This worthy discretion I find observed by the Church of England: as may appear by the directions to this purpose in the Cōmunion booke. If then in other religious services, we proportion our cariage to the nature of the thing we are about, and to the quality of the person susteyned, both by him in whose presence we are, and by our selues: why doe we not the like in our repayre to the Lords Table? The thing (we see) is for the nature thereof a solemne feast: Wherin, under the outward habit of a feast we solemnise a representation & memorial, of the glorious and royall estate purchased for us, by the death of Christ, and reserved for us in the kingdome of heaven. Doe this (saith Christ) in remembrance of me: that is: of my death for you; and of the sayd royall and blessed estate obtayned thereby for you. The author of the sayd feast, is the Lord. Iesus susteyning the person, not of a iudge, but of a most gracious invitant & freind, brother and coheire: we the invited, beare the person, not of humble Suters in the act of banketing, but of guesstes; yea of brethren and coheires of the same blessed kingdome with him. If it were demanded what gesture were sutable, either to a feast or Table of repast, whereat the sayd representation is to be solemnized, or to the mutuall cariage of the invitant and his guesstes, or of brethren and coheirs reciprocally betwixt themselves: I suppose, that he who hath learned to distinguish betwixt occasions, and the circumstances of the person which we doe accordingly put on, will readily answer, that as Kneeling is fit, and formall for humble petitioners: so (as the custome of the country or necessity requy-
reth) standing or sitting is fittest at a feast for guesstes; specially such as are brethren & coheirs with the invitant, & who are under

der the forme of a banquet, to celebrate and represent the memory of the Princely and glorious coheirship, purchased for them by Christ. Why doe wee then so disproportionably and unsuitably, as well to the nature of a feast, as to the proper carriage of guests, brethren and coheirs, demeane our selues at the table and feast of our Lord Iesus our brother and coheir, as to prostrate our selues on our Knees in the act of our banquetting with him? Is there any caution or exception against this wise and discreet rule, of fashioning our demeanour answerably to the person we susteyne, and to the thing we attend on? Peruse the records of the Holy Scripture; search the evidences of the Apostolicall times, and of the succeeding ages for the space of 1220. yeares: inquire into the best reformed Churches in these dayes: and you shall not discover ought, that in precept or practise touching our behaviour at this sacred banquet, is repugnant to the sayd rule. Shall we then so apprehend of Kneeling at the Lords Table, as to conceive thereof as of a personall gesture, which we ought not to obserue and practise in our holy feasting thereat? To shew that we are so to apprehend thereof, I will first propound the arguments that conclude the tender of Kneeworship to be altogether unlawfull in the sayd act: the discover the invalidity and weaknes of the allegations and reasons, whereon the advocats [a] for the sayd Kneeworship, in their severall bookes and otherwise, doe ground the practise of the same. The Arguments proving the unlawfulness thereof, are these following.

D. Sparks
D. Covel.
Tho. Hutton
Tho. Rogers
and others

The two first shalbe grounded upon the iudgment of the Church of England, delivered in the booke of Common Prayer as well in a set forme of prayer & thanksgiving, to be pronounced upon dispatch made, of administering the Sacrament to the communicants; as in some other passages thereof. In the sayd prayer it is avouched, That we are fed with the spirituall foode of the body & bloud of Christ, thereby to assure us that we be heires with him of an everlasting kingdome. You see that in the iudgment of our Church, we are to hold for good and warrantable these assertions: the one, that each communicant at the Lords Supper, is reputed and presumed

to beare the person of a coheire with Christ at his table: the other, that the assuring unto us of our coheirship with Christ, is a special end for which the Lord hath Instituted the sayd Supper, and recommended unto us the celebration thereof. *That we beare the person of coheirs with Christ at his Table, is a truth evident and agreable to the Scripture* [a] For our repayre unto this holy feast, to receive in some further degree & measure, an assurance of our coheirship with Christ, doth presuppose thus much, that we are already coheirs with him: it being not only an impossibilitie, to have a further growth & increase of that, which yet we have not; but also a mockery to seeke for and attend, the sealing unto us of our title and interest to that, which is not yet by any conveyance passed unto us.

Luke 22.29 30.

Besides, we are to remember, that whosoever partake with Christ, in the future glory of his inheritance, signified and represented by the outward signes of bread and wine; they are heires with him thereto. Now such as partake with Christ in the outward signes of bread and wine, partake with him in the future glory of his inheritance, represented by the saide signes. This is presumed: the sayd holy Supper being Instituted originally, and furnished for the comfort of such onely, whom the Lord hath elected, redeemed and sanctified: so as whose name is not written in the booke of life, and who hath no title to the covenant of grace; hath likewise no iust title to the sayd Supper, but is in the Lords accompt, as an intruder and a guest unbidden. If then such as partake with Christ in the outward signes of bread and wine, be presupposed heires with him, to that his glorious estate of inheritance, signified & represented by the sayd signes: doe they at their repayre unto the Lords Table, set a part and suspend for the present the bearing of this person of coheirs with Christ? doe they not act the part of such as are heires with him to the sayd princely estate? VWho taketh the bread and wine at the Lords table, as representations and pledges of his future inheritance with Christ, he in that respect, acteth the part of an heir with him to the sayd inheritance. But each communicant taketh the bread and wine at the Lords table, as representations and pledges of his future inheritance with Christ. Each communicant therefore is he who in that respect, acteth the part of an heir

heir with Christ to the sayd inheritance. If it shalbe rep'ed and sayd, that there is not in this sacred banquet, any such representation (as is pretended) of our glorious future inheritance, or of our partaking in the same: let him consider first, that the Sacramentall bread and wine represent the death of Christ and the soverayne prerogatives purchased thereby for us: and therefore, that either they doe likewise represent that ioyfull and blessed estate, of our future inheritance, or else the sayd blessed estate of inheritance, is not in the number of the soveraigne prerogatives, and benefis obtained for us by his passion, which by no meanes may be imagined.

Secondly, whereas the sacramentall bread and wine doth represent the death of Christ, and consequently the estate of ioy and glory purchased for us thereby: doth it not follow, that our taking of the sayd bread and wine, doth represent our partaking with him, in his death and in the estate of ioy and glory procured for us thereby? To returne then to the poynt in hand: it is apparant that each communicant is a presumptiue and presupposed coheir with Christ: and that in taking the bread and wine, as representations and pledges of his future inheritance with him, he doth thereby and in that regard, represent the person and performe an act of an heir. Further, as our Church doth repute us for coheirs with Christ at his Table: so likewise it accompteth us guests with him at the sayd Supper: as may appeare by the same booke: in which we are by the Minister in the name of Christ earnestly invited to banquet with him. Now whereas the Church of England doth rancke each communicant in the number of coheirs & guests with Christ at his table: it doth withall direct us to iudge how and in what fashon of gesture, we ought to demean our selues at the sayd Table. As the inward cariage of our selues, is the cariage of our hearts according to faith, and the graces accompanying the same: so undoubtedly it is requyred at our hands, that outwardly we should carie our selues at the Lords table, not as strangers or servants, neither yet in the forme of humble suiters, but as it be cometh guests, brethren and coheirs with him, who hath to

this end invited us thereto, that he might improve and advance in our heartes, the perswasion we haue of our coheirship with him. Vpon this ground therfore & direction I reason thus, to proue the unlawfulness of Kneeling in the act of receiving the Sacrament.

Argu. I.

None bearing the person of a coheir and guest with Christ at his table, ought to Kneele in the act of receiving the Sacrament thereat.

Each communicant beareth the person of a coheir and guest with Christ at his table.

No communicant therefore ought to Kneele in the act of receiving the Sacrament thereat.

The Assumption being a position warranted by sound reason (as hath appeared) & acknowledged by the Church of England, namely, that each communicant runneth in the accompt of a coheir and guest with Christ at his table: I will leaue it as a cleare and confessed truth, and betake my selfe to the setting of a sound prooffe and further light upon the Proposition.

That none bearing the person of a coheir, and guest with Christ at his table, ought to Kneele in the act of his banketing thereat, may appeare by the discourse following. It is not unknown to such, who are in any measure acquainted with the law of God, that we ought to carie our selues suitably, to the person imposed on us by the Lord. Art thou called to be a professor of the Gospell? Art thou called to be a Father? A Martyr? a brother? Dost thou beare the person of a guest at a feast? Of an advocate at the bar? of a servant in a familie? thou art answerably to each severall calling, to demeame thy selfe. For the person we beare being the Lords ordinance: if our proceeding should be repugnant thereto, we might iustly be challenged for such, as refuse to sanctifie the name of the Lord in the acknowledgement of his ordinance, and in the performance of the obedience we owe therto. By the carriage of our selues in a course opposite to the person allotted unto us by the Lord, doe we not seeme to renounce the sayd person, and to charge the Lord with some oversight in the imposing therof? Doe we not discover our slender regard and estimation of the same, whereas we should by our reverent conceit and using of it accordingly

KNEELING, IN THE ACTE OF RECEIVING. &c.

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held by us, in the practise of the duties & actions performable by
the person we susteyne? And in case the said person be a condition of
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same. If then each one is to demeane himselfe in a fashion, that
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at his table; Let him for his satisfaction in this behalfe, consider
with me, that the sayd person of a coheir & guest, is an estate of par-
ticipation & society with Christ: whereas kneeling in the proper
nature thereof, is a cariage whereby we acknowledge our selues, to
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at his table, is in effect this:

No Kneeling in the act of receiving the Sacrament, is a cariage sutable to
the person of a coheir and guest with Christ at his table.

Each one being a coheir and guest with Christ at his table ought to use a
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None therefore being a coheir and guest with Christ at his table, ought to
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The Proposition is cleared thus:

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Each one being a coheir and guest with Christ at his table ought to use a
cariage sutable to the person of a coheir & guest with Christ at his table.

None therefore being a coheir and guest with Christ at his table, ought to
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cobey and guest with Christ at his table, is an estate of society with him in glory.

Kneeling therefore at the sayd feast, is not a carriage suitable to the person of a cobey and guest with Christ at his table.

The Assumption is proved in this sort:

Each one is to cary himselfe suitable to the person imposed on him, by the Lord to beare.

Therefore each one that is a cobey and guest with Christ at his table, ought to cary himselfe suitable to the sayd person of cobey and guest.

The Antecedent part of this reason is confirmed first thus:

The Lords ordinance is that, wherto we ought to cary our selues answerably.

The person imposed on us by the Lord, is the Lords ordinance.

Therefore the person imposed on us by the Lord, is that wherto we ought to cary our selues answerably.

Secondly, thus:

If we cary our selues oppositely to the person imposed on us by the Lord, we crosse that wise order and proportionable course, which the Lord would haue held in the practise of the sayd person: we shall seeme to renounce the sayd person, and to charge the Lord with some oversight in the imposing thereof: we discover our light estimation of it and prophane the Lords name: & in case the sayd person be a condition of dignity, we shall offer a disparagement & indignity unto it: we shall abase and obscure the excellency of the same.

But these things we may not doe.

Therefore we ought not to cary our selues oppositely but suitably to the person imposed on us by the Lord.

The consideration of this correspondence, in our carriage with the person we doe beare, directed the Apostle 1. Corinth: 11. to define what is the proper and fittest habit, for men and weomen in assemblies Ecclesiasticall. In those dayes to be covered in the sayd assemblies, was a marke of inferiority & subiection: & to be uncovered, a note & badge of superiority & preheminance. Might not then such an one as beareth the person of a man be covered in the sayd meetings? In no sort: it being unstable & repugnant to the person, imposed upon him by the Lord. For the person he beareth, by the Lords ordinance, is an estate of eminency & dignitie aboue women: & therefore he may not doe that which importeth subiection & inferiority: he may not so abase & disparage his person. Vpon the same ground of answerableness in our carriage,

cariage, to the person we beare, women were to be wayled & covered. For the person allotted to them by the Lord, being a degree of subiection, they were to use such an habit, as was a marke of their inferiority. This dispute of the Apostle, and the ground whereon he deduceth his conclusion, for the habit of men & women in the sayd assemblies; is of worthy use & moment, for clearing the question we haue in hand, touching the action of Kneeling at the Table of Christ, by such as are coheirs and gueses with him thereat. If man, because he beareth a person of superiority, and preheminence aboue women, shall commit a foule disparagement to his person, and a great offence against the ordinance of God, in case he shall in Ecclesiasticall assemblies, doe an act importing subiection and inferiority: then by the same reason, each communicant, who being a guest & coheir with Christ at his Table, doth in that regard beare a person of great dignity & eminency, shall commit a grosse disparagement to the person he beareth at the Lords Table, and no meane offence against the ordinance of God; in case he shall, during the time of his actuall banquetting at the sayd holy Table, doe an act of inferiority, abasement and dis fellowship: such as the action of prostrating our selues on our Knees, is rightly iudged to be. Will an action that is repugnant to the person we beare, be an offence against the ordinance of the Lord at one time, and be a commendable and worthy cariage at another time? Shall an act of inferiority and subiection, proceeding from him that beareth a person of honor & excellency, be censured for a disparagement and disgrace, to the sayd person at one time, and for a very iustificable and comely behavior at another time? If that rule of demeaning our selues sutablely, to the person imposed on us by the Lord, admit no dispensation at any time, when we may fitly and comfortably practise it: then surely, can we not without sin, proceede oppositely to the sayd rule, in our feasting at the Lords table. And therefore Kneeling to receiue the Sacrament, being an action repugnant to the person we beare, of coheires & gueses with Christ at his Table, ought to be renoun-

Objections against this first Argument.

Objection 1.

If because we are coheirs with Christ, we may not *Kneele* at the Lords table: then because we are coheirs with him, at the time we pray unto the Lord, we may not *kneele* in the exercise of prayer. But notwithstanding our coheirship, we may *kneele* in the exercise of prayer.

Therefore notwithstanding our coheirship, we may *kneele* at the Lords table.

Ans^w.

The Proposition of this Objection faileth herein, namely, in that it mistaketh the reason alleaged, why we ought to forbear kneeling at the Lords table. It is not, because we are coheirs, as the sayd objection implyeth, but it is because we are in publicke, to represent and act the person of coheirs, and guests with Christ at his table. It is one thing to be a coheir: another thing to act the person of a coheir: as it is one thing to be a brother or Magistrate: another thing to act the person of a brother or Magistrate, Ioseph was brother to the sonnes of old Iacob: and he knew himselfe so to be: yet Ioseph, in some of his severall conferences and proceedings with them, when they were by Iacob addressed into Ægypt, for supply of provisions from thence, acted the part of a great Prince & Magistrate towards them. And againe, though he were Viceroy over all Ægypt, yet when it pleased him to discover himselfe, he with drew, & as it were, silenced for a time, the person he bare of Maiestie and authority, and imparted himselfe unto them, by way of kind and brotherly complements. So is it in this case of a coheir. And hereupon it is, that we carie our selues differently in our prayer to God, and in our banketing at the Lords Supper. In the exercise of praying, we conforme and fashion our our cariage after the humblest sort, that is, answerably to the nature of the cause we attend upon, which is an humble sute: to the person he beareth with whom we are to deale, who is the Sovereaine author of all good: and to the person we our selues susteyne for the present, who are humble petitioners, though coheirs also with Christ through faith in him, and in the decree and promise of God:

God: yet so, as we act not the person of coheirs, having assumed and put on, that of devout suppliants & children. If any shall thinke, that we therefore act the person of coheirs with Christ, in our suites to God, in that when we sollicit his good help and favor, we beleue in his promises & rest upon him: let him know, that to beleue in the Lord & to depend on him, is that generall duty, which is to accompany each severall person, imposed upon and susteyned at all times, and in all our actions towards God, by any the Lords servants: and therefore it can not be held, a proper act proceeding from the person of a coheir, as he is a coheir, and considered in relation to Christ our coheir; no more then it can be reputed, the proper act of a petitioner, of a Pastor, of an hearer of the word, of a Confessor or Martyr. For whosoever beareth any of these severall persons, in case he will haue the performance of them, accepted in the eye of the Lord, he must accompany the acting of them, with that generall duty of faith & dependance on God. And this is it likewise, which we ought to bring with us in our resort to the Lords table: in a communicant whereat notwithstanding, if there were nought else requyred, how should we distinguish a guest at the Lords table, from a suppliant before the Sanctuary, or from an hearer of the word before the Pulpit? It is not then a true faith onely, that is requyred to the discharge of the person imposed on us, or that will distinguish betwixt person and person: but it is the carying of our selues in particular, sutable to to the person we susteyne, and our carefull attendance on that, which is the proper subiect, of our present person & imployment. But to the purpose: there is great reason then we should demeane our selues, after a different fashon in the exercise of prayer, and in the action of solemnizing an holy representiue banquet: in the one, we being considered as bearing the person, of petitioners or Sonnes unto him whom we doe sollicit, the person of coheirs keeping it selfe as it were hidden & retired for the present. In the other, as representing & acting the person, of honorable guests & coheirs with him, who hath invited us to his table, the person

we beare of petitioners and children, not appearing for the time. So as it would be a foule incongruity & disparagement, in case we should fall to playe at the sayd table, the part of suters and children: setting a side that relation, respect and proceeding, which is to be observed betwixt the invitant & the guests, Christ Iesus & his coheirs.

Obiect. 2.

Though we be coheirs with Christ, yet may we kneele unto him: as Paul prostrated himselfe before him: So Peter and the leaper in the Gospell.

Answe.

The weaknes of this obiection will readily disclose it selfe, in case you dispose it in the forme of a Conclusion, thus:

We may kneele unto Christ.

We may therefore kneele unto him, in our banqueting with him at his Supper

You see how grosse an inconsequence is here committed, by inferring a particular upon that, which is set downe & affirmed after an indefinite & unlimited sort. By this forme of reasoning, if it were sound, it might be concluded, that a Minister may kneele unto Christ, in the act of his preaching unto the people. It is true, we may and ought to Kneele unto Christ Iesus: for he being our gracious Redeemer, and a God of infinite glorie and Maiesie; we are to tender unto him, all humble acknowledgement, duty and worship. But as it is sayd by the Wiseman, there is a time for all things: So in this case, there is a time to sit, a time to stand, and a time to kneele. When we are to pray unto Christ, or other wise to performe an adoration of him: sitting were then an indecent and irreuerent gesture, if conveniently we might prostrate our selues on the Knees: So is it no lesse against all congruity and decency, then to Kneele, when we are to feast with Christ at his table. We are therefore wisely to discerne of times & occasions, and so to order our cariage, as we shall be directed by the consideration, of the person we beare for the present, and of the subject wherein we are employed. In doing otherwise, we shall contradict the wisdom of the spirit, and out of an opinion, that we can not shew our selues too humble, and reverent in the exercises of religion

on, fall to the performance of a wilworship.

If Kneeling at receiving the Sacrament be performed, not to Christ *Obiect. 3.* our coheir, who hath invited us to his banquet, but to God the Father, or joyntly to the whole Trinity: then Kneeling is not unsutable, to the cariage of a communicant at the Lords table.

But Kneeling at receiving the Sacrament is performed, not to Christ our coheir, who hath invited us to his banquet, but to God the Father, or joyntly to the whole Trinitie.

Kneeling therefore is not unsutable, to the cariage of a communicant at the Lords table.

The first sentence of this objection, is liable to iust exception.

First, the cariage of a communicant at the Lords Table, is the *Answer.* cariage of a guest & coheir with Christ at his table. But Kneeling, to whomsoever it be tendered at the sayd table, can never upon any regard of the partie, to whom it is performed, be made the cariage of a guest and coheir with Christ at his holy Supper. If a Pastor, in the whole act of feeding the people committed to his charge, present a worship to God on his knees: shall the presenting thereof unto God, alter the nature of this gesture, and make it such and so fitting, as Christs Ambassador may use it, during the whole time of delivering his message unto the people? Secondly, the committing of a sinne by a communicant at the Lords table, can never be otherwise then unsutable, with the cariage of the sayd communicant. But to performe on our knees, a worship to God the Father, or to the whole Trinity ioyntly, when we are to banquet with the Lord Iesus, & to be refreshed with those most worthy dainties of his body & bloud; must needs fall within the compasse of a transgression against the Lord. For, if during the time of our feasting at the Lords table, we are to imploy our hearts & thoughts, on that subiect and argument, the remembrance and meditation whereof, is recommended and enioyned unto us by our Saviour, for a further strengthening of our faith and hope, in the poynt of our coheirship with him; as may appeare by that his commandement; namely, Do this in remembrance of me: that is, Solemnize this Supper, in a perpetuall remembrance of my death and prerogatives royall, purchased for you thereby: then, what

doth divert our hearts and thoughts, from being employed in the remembrance and meditation of the sayd subiect; the same can not but partake in the nature of a sin: but the humbling of our selues upon our knees, to present a worship unto God the Father, or ioyntly to the whole Trinity, is an action whereby our hearts & thoughts, are (at the least in some part and degree) diverted frō this imployment of them, in the serious, and enioyned meditation of Christ Passion, and the excellent benefits therof, signified and represented by the outward signes of bread and wine. For, can they at the same time, imploy themselves upon different obiects, and yet not be diverted in any part, or measure, from the one of them? Can they at the same time act two severall and incompatible parts? Can they banket in all reverent sort, with the Second person in Trinity, and yet interteyne an holy important negotiation with the first? If there be not, in a proceeding of this kinde, a diversion or distraction of our hearts? I know not what can divert or distract them. Sure I am, that in case the meditation of Christ death and the benefits thereof, be performed on our part, (as it then ought to be) with a religious and carefull examination, of the analogie betwixt the signe, and the thing signified; our hearts will rest so absolutely possessed therewith, as they can not bestow, and enterteyne them selues for the present, in any other service. Thirdly, howsoever it be supposed, that kneeling at the instant of receiving the Sacrament, be performed to God: yet will it not follow, that it will in that regard proue suitable with the carriage of a communicant. For whether God call us to his table, as a Father or as a King, he calleth us to a feast: & for that cause, are we to demeane our selues as guests. If it be sayd, that a child is to Kneele unto his Father, and a subiect to his Prince: howsoever the performance hereof in some cases, be a poynt of necessary duetie and reverence: yet in the case and during the time of feasting, on the part of the subiect, with his Sovereigne, and of the child with his Father, it is upon iust reason omitted. Ionathan sayled not in modesty and reverence towards his Father: nor David

vid towards Saule his Sovereigne Prince: yet being vouchsafed the honor to partake at table, the one with his Father, the other with his Prince, nether of them, held it an irreverent and undutifull course to sit downe thereat, as Saule did. A fashion approved by the spirit of God himselfe, as agreable with good manners, and the respective cariage of a subject towards his Prince: as may appeare by that which is sayd Proverbs 23:1.

1 Samuel 30.24
25 26.27.

Toucing the Assumption of this third obiection: whether each communicat doth direct this Kneeworship at the Lords Table, to God the Father in severall, or ioyntly to the whole Trinity, who can define? It is a poynt not as yet resolved (for ought I know) by our Church: nor taught in publicke by the Pastors: so as it is credible, that the common people performe the same Kneeworship, either out of a conceit, of some extraordinary reverence dew to the outward signes, or, out of custome, and as a thing received by Tradition. Vpon what ground & intent soever it be practised: as it is utterly unlawfull, so if any communicant shall notwithstanding, out of the error of his iudgment, obserue and use it; he shall (if I mistake not my selfe) offend in a lesse degree, in case he tender the sayd kneeworship, distinctly to the Second person in Trinity Christ Iesus. For who is it, that hath instituted this holy Supper? Is it not Christ the second person in Trinity? Who is it, that hath invited us thereto, and enioyned us the celebration thereof? Doubtles the same second person Christ Iesus. In remembrance of whom ought we to celebrate it? Doe this (saith Christ) in remembrance of me. Doe this (saith the Church of England in the Communion Booke) in remembrance that Christ dyed for thee, and shed his blood for thee. So as, if we are at this sacred feast, to make tender of this kneeworship; we are to tender the same to the second person in Trinity Christ Iesus, by whom the sayd feast was originally instituted: by whom we are invited thereto: & in whose honor and memory, we are by himselfe commanded to solemnize it. But to forbear the use of the sayd Kneeworship, in the act of our banketing at the Lords table, is the safest course: that time

being for the performance thereof, altogether unseasonable, as may appeare by the practise of the Apostles who omitted it: by the unsuitableness thereof with the nature of a feast: by the absurditie wherewith it is accompanied, of diverting our hearts from the proper object of our meditation, at the sayd Supper: by the repugnancie it hath to the person, which each Communicant doth beare thereat: by the opposition it carrieth to a speciall end, for which the sayd Supper was Instituted; as shall appeare hereafter in the dispute of the second Argument.

Objection 4.

If the cariage of a guest and coheir at the Lords table, consist inwardly of faith, and outwardly of a reverent taking the outward elements: then kneeling thereat is not unsutable to the person, & cariage of a communicant at the Lords table.

But the cariage of a guest and coheir at the Lords table, doth consist inwardly of faith, and outwardly of a reverent using of the outward elements.

Therefore Kneeling at the Lords table, is not unsutable to the person, and cariage of a communicant thereat.

Ans^{er}.

The Proposition supposeth, that kneeling is a meete gesture, to accompany that religious action, to the performance wherof a true faith and speciall reverence are necessary. Wherein there is a grosse mistaking. For all religious exercises requyer both a true faith, and a reverence in the performer of them: and yet were it ridiculous, to performe each of them on our knees. It is not the respect of the faith and reverence, we are to bring with us to a religious exercise, that must direct us in the choyse of our outward gesture; but rather a discrete consideration of the nature of the thing, about which we are imployed, and of the person we doe for the present beare. Howsoever therefore faith and reverence, are of necessity requyred in a communicant: yet it followeth not, that in case he kneele at the Lords Table, such his cariage is sutable, to the person he susteyneth thereat.

Touching the Assumption: that also is uniuersifiable. For to haue a true faith in the promise of the Gospell, although it be absolutely necessary in a communicant, yet is it not the whole & proper inward cariage of a communicant, but common with him to an
bumble

humble Petitioner in the Lords Sanctuary. What is then further requyred in a guest at the Lords table? Surely this practise of faith, namely, that he call to minde the Lords death: that he imploy his heart upon a serious meditation therof, and of the incomparable blessings purchased for us thereby: that he weigh & consider the analogy, betwixt the outward signes and the things signified, together with such other particulars, as the meditation whereof, may be a meane to feede and nourish, the perswasion he hath from Gods spirit, of his coheirship with Christ. Now concerning the outward cariage of the sayd cōmunicant: that which is mentioned in the sayd Assumption, is onely a part therof. For, he must not onely eate and drinke, in all reverent sort, the visible signes; but he must eate & drinke them, not after the fashon of an humble suppliāt kneeling on his knes, or of a servant attending the reach of a morsell from the table; but after the manner of an honorable and welcom guest, who is allowed by the invitant, to partake with him in the prerogatives of his Table; namely to sit with him at his table, to eate & drinke thereat: so as he may interpret this course of interteynement, as a speciall Argument of the invitants loue, and kindnes towards him.

We are to add hereto, that the sayd communicant is not to represent a deafe and blind statue, but he his to imploy his eare & his eye: his eare to attend upon the words of Christ Institution: and his eye to behold the breaking of the Sacramentall bread and the effusion of the wine: that he may thereby represent unto his heart, the crucifyng of the body of Christ, and the issuing of his bloud from it. You see hereby, how much the sayd Assumption falleth short, in setting forth unto us, both the inward & outward cariage of a guest at the Lords table. The premises therefore of this 4 Obiection being bothe unsound: we are not to hold any reckoning of the conclusion.

Hitherto of the first Argument. The second is this;

Kneeling to receiue the Sacrament, is an action that crosseth a special end Argum. 2.
for which Christ instituted his Supper.

C

Kneeling

Kneeling therefore to receiue the Sacramēt, is an action utterly unlawful.
The former part of this Argument is cleared thus:

What crosseth the assuring unto us, of our coheirship with Christ, the same crosseth a special end, for which Christ Instituted his Supper.

Kneeling to receiue the Sacrament, crosseth the assuring unto us of our coheirship with Christ.

Kneeling therefore to receiue the Sacrament, crosseth a special end for which Christ Instituted his Supper.

The Proposition of this syllogisme will proue uncontrollable, in case it shall appeare, that Christ Instituted his Supper, that he might thereby assure us, of our coheirship with him. For confirmation hereof, I must alleage the iudgement of the Church of England, delivered (as is aboue mentioned) in the booke of Common prayer. But not to insist upon humane testimonies: let us see, whether the Scripture doth not furnish sufficient evidence in this behalfe. Thus therefore out of the scripture I dispute:

What is Instituted by Christ, to be observed for a remembrance of his death, and the prerogatiues royall, purchased for us thereby, that is Instituted, to assure us of our coheirship with him. To except against this sentence, were to deny our coheirship with Christ, to be a prerogative and blessing royall, purchased for us by his death.

The holy Supper is Instituted by Christ, to be observed for a remembrance of his death, and the prerogatiues royall, purchased for us thereby. Doe this (saith Christ) in remembrance of me, that is, of my death and the excellent benefits procured thereby. It is then the death of Christ with the benefits of it, the memory whereof we are to celebrate, for the strengthening of our faith, not onely in the poynt of our pardon, but of our coheirship also with Christ.

The holy Supper therefore is Instituted by Christ, to assure us of our coheirship with him.

The Assumption of the sayd syllogisme, namely, That Kneeling to receiue the Sacrament, crosseth the assuring unto us, of our coheirship with Christ, is demonstrated, as followeth, by these three severall Arguments.

Argum. I.

What directeth our hearts, to an apprehension of disfellowskip with Christ, in our future estate of ioy and glory, represented at the Lords table: the same being used by us at the Lord table, crosseth the assuring unto us, of our coheirship with him. As that which moveth me to receive,

ceive, that I am sicke, will not suffer any perswasion to grow in me, of my being in health for the present: so what directeth me to apprehend, that I rest debarred from society, with Christ in ioy and glory, the same will not suffer me to be perswaded, that I am a coheir with him of the sayd glory. Where the obiect is the same, how can the same cause, by the same facultie of working, produce contrary effects?

Kneeling to receive the Sacrament, directeth our hearts, to an apprehension of dis fellowship with Christ, in our future estate of ioy and glory, represented at the Lords table.

Kneeling therefore to receive the Sacrament, being used by us at the Lords table, crosseth the assuring unto us of our coheirship with him.

That Kneeling to receive the Sacrament, directeth our hearts to an apprehension of dis fellowship with Christ in the state of glorie represented at the Lords table, may be proved thus.

An act of abasement and subiection, and such as convinceth us the performers thereof, to be of an inferior and unfellowlike condition, with Christ at his table, can not but direct our hearts, to an apprehension of dis fellowship with him in the state of glory there represented.

Kneeling to receive the Sacrament, is an act of abasement and subiection, and such as convinceth us the performers thereof, to be of an inferior and unfellowlike condition, with Christ at his table.

For if an act of Superiority or equality, doth import and argue the the performer thereof, to be in a condition answerable thereto: why should not an act of inferiority and extraordinary abasement, insinuate and prove the actor, to be in a degree far inferior & unsocial with him, at whose respect it is performed?

Kneeling therefore to receive the Sacrament, can not but direct our hearts, to an apprehension of dis fellowship with Christ, in the estate of glory represented at his table.

For a further prooffe, that kneeling to receive the Sacrament, crosseth the assuring unto us, of our coheirship with Christ, I will propound this reason:

If Kneeling to receive the Sacrament, divert our hearts from being imployed on that subiect, the remembrance and meditation wherof, is enioyned unto us for the nourishing of our faith: the kneeling to receive the Sacrament, crosseth the assuring unto us, of our coheirship with Christ For the faith, which is to be fed in us, being the perswasion that

Argum: 2

is wrought in our hearts, not onely of the pardon for our sinnes, but of the purchase also made for us, of a blessed inheritance; what action soever taketh, & abbridgeth ought from the meane appoynted, for the feeding of this perswasion in us; the same can not but in some degree, hinder the assuring unto us, of our society with Christ in his kingdom.

Kneeling to receiue the Sacrament, diverteth our hearts from being imployed on that subiect, the remembrance and meditation whereof, is enioyned unto us, for the nourishing of our faith.

For Kneeling being in the iudgment of our Church, an outward worship directly attending, upon the action of praying or of thanks giving unto God, or upon the demonstration of the reverence we beare, to the outward signes: if it be performed by the Kneeler, answerably to the direction & intendment of our Church; then either our hearts be imployed in the same service, upon which this personall gesture of Kneeling doth attend, and so are diverted from the sayd meditation enioyned us by Christ in these words, Do this in remembrance of me: or they are imployed ioynly, both upon the one & the other, which is an impossibility. For how can we meditate on the death of Christ, and the benefits therof, Preached unto us by the visible elements, and represented at his table: and yet make tender unto God, of a worthy Sacrifice of prayer or thanks? Or bestow our thoughts upon the enterteyning, of a reverent estimation of the visible elements? That the heart should at the same instāt, offer prayer unto God, & by the ministry of the outward senses, receiue Christ Iesus Preached unto it: are two such opposite imployments & motions, that the one can not stand, without the frustrating of the other. Besides, that the heart should in the Lords service divide it selfe, and not bestow the whole strength of her affections and thoughts, upon that wheron it is imployed, is contrary to the nature of that attendance, and to the perfection of the duty, which we owe unto the Lord.

Kneeling therefore to receiue the Sacrament, crosseth the assuring unto us, of our cobeirship with Christ.

Moreover to shew that kneeling to receiue the Sacrament, crosseth the assu-

assuring unto us of our coheirship with Christ, let this conclusion be considered.

Kneeling to receiue the Sacrament, crosseth that which is a worthy meane to feede in us, the hope of our coheirship with Christ.

Kneeling therefore to receiue the Sacrament, crosseth the assuring unto us, of our coheirship with him.

Argu. 3.

The Antecedent part of the sayd conclusion, is manifested thus:

What crosseth the carying of our selues, in the person of guests and coheirs, with Christ at his table, the same crosseth that which is a worthy meane, whereby to nourish in us the hope of our coheirship with him.

Kneeling to receiue the Sacrament, crosseth the carying of our selues, in the person of guests and coheirs, with Christ at his table.

Kneeling therefore to receiue the Sacrament, crosseth that which is a worthy meane, whereby to nourish in us, the hope of our coheirship with Christ.

The Proposition of this syllogisme, wilbe free from exception, upon prooffe made, that the carying of our selues, in the person of guests and coheirs, is a worthy meane to feede in us, a perswasion of our future society with Christ, in the glory of his inheritance. If it be not a meane to further in us the sayd perswasion: then neede we not to beare and act the person of guests & coheirs with Christ at his table: but we are to beare and act the sayd person. For to set a part the bearing of the sayd person, at the time of our banketing at this sacred feast, were to set a part, that which is imposed on us by the Lord. For he inviting us to this Supper, and enterteyning us thereat, doth in that regard impose upon us the person of guests. And whereas it is intended and enioyned by our Saviour, that each guest at this holy feast, should take the bread and wine there provided and offered, as representations & pledges of his future inheritance, with him our Saviour: it followeth, that each guest taking in that sort and sense the sayd bread & wine; beareth the person of a coheir with Christ. For how can be otherwise so take them? Sith then we susteyne and act the person of guests & coheirs with Christ at his table, as a person imposed on us by him: how should the bearing & acting of the sayd person, be no meane to feede in us, the perswasion of our coheir-

is wrought in our hearts, not onely of the pardon for our sinnes, but of the purchase also made for us, of a blessed inheritance; what action soever taketh, & abbridgeth ought from the meane appoynted, for the feeding of this perswasion in us; the same can not but in some degree, hinder the assuring unto us, of our society with Christ in his kingdom.

Kneeling to receiue the Sacrament, diverteth our hearts from being employed on that subiect, the remembrance and meditation whereof, is enioyned unto us, for the nourishing of our faith.

For Kneeling being in the iudgment of our Church, an outward worship directly attending, upon the action of praying or of thanks giving unto God, or upon the demonstration of the reverence we beare, to the outward signes: if it be performed by the Kneeler, answerably to the direction & intendment of our Church; then either our hearts be employed in the same service, upon which this personall gesture of Kneeling doth attend, and so are diverted from the sayd meditation enioyned us by Christ in these words, Do this in remembrance of me: or they are employed ioynly, both upon the one & the other, which is an impossibility. For how can we meditate on the death of Christ, and the benefits thereof, Preached unto us by the visible elements, and represented at his table: and yet make tender unto God, of a worthy Sacrifice of prayer or thanks? Or bestow our thoughts upon the enterteyning, of a reverent estimation of the visible elements? That the heart should at the same instāt, offer prayer unto God, & by the ministry of the outward senses, receiue Christ Iesus Preached unto it: are two such opposite employments & motions, that the one can not stand, without the frustrating of the other. Besides, that the heart should in the Lords service divide it selfe, and not bestow the whole strength of her affections and thoughts, upon that wheron it is employed, is contrary to the nature of that attendance, and to the perfection of the duty, which we owe unto the Lord.

Kneeling therefore to receiue the Sacrament, crosseth the assuring unto us, of our coheirship with Christ.

Moreover to shew that kneeling to receiue the Sacrament, crosseth the assu-

assuring unto us of our coheirship with Christ, let this conclusion be considered.

Kneeling to receiue the Sacrament, crosseth that which is a worthy meane to feede in us, the hope of our coheirship with Christ.

Kneeling therefore to receiue the Sacrament, crosseth the assuring unto us, of our coheirship with him.

Argu. 3.

The Antecedent part of the sayd conclusion, is manifested thus:

What crosseth the carying of our selues, in the person of guests and coheirs, with Christ at his table, the same crosseth that which is a worthy meane, whereby to nourish in us the hope of our coheirship with him.

Kneeling to receiue the Sacrament, crosseth the carying of our selues, in the person of guests and coheirs, with Christ at his table.

Kneeling therefore to receiue the Sacrament, crosseth that which is a worthy meane, whereby to nourish in us, the hope of our coheirship with Christ.

The Proposition of this syllogisme, wilbe free from exception, upon prooffe made, that the carying of our selues, in the person of guests and coheirs, is a worthy meane to feede in us, a perswasion of our future society with Christ, in the glory of his inheritance. If it be not a meane to further in us the sayd perswasion: then neede we not to beare and act the person of guests & coheirs with Christ at his table: but we are to beare and act the sayd person. For to set a part the bearing of the sayd person, at the time of our banketing at this sacred feast, were to set a part, that which is imposed on us by the Lord. For he inviting us to this Supper, and enterteyning us thereat, doth in that regard impose upon us the person of guests. And whereas it is intended and enioyned by our Saviour, that each guest at this holy feast, should take the bread and wine there provided and offered, as representations & pledges of his future inheritance, with him our Saviour: it followeth, that each guest taking in that sort and sense the sayd bread & wine, beareth the person of a coheir with Christ. For how can be otherwise so take them? Sith then we susteyne and act the person of guests & coheirs with Christ at his table, as a person imposed on us by him: how should the bearing & acting of the sayd person, be no meane to feede in us, the perswasion of our coheir-

ship with him? Doth it not remember unto us and direct our hearts to conceive that we are coheirs with him? He that carrieth himselfe, in the fashion and quality of a State officer, doth by such his carriage, admonish and addresse his heart to apprehend, that he is an officer of State. So likewise the demeaning of our selues, in the person of guests, and coheirs with Christ at his table, can not but induce us to thinke, of some title we haue to a future inheritance with him. And how much is defalked from such our carriage, at the time of our admission to the sayd table; so much is wanting, towards the act of feeding in us, the hope of our future blessed society with Christ.

Touching the Assumption: the truth thereof will forthwith appeare, in case it shalbe considered, that kneeling is a carriage, for the kinde and nature thereof, importing subiection and dis fellowship with him, to whom it is performed: whereas the person of a guest and coheir, doth import a condition of equality and society with him, who being our brother and coheir, doth invite us to his table. So as he that Kneeleth, doth (during the time of his kneeling) debarr and keepe himselfe, from bearing the person of a guest and coheir.

Thus much concerning the Second Argument: The 3. followeth.

Argun: 3.

By what action we are debarred, from partaking with Christ the invitant, in the liberties and prerogatives of his table: that can we not, in the act of receiving the Sacrament, obserue and practise without sinne. Kneeling is an action, whereby we are debarred, from partaking with Christ the invitant, in the liberties and prerogatives of his table.

Kneeling therefore is an action, that we can not in the act of receiving the Sacrament, obserue and practise without sinne.

The Proposition supposeth for true and evident, these two thinges: the one, that it is an unlawfull action, whereby we are debarred from partaking with Christ, in the prerogatives of his table, that is, in such rights & favors, as by the common intendment of the invitant, and of the feast prepared by him, the persons invited, are to enioy at the table of the sayd invitant: the other, that for our partaking with Christ, in the sayd prerogatives,

times, at such a time and upon such occasion, the use of a table is necessary. Now least the Proposition be challenged in this behalfe, as taking these things for granted, which are questionable: I will, for preventing of this imputation, yeld unto either of these poynts, some further light.

First, touching the unlawfulness of the sayd action: we are to consider, that it can not be free from the touch of sinne, to disappoynt the gracious intendment of Christ, in the invitation of us to his holy Supper. We are to remember likewise, that what action frustrateth our partaking with Christ, in the personall prerogatives of his table; the same disappoynteth the gracious intendment of Christ, in the invitation of us his brethren & coheirs, to the sayd Supper. So as, that whereby our partaking with Christ, in the personall prerogatives of his table, is disappoynted; can not but fall within the compasse, of an unlawfull action. But how doth it appeare to be the intent of Christ, that his brethren and coheirs invited by him, to his sacred banquet, should partake with him, in the personall prerogatives of his table? Let us draw into consideration, the absurdities & inconveniences that will ensue, upon the defect of the sayd intent, on the part of Christ: and then shall we be forced, for the avoyding of those absurdities, to grant the intent of our Saviour, to be such as is urged. If the Lord Iesus, in inviting his brethren & coheirs to his Supper, intend not that they should partake with him, in the personall prerogatives of his table: then will these inconveniences follow thereupon.

First, that he intendeth not fully & answerably, either to the nature of an honorable feast, or to the kinde affection of a brother, to testifie his love unto them. For by the law & purpose of a feast, the persons invited, are to enjoy the rights and priviledges of the feast; that is, so many demonstrations of kindness on the invitants part, as the nature of the feast, prepared for them, will readily afford: so as, to withhold from the invited, any of these demonstrations, is to withhold from them, so many testimonies of love unto them. Secondly, that our Saviour failes, to use the ready &

presented meanes, whereby to assure his brethren, of their coheirship & society with him in glory. For the Institution of this holy banquet, being out of a speciall purpose, to seale and deliver unto us, a worthy evidencce & specialty, of the sayd coheirship: if the sayd evidence shall, in some branches and clauses thereof, be shortned, and through the want of them, as it were maymed; (as it will be, in case we partake not with Christ, in the personall liberties & rights of his table, in the complete enioyance wherof, the perfection of the sayd evidence consisteth) it must necessarily follow, that how many clauses & branches, be with drawne from the sayd evidence; so many meanes, of assuring unto us, the sayd coheirship, wilbe wanting. Thirdly, it will follow, that our Saviour sheweth lesse respect, and loue to his brethren and coheirs, then a ciuill Symposiarch, to his ordinary guests. Fourthly, that he wilbe found, to make offer unto us, of an entier & accomplished interteynement of a feast: and yet in the issue, to afford us onely a part thereof. Lastly, that he intends not, to imploy a Table of repast, provided & fitted for the enterteynement of his brethren, to the whole service and use, for which it was prepared and furnished.

You see hereby, that either we must admit these absurdities; or conceiue the intent of our Lord to be, that his brethren, being invited to his Table, should partake in the personall prerogatiues and liberties thereof. Concerning the other poynt, viz: That the use of a table is necessary for the celebration of the Lord Supper: the truth hereof may appeare; first, by noting the ground & inducement of the sayd use. Secondly, by the practise of Christ & his Apostles, and the obseruation of the sayd practise in all Churches, except that Apostaticall Synagogue of Rome, and such as yet, haue not sufficiently washed, and purged themselues, from the defilements of that Sea. From the consideration of the ground, and inducement of the sayd use, I argue thus:

What at the celebration of the Lords Supper, is requisite to decency, commodiousnes, solemnity, representation of society, and kind enterteynments, in the cariage of the sayd Supper: that is of a necessary use in the sayd Supper.

A table is that, which at the celebration of the Lords Supper, is requisite to decency, commodiousnes, solemnity, representation of society, and kind intertynement, in the cariage of the sayd supper.

A table therefore is that, which is of a necessary use at the sayd supper. That Christ and his Apostles used a Table at the sayd Supper, is noted in expresse termes by S. Luke. cap. 22. 21. That the Apostles afterward, and the Churches planted by them, reteyned the use of a Table, is evident by that which is delivered 1: Cor: 10. 21. Where the Apostle telleth the Corinthians, that they can not be partakers of the Lords table, and the table of Divells. In which place, whether he spake properly or by a trope: the issue I asyme at, touching the use of a table, at the sayd Supper in those dayes, will necessarily be inferred. Now, what by the direction or allowance of Paul, was observed in the Church of Corinth, ether the same was observed, in all other Apostolicall Churches, if the nature of the people and times would beare it, or else there was not, a correspondence and harmony, in the proceedings of the Apostles, notwithstanding they were in the exercise, and establishment of the ministry of the word & Discipline, guided by the same spirit. To avouch this later, were derogatory to the glory, of that uniforme and constant course, which the wisdom of the spirit, in matters of the Church, holdeth meete to observe. That the Churches succeeding that Primative age, squared not herein, from the exāple of their predecessors; the writings of the auncient Fathers will testifie. To produce many in a case so evident, were idle. Let Augustine suffice in this behalfe. The Sacramēt (saith he Tract. 26. in Ioh. 6) of this thing, of the unity of the Lords body, is somewhere dayly, somewhere by certeyne distances of dayes, prepared unto the Lords table, and is there received at the table. Again, de verb. Dom. secund. Ioh. ser. 42. Christ dayly feedeth us at his table, which is placed in the middest. That the reformed Churches of this age, haue demolished Altars, and revoked the ancient use of tables, who doth not see? Our Communion booke and the late Canons will testifie, for the Church of England, in what great recommendation, it holdeth a table at the celebration of the Lords Supper, in that, it not only taketh order for the use thereof, in all

comely sort; but honoreth it likewise, with the title of Gods board. To be short: for asmuch as we can not substitute any thing, that will equall the use of a table, in the poynt of decency, commodiousnes, solemnity, sutablenes, representation of society and loue: let us, according to the practise of Christ and his Apostles, and of the succeeding Churches, so apprehend of a table at the Lords Supper, as of that, the use wherof is necessary thereat.

To obiect against the necessary use of a Table in this case, the resemblance that the Lords Supper hath, in nature with a running banquet, which may be performed without a table, is frivolous. For, the Lords Supper is not a cursory drinking, without order & forme, such as is used occasionally, amongst persons of meane quality: but it is, in regard of the Maiestie of the maker thereof, of the admirable excellency of the diet therein provided, of the worthines of the persons invited thereto, who are the sonnes and heirs of the greatest Monarch: it is (I say) in these regards, a set banquet & of the greatest solemnity. And whereas a cursory banquet, doth but in part yeld a testification, of sociall & kinde interteynement, on the behalfe of the invitant: this holy & solempne feast, being furnished with a table & with guests sitting thereat, and wanting nothing wherby, to grace & adorne the cariage thereof; doth fully & in all accomplished sort, represent & exhibite on the part of the invitant, whatsoever may serue, out of the nature of a banquet, to testifie & assure his loue to the invited, and his society with them.

Hitherto the Proposition of the principall syllogisme, hath by way of illustration, ben handled.

The Assumptiō of the sayd principal syllogisme, is now to be cleared: namely, that kneeling is an action, whereby we are debarred from partaking in the personall liberties & prerogatiues of the Lords table. For proofe of this Assumptiō I will propound this prosillogisme.

What action debarreth us, from being socially admitted to, and enter-
teyned at the Lords table, the same debarreth us, from partaking in the
personal liberties, and prerogatiues of his table.

Kneeling is an action, that debarreth us from being socially admitted to,
and

and enterteyned at the Lords table.

Kneeling therefore is an action, that debarreth us from partaking, in the personal liberties and prerogatives of the Lords table.

The Proposition of this first prosyllogisme, will passe for a current & sound truth; in case it shall appeare, that the particulars mentioned therein, be liberties & prerogatives of the Lords Table.

That they are such, and for such to be accompted, I proue it thus:

What are the liberties and prerogatives personal, of a table of a repast in general. the same are the liberties and prerogatives personal, of each spirituall table in particular: and consequently of the Lords table.

Social admission to the table, and social interteynement thereat, are the liberties and prerogatives personal, of a table of repast in general.

Therefore social admission to the table, and social interteynement thereat are the liberties and prerogatives personal, of each spirituall table in particular: and consequently of the Lords table.

Touching the Proposition: it is a principall in reason, that what agreeth to the generall, as it is such; the same agreeth to each speciall comprehended under it. If any thinke, that the generall admitte an exception, in a particular of this kinde, whereof we speake: as if a table of repast set a part to an holy use, did in this regard suffer a change, in the nature & essentiall properties thereof: let him remember, that no substance set a part to a spirituall use, leese his common, or civill nature & properties, by vertue of such consecration: as may appeare by the examples of this quality, specified in Scripture. For, if the thing should receiue, a reall conversion into another essence, there should be a transubstantiation, not a sequestration of the thing & the properties of it, to a different use. A table therefore out of choise, designed and applied to a religious service, remaineth notwithstanding free, from all dissolution and change, in the civill nature, and properties thereof. That the change is only in the use, and not in the nature, and personall prerogatives belonging thereto, which rest uncanceled, though differently applied; is manifest hereby, in that the personall liberties & prerogatives of sitting at the table, of feeding at & on the table, of social interteynement thereat, remained unchanged, even at the time of solemnizing the feast of the Passover, and this succeeding

holy supper, by the Lord Iesus himselfe & his Disciples. If at that time, when Christ himselfe was present in person, at a table of repast; the sayd table set a part to a religious use, did notwithstanding reteyne her ordinary personall prerogatiues, so as there was sitting at it, feeding at and upon it, sociall and loving interteynement given thereat: why should we now dreame, that a table of repast in generall, doth admit touching the sayd personall prerogatiues, an exception in this particular of the Lords table? The sayd table no more leeseeth her proper employment, in regard of the holy use, whereto it is applyed, then an Orator set a part to the holy ministry of the Gospel, and employed therein, leeseeth the employment of those faculties of his mind & body, which before be used in pleading of ciuill causes.

Concerning the Assumption, viz: That sociall admission to the table, and social interteynement thereat, are the liberties and prerogatiues personall, of a table of repast in generall: let us for the clearing hereof, consider the speciall end & use, for which, a table of repast was originally made. If the speciall end be not, that we should partake in the sayd liberties & prerogatiues: why hath a table of repast ben ever employed to that service? Doth not the ordinary and continued employment of a thing, discover & proclayme unto us the end and service, whereto it was formed? If then from age to age hitherto, this hath ben the employment of a table, that such as partake of it, should be socially admitted hereto, and should accordingly interteyne & be interteyned thereat; it followeth, that it was also originally contrived & fashioned, for services of this nature. Remoue from a table of repast the sayd employment: and what will there remayne, wherein a frendly inuitant, may performe the demonstrations of his loue and society, to & with the persons invited? To this performance he is tyed, First, by a iust expectance thereof on the part of the invited: Secondly, by the proper nature & intendment of a feast: Thirdly, by a direct intimation & profession from himselfe, to performe them, in that he undertaketh the solemnizing of a feast. For what

is in the proper nature and intendment of a thing; the performance of the same, the producer of the thing into act, is presumed to professe. Now in case the invitant shall debar his guests, from partaking with him, in the priviledges of his table, that is to say, in the liberties of sociall admittance thereto, and of receiving kinde & sociall interteynement thereat; he shall offend against that law, of shewing respect and kindnes, to the fulfilling whereof, he standeth tied by a treble obligation.

To imagine that the invitants table, is not provided to this end, that the invited should communicate, in the sayd liberties and priviledges: but that it should serue to no other purpose, then to be a scate for the convenient disposing of the elements; is a meere dreame, and such as is refelled, by the ordinary imployment and use of a table in all ages. Doe the elements deserue such regard, as to haue a table prepared for their decent bestowing: and shall not the guests, be thought worthy of the like respect, as to haue a table, whereat to accommodate themselves, in all comely and orderly & fellowlike sorte? And wherat accordingly to feede and be enterteyned? Besides, if the use of a table be restrayned, to the disposing of the aliments only upon it: then in this particular case of the Lords table, with us in the Church of England, what needeth in any Congregation a long and large table, with a long and large covering? A table of very compendious & short dimensions, would serue the turne, and be more suitable, to so small a proportion of deinties. Nay, what needeth any table at all? For the sayd deinties may be seated, upon some other convenient subiect & receptable; whereat the consecration may be used, and from whence, the service of delivery may be performed, successively to each severall communicant, by the hand of the Minister.

Thus you see, that the Proposition of the sayd prosyllogisme, carrieth an uncontrollable truth: viz. That the same action debarreth us, from partaking in the prerogatives, and liberties of the Lords table; which excludeth us from sociall admission to his table, and from sociall interteynement thereat.

Now the Assumption of the sayd prosyllogisme, resteth to be explained: namely, that Kneeling is an action, which debarreth us from sociall admission to the Lords table, and from sociall enterteynement thereat.

Who partake in the sayd prerogatiues, of being socially admitted, and accordingly enterteyned to and at the Lords table, are, for that time and act, of an equall and fellowlike condition with him, at his table.

Kneelers to receiue the Sacrament, are not for that time and act, of an equal and fellowlike condition with him, at his table.

Kneelers therefore to receiue the Sacrament, partake not in the sayd prerogatiues, of being socially admitted to the Lords table, and enterteyned accordingly thereat.

The Assumption is iustified in this sort.

If kneelers to receiue the Sacrament, be for that time and act, of an equal and fellowlike condition, with the inuitant at his table: then doe they not in the act of receiuing the Sacrament, performe a real & personal acknowledgement, of their inferiority and disfelowship with him.

Kneelers to receiue the Sacrament, doe in the sayd act, performe a real and personal acknowledgement, of their inferiority and disfelowship with him.

For what other thing, doth that most humble gesture expresse & testifie, then such an acknowledgement? What doth it import and argue on the part of the performer, but the debarment of him, from partaking with the inuitant, in the personal liberties and prerogatiues of his Table.

Kneelers therefore to receiue the Sacrament, be not for that time & act, of an equal and fellowlike condition, with the inuitant at his table.

To obiekt here, that sociall admission to the Lords table, and interteynement thereat, is equiualed & sufficiently supplied, in that (howsoeuer ye kneele) ye partake of the deinties, reached and delivered unto you from it, is a consideration of no moment. For, to partake of the sayd deinties in this sort, when answerably to the intention of the inuitant, you may conveniently and socially accommodate your selues, and enioy them at the table; is to partake of them as servants & strangers, and not as honorable guests & brethren, unto whom, on the part of the inuitant, is intended this grace & fauour, that they should not onely tast of his deinties; but

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partake with him also in the personall prerogatives of his table, as in certeyne speciall demonstrations, of his loue towards them, and of their society with him. When there is prepared & furnished for you, a full and accomplished interteynement: will your enioying of some part onely thereof, yeld you all the comfortable satisfaction intended unto you? Will it moue you to thinke, that in partaking of a part of the interteynement, you enioy the whole? If you so thinke, and therewith rest contented: as your conceite therein, is an illusion, and without ground of truth: so is it iniurious, aswell to the invitant, as to your selues. To him: in that you disappoynt him, of the end he aymeth at, in your invitation; which is, to communicate with you, to your exceeding comfort, not a part only, but the whole interteynement; that the proper nature, intendement, and cariage of a feast doth yeld. To your selues: in that wittingly, and out of a delusory respect, you deprive your selues, of so many testimonies and evidences on the invitants part, of your society with him in glory, as besides the tast of the deinties, the intendement and cariage, of a most worthy and Princely banquet, will affoarde.

Thus far of this third Argument, against Kneeling to receiue the Sacrament: in the handling wherof, we finde discovered, that the sayd kneeling is an action, whereby we are debarred, from partaking with the Lord, in the personall liberties and prerogatives of his table. Whether our Booke of Common prayer, doth not secretly and under hand, check this debarment; is worthy to be considered. Sure I am, that it is answerable to the intendement of the sayd booke, and of the late Canons also; that at the celebration of the Lords Supper, there should be no uncivill and unworthy usage, offered to the persons invited thereto. Now, whether in the practise of many particular Churches in this land, the communicants be not in a very unworthy sort intreated, let it be unpartially examined. The Communion Table is in sundry Congregations, of good length and largenes: it is by commandement, to be covered and spread, with a decent and sayre linnen cloth:

cloth: it is as a table, (as speaketh the sayd Booke) of him who hath prepared a rich feast, and as a table decked with all kinde of provision, so that there lacketh nothing, but the guests to sit downe. To this table, we are in all loving manner, called by God himselfe: to this table, the Minister, in the name of God, and in the behalfe of Christ Iesus, doth with all earnestnes invite us: And yet forsooth in the issue, the guests invited, in some places come not nere unto it: they are, according to the custome there, to rest theselues upon their knees, a good distace of: attending to be fed, with some thing from it. Whether this interteynement, be according to the intendement of the sayd booke, to the rule of cōmon civility, & such as should be offered to guests of quality, to the brethren of our Lord Iesus, to the heirs apparent of the crowne and kingdome of heaven; I leaue to be weighed by them, who are desirous to honor God, after his owne ordinances, and not after the traditions of men. At a civill banquet, the offer of such usage, would be challenged for a mockery. For what is it else to pretend kinde interteynement, and not to performe it? If we be in all earnest and frendly sort, invited to a civill feast: if notice be given unto us, that the Table is sayrely spread and covered, that it is furwished with deinties, and that there wants nothing, but our sitting downe thereat: shall we not, when we present our selues at the sayd feast, looke to sit downe at the table, or, as nere it, as conveniently we may? Shall we not, in case we be debarred from the table, and commanded to dispose our selues some distance from it, there to be fed as servants or strangers, shall we not (I say) thinke our selues used without respect? To thinke, that the quality of the banquet doth alter the case; is to censurc the course held by Christ and his Apostles, aswell in the Passover, as in the succeeding Supper: in either of which, touching the personall liberties of sitting, of feeding at the table and of interteynement thereat, their cariage was the same, that they observed at civill feasts. They did not so use and demeane themselves, as to make the table of that holy Supper, to serue only as a courtcupbord for the seating of the plate, or as a dresseoir whercon

to marshall the dishes: but employed it to the use, whereto it was prepared: which was to sit thereat, to feed at and on it, to giue & receiue interteynement at it. Nay, they knew, that if there were no other use of that table, then to be a subiect whereon to seate the deinties; it might well be spared as a thing altogether needles: as we see it done in running bankets: in which no table is employed, the service being performed unto the guests severally, by the hand and Ministry of a servant, out of some fayre great bolle, or some like convenient vessell.

Now out of this discourse I drawe these 3 conclusions following.

If the Communion booke allow our sitting downe at the Lords table, the Conclu.^{1st}
may we, without offence to the sayd booke, as well sit as kneele at the Lords table.

But the Communion booke alloweth, our sitting downe at the Lords table.
We may therefore, without offence to the sayd booke, as well sit as kneele at the Lords table.

The Assumption is proved in this sort.

If the sayd booke tell us, that there is a table prepared, and sayely covered for us: that it is decked with rich provisions: that we are invited to the sayd table: that we are to acknowledge publikely, we are come to that table, which is called Gods boarde: that we are come to feede at the Lords Supper, not only of it: that there wants nothing but our sitting downe at the sayd table:

If (I say) by the direction of the Communion Booke, we be informed of all these perticulars, it followeth, that the sayd booke, alloweth our sitting downe at the Lords table.

But the sayd Booke doth giue us notice of all the sayd perticulars: As may appeare, by the exhortations and prayers, delivered in the same, at the time of celebrating the Communion.

The sayd booke therefore, alloweth our sitting downe at the Lords table. But here it wilbe demanded, where the Communion booke telleth us, that there wants nothing but our sitting downe at the table? It telleth us thus much in effect and true meaning, though not in expresse termes: namely in a comparison, delivered in the first exhortation, appoynted to be made unto the Communicants.

The comparison is this:

As he, that hath prepared a rich feast and decked his table with all kinde
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of provisions, so as there lacketh nothing but the guests to sit downe, taketh it greuously in case they come not to his table:

So, the Lord having prepared for you an holy Supper, and decked his table with worthy provisions, so as there lacketh nothing, but the guests to sit downe, will be provoked to anger against you, in case you come not to his table.

The reddition of this comparison, is not propounded in these direct termes: but we are to conceive of it as thus set downe; or else hold the comparison as halting, and wanting that due analogy it ought to haue. To say, that the Lord hath furnished his table with worthy provisions, and hath affectionately invited us therto, so as there lacketh nothing, but our comming to kneele thereat, were absurd in sense, and disproportionable to the Proposition of the sayd comparison: and it were to make the Lord, the author and director of this gesture of kneeling, at receiving the Sacrament: which I presume the Church of England never meant.

Touching those phrases of our comming to the Lords table, & of our feeding at that holy supper: to make it appear that I mistake not the sense of the first of them, but that it is properly and literally to be taken; let it be considered, what the Minister, kneeling downe at Gods boarde, is commanded to say touching Gods board in the name of the Communicants: We doe not presume (saith he) to come to this thy table O Lord: we be not worthy to gather up the crums under thy table. What table can the Minister meane in these words, other then Gods boarde, whereat he is directed to kneele, and to make this acknowledgement? I deny not, but that in some other passages, the table may signifie the deinties seated thereon. But, in the place alleaged, it is taken in the proper and naturall signification. The other phrase of feeding at the Lords Supper, is likewise of an obvious and playne sense: it being one thing to feed of a Supper or banquet: another thing to feed at a Supper or banquet. If he shalbe reputed to feed at the Lords Supper, that feeds of it: why may we not as well infer, that he feedeth at the Kings Supper, who feedeth of it? Which if it be true: such as sup as far from his Maiestie, as the cellar is from the privie

the chamber, may be sayd to be feed at his Maiesties Supper: in case they finde the favor, to tast of ought provided for the Kings table. To mainteyne this position, that they feed at the Lords Supper, who feed of it: may readily breed an opinion, that we may remaine at home and yet be adiudged to feed, at the Lords table in the Church, if any portion of the consecrated bread, be from thence brought unto us.

The second conclusion deduced upon the aforesayd discourse is this.

By what action we are occasioned, to interpret the pretence and cariage of the Minister, that in the Lords name, inviteth us to his table, as a delusion and an offer of unworthy usage to the persons invited thereto: the doing of that, is in the general intendment, and scope of the sayd Communion Booke, disallowable.

Conclusi. 2.

By Kneeling to banquet at the Lords Supper, we are occasioned to interpret the pretence and cariage of the Minister, who inviteth us in the Lords name to his table, as a delusion and an offer of unworthy usage, to the persons invited thereto.

For, by the action of kneeling, which is in sundry Congregations, some good distance from the Lords Table; we are debarred from partaking at the Lords Table, notwithstanding it be spread and sayrely covered for us: we seriously invited thereto: and tould that we are come unto it, and that we feed at it: and that there want nothing but our sitting downe. Wherby we finde, that one thing is pretended, another performed: sayre offers made, of sociall and familiar interteynement, but not answered in the issue.

Kneeling therefore to banquet at the Lords Supper, is an action the doing whereof, is in the general intendment, and scope of the sayd Communion Booke, disallowable.

The 3 conclusion upon the discourse aboue remembred, is this:

If by Kneeling we are lawfully kept, from partaking in the personal prerogatives of the Lords table, then is a table at the Lords Supper needles.

Conclusi. 3.

For, what is otherwise requisite at the sayd Supper, may conveniently be performed without a table: as the seating of the deinties, & the consecration of them. Will not a comely & gracefull court-cupbord, serue for a subiect of the deinties, and for that whereat the consecration of them may be made? You will say, that it is no-

thing so decent and sutable, to act a service of this nature without a table. And is it not, I pray, more undecent and unsutable for guests of an honorable rancke and quality, to kneele in the time and act, of their eating, drinking and banketing? If it be decent in the sayd guests, to eate drinke and banket without a table: shall it not be as comely, to dispatch the bestowing, and consecration of the bread and wine, without a table?

But a table at the Lords Supper is not needles.

By kneeling therefore, we are not lawfully kept from partaking, in the personal prerogatiues of the Lords table.

Thus much for the 3 Argument. The 4. followeth.

Argum. 4. No personal cariage repugnant to the law of nature, is to be used at the Lords Supper.

Kneeling in the act of our banketing at the Lords table, is a personal cariage repugnant to the law of nature.

Kneeling therefore in the act of our banketing at the Lords table, is not to be used at the Lords Supper.

For an evidence and light to the Proposition, let this prosyllogisme following be considered:

If some personal cariage repugnant to the law of nature, may be used at the Lords Supper, some act may be performed thereat, which the Lord approveth not.

For the Lord approveth not repugnancies to his owne ordinance. Now the law of nature, is his owne ordinance: the crossing whereof, never receiveth allowance from him, howsoever he sometimes seemeth upon perticular occasion, to dispense with his owne law: & for the violation thereof, to give speciall direction and commission. That the Lord approveth not the acting of that, which infringeth his owne ordinance; may appeare by this, in that the Lords name is not thereby sanctified, but dishonored.

But no act may be performed at the Lords Supper, which the Lord approveth not.

No personal cariage therefore, repugnant to the law of nature, may be used at the Lords Supper.

Concerning the Assumption, viz. That it is repugnant to the law of nature, to kneele in the act of banketing at the Lords table, I provet hui:

An act repugnant to the law of decency and order, is repugnant to the law of nature.

Kneeling in the act of our banketing at the Lords table, is repugnant to the law of decency and order.

Kneeling therefore, in the act of our banketing at the Lords table, is repugnant to the law of nature.

The Proposition of this later prosyllogisme, is free from iust exception. For if indecency and disorder, be not repugnant to the law of nature; why doth Paul I. Cor: II. reprove & check, the indecency & disorder of men & women, in their habit & cariage, as a thing opposite to the rule of nature? To averre, that uncomelines and disproportion are against the written and morall law, and therefore not against the informations and directions of nature: is to speake ignorantly, and as if the law moral were not, as it were, a second impression and edition, of the law naturall. But to insist upon a further prooffe of this poynt, is needles; The ancient Philosophers are able to informe us, in the truth hereof.

The Assumption of the sayd later prosyllogisme, viz: That kneeling in the act of our banketing at the Lords table, is repugnant to the law of decency and order, is proved in this sort:

What is repugnant, to the proper employment of a table of repast, and to the cariage of the guests invited thereto, the doing of that at the Lords table, is against decency and order.

Kneeling in the act of banketing at the Lords table, is repugnant to the proper employment of a table of repast, and to the cariage of the guests invited thereto.

Kneeling therefore in the act of banketing at the Lords table, is the doing of that at the Lords table, which is against decency and order.

The first sentence of this syllogisme, is iustified thus:

To doe that at the Lords table, which is sutable to the proper employment of a table, and to the cariage of guests, is decent and according to order. For otherwise, Christ and his Apostles doing that at the Lords table, which was sutable to the proper employment of a table of repast, and to the ordinary cariage of guests; should be censured for doing of that, which is not decent and orderly. That they used the same table gesture, at this holy banquet, which was ever used by themselves & others, at a civill table & feast, can not be denied.

To doe therefore that at the Lords table, which is repugnant to the proper
 imployment of a table, and to the cariage of guests, is against decency
 and order.

The second sentence of the sayd syllogisme, viz: that kneeling
 at the Lords table, is repugnant to the proper imployment of a table of
 repast, and to the cariage of the guests invited thereto, is of it selfe so
 evident, that it needeth no further illustration. For, who doth not
 see and acknowledge, that a table of repast, is then imployed to his
 proper use and service; when we accommodate our selues at it, ac-
 cording to the received table gesture; when we feed at or on it;
 when we interteyne or be enterteyned at it. To demeane our
 selues in this sort, is likewise to cary our selues, in the quality and
 fashion of guests. If I should demaund an instance, of kneeling in
 the act of banketing, whether at a ciuill or religious table; I sup-
 pose, no age, either before or since the time of Christ, (this of our
 being excepted) can affoord any. If you alleage unto me, the ordina-
 ry use of kneeling in the Church of Rome, for the space of som
 hundreds of yeares, at the receiuing of their Sacrament: Besides,
 that to iustifie the doing of ought, in the true Church of Christ, by
 a president taken from the Synagogue of Antichrist, is no peece of
 good diuinity or logike; I haue this to answer; that kneeling in
 the Church of Rome, nether was heretofore, nether is at this day,
 practised at a table of repast, or by guests: but at an Altar, and by
 Sacrificers, and such as come not to banquet with Christ, but to
 attend a second oblation of him, and to present him with a corpo-
 rall worship.

Thus farre shall suffice, for the prosecuting of this 4 Argument.

The 5. Argument.

Argum. 5.

To performe private worship, during the time and act of the publike, is the
 doing of that which is unlawful.

He which kneeleth at the instant of receiving the Sacrament, performeth
 privat worship, during the time and act of the publike.

Therefore he which kneeleth at the instant of receiving the Sacrament,
 doth that which is unlawful.

The Proposition is cleared by this prosyllogisme:

If it be lawfull, to performe privat worship, during the time and act of the
 Lords

Lords publike service, then is it lawfull, to professe by our presence, a personal concurrence in the Lords publike service, and yet to forbear the sayd concurrence: And consequently it will be lawfull, to omit the employment of our hearts, and affections upon that, whereon we are requyred by the Lord to imploy them: as namely upon his publike service.

But it is not lawfull, to professe by our presence, a personal concurrence in the Lords publike service, and yet to forbear the same.

For to pretend one thing, and to performe another, in the Lords worship, is to delude the Lord.

Neither is it lawfull, to omit the employment of our hearts, and affections upon that, whereon we are requyred by the Lord to imploy them.

For this is a disobedience to his will.

Therefore, it is not lawfull to performe private worship, during the time and act of the Lords publike service.

The Assumption of the principall syllogisme is proved hereby:

In the presenting of what worship, the Congregation doth not ioyntly pertake, the same is privat.

It is not the place, or number of persons assembled together, that maketh the Lords worship to be publike: but that is hereto requyred also, which can make the sayd worship, of a publike participation & use. Which is effected, by knowledge had of the thing done by consent upon knowledge, and by an actuall and ioynt tender of it, upon consent.

The worship performed by the Kneeler, at the instant of receiving the Sacrament, is a worship in presenting whereof, the Congregation doth not ioyntly pertake.

The worship therefore performed by the Kneeler, at the instant of receiving the Sacrament, is a worship that is private.

Touching the Assumption of this later prosyllogisme: the evidence I haue to shew for the truth thereof, is this. The Kneeler at the instant of receiving the Sacrament, performeth a double worship: the one inward and spirituall: the other outward and corporall. In the inward worship, which giveth life to the outward, and from the which, the outward being divided, leaseth all acceptation and grace, the rest of the Assembly concurrerh not with the Kneeler. For, how can they pertake in that which they know not. And how should it be knowne, but from the party kneeling, or from the

Minister? As for the party kneeling, he discovereth not his conceptions, by any outward meanes, able to informe directly & certeynly? Now the cariage of the whole ministration and service, performed by the Minister and people, at the time of delivering and receiving the Sacrament, is such as proveth, that the Kneeler doth make a tender of a private worship. For, the Minister directeth his speech from the Congregation in generall, and directeth it successively to each Kneeler, praying for him in perticular & privately: He exhorteth the party kneeling, to a thankfull acknowledgement of his owne redemption by Christ: And where there is the opportunity of sundry Ministers, (as in Churches Cathedrall) this severall proceeding with each Communicant a part, in praying for him, is performed by them in a low and submisse sound of the voyce, to prevent confusion of the action, and interruption of devotion. And as the Minister hath no direction from authority, nor purpose in himselfe, to impart with the rest of the people, what he delivereth in private, by way of prayer or of admonition to the kneeler, but order rather to the contrary; namely, that he should hold this severall, and private course of praying, with each kneeler in his turne: so, the rest of the Assembly, are not charged to attend upon the voyce of the Minister, and to take notice what he doth: but are left at liberty, to imploy themselves in the singing of a psalme, or other spirituall exercise. If then, neither the kneeler himselfe, disclose the inward imployment of his heart, nor the Minister advertise the rest of the people, what he doth in private and a part with the sayd kneeler, nor the people attend what is performed by either of them: how can it be sayd, that the rest of the Congregation publikely ioyneth with the sayd kneeler, in presenting unto the Lord, the inward worship we speake of? Now concerning the outward and corporall worship performed with the knee: this also is that, in the ioynt offer whereof unto the Lord, the rest of the people concur not. For they are not appoynted then to kneele, when the receiver must kneele: but, for any thing that is requyred, be doth it alone: and so this his worship is private. To say, that they
doe

doe out of speciall knowledge and consent of heart, participate with the Kneeler in the offer of his kneeworship, because they doe at the instant, or haue done in their turne, the same outward honor of the Knee: is not enough to make the corporall worship, which the sayd kneeler presenteth, to be a publike worship. For so doe they, that accidentally meete in S. Paules of London, there to kneele at the same, or severall pillars to pray. They use at the same instant, the same gesture of kneeling, and happily the same forme of prayer. And yet each of them performeth a private, not a publike worship. If the outward and corporall worship, be directly to attend the perticular offer of the inward, as proceeding from the same motion, and affection of the heart, that the inward doth: in case then, the sayd inward be a private worship; how can the outward be of a publike nature? Doth the same affection of the heart, intend and offer at the same time, both a privat & a publike worship? Can there be this distraction of the heart, in honoring the Lord; and yet one part of the honor presented, not proue a mock-service? If then the sayd kneeler, neither can nor doth make, his outward kneeworship to be publike, in case, the inward worship tendered by him, and on which the sayd outward attendeth, as receiving life and grace from it, be private: shall the rest of the Cōgregation be sayd, to hold correspondence with the kneeler, in his sayd outward kneeworship? Can they make that publike & acceptable, which the cheife presenter maketh privat? Doth the Congregation know, that each kneeler in his turne, hath warrant, to become in the Church, the principall presenter of an outward worship, and all other to be his assistants? If it be knowne, that a privat person, may not assume unto himselfe this office in the Congregation, of being the cheife and principall, in the offer of a worship: then is it credible, that the rest of the people doe forbear, all concurrence with him, in that his outward worship; or else, we must acknowledge an aptnes in the people, to consent in that, which they apprehend to be unlawfull. You see what it is, that I intend to cleare; namely, that whereas kneeling is used, at the instants of receiving

a D. Sparke
D. Covel,
Th. Hut.
Th. Rogers
and others.

ceiving the Sacrament, in regard of that prayer, which the Minister maketh, for and with each communicant successively and a part, (as it is notified unto us by them [a] that pleade for it, in their severall bookes published under priviledge and allowance of the State) the sayd prayer and kneeworship attending thereon, is each of them a privat worship.

Now the summe of this discourse, is thus much.

No worship of a publike nature and participation, in the Ecclesiasticall Assembly, is performed successively and a part, with and for each member of the Congregation, or with a low sound of the voyce, to prevent interruption of devotion in others: as it is in Churches Cathedrall.

But the sayd prayer, is performed successively and a part, with and for each member of the Congregation, and with a low sound of the voyce, (in Cathedrall Churches) to prevent interruption of devotion.

Therefore the sayd prayer, is not a worship of a publike nature and participation.

Item, If the sayd prayer be a private worship, then such Kneeling at the Sacrament, as by direction of the heart, attendeth upon the sayd prayer, is likewise a private worship.

But the sayd prayer is a privat worship: as is above proved.

Therefore the sayd Kneeling is likewise a privat worship.

Item, If the rest of the Congregation concur with the kneeler, in presenting unto the Lord a kneeworship: then is each privat person that is a communicant under the allowance of our Church, to become the cheife and principal presenter, of an outward worship in the Congregation.

For he is as it were, the cheife Priest and actor, in the oblation of a Sacrifice, with whom, the rest of the Congregation is sayd to concur, and on whose act they doe attend. Now the rest of the Congregation, can not be sayd to attend upon the Minister, and to concur with him in kneeling. For he kneeleth not but standeth, at the distribution of the Sacrament. It is therefore the communicant, that is the cheife presenter of this kneeworship: and the rest of the Congregation his assistants.

But each private person that is a communicant, is not, with the allowance of our Church, the cheife and principal presenter, of an outward worship in the Congregation.

Therefore, the rest of the Congregation concurs not with the Kneeler, in presenting to the Lord the sayd kneeworship: and for this cause it is a
private

The 6. Argument.

To leaue in our religious proceedings, the imitable practise of Christ and Argum. 6.
 his Apostles, and in lieu thereof to obserue a worse, is unlawful.

To kneele in the act of banketing at the Lords table, is to leaue in our religious proceedings, the imitable practise of Christ and his Apostles, and in lieu thereof to obserue a worse.

To kneele therefore in the act of banketing at the Lords table, is unlawful.
 Touching the Proposition: the unlawfulness of the action therein mentioned, ariseth from a double ground: the one, of leaving the imitable practise of Christ & his Apostles: the other, of choosing & obseruing a worse in stead thereof. That it is an offence to refuse, in the cariage of our selues, the following of Christ & his Apostles, when we may conveniently doe it, & with good allowance from all circumstances; may appeare hereby, in that the imitation of them is requyred of us, by the spirit of God in the scripture. Be you (saith the Apostle 1: Cor: 11.1.) followers of me as I am of Christ. And about the end of the chapter going before, he propoundeth his owne particular cariage, for an example, whereby the Corinthians should square and direct their proceedings, in the poynt of their ciuill feasting with infidels. Now to forbear the doing of that which is thus requyred, must needs be an inconformity to the Lords will: and some derogation also from the wisdom of his spirit, to prefer in the choise of the course we are to hold, our owne way, before that path which the Lord himselfe hath chalked out for us, and wherein he hath, by the print of his owne footsteps, directed us to walke. But if we shall leaue the sayd imitable practise, and in place thereof, make choise of a proceeding that is worse; shall we not thereby increase our transgression? The law of God commandeth us to goe forward, and not to step backe in the way of righteousness: We are to proceede in all serious maner, to the atteynement of perfection: we are to honor the Lord with our best affections, with our best endeavors, and with the best course we can take. For otherwise, how shall we be found carefull, to loue him with all our heart, soule & strength? The better the ac-

tion and duety is we performe, the more is he honored thereby. It is not then the least measure of honor, that will serue the turne, whē we may as readily & aswell, in every respect, being inhabled thereto by the Lords gracious mercy, performe unto him the greatest: much lesse will he be satisfied without doing of that, which is in it selfe a transgression. To leaue unperformed, in our cariage towards Gods, that which is more acceptable, and of greater honor unto him, and to doe that which falleth very short, of the proportion of loue and honor we may bring unto him; is it not to recule and draw backe, in the way of piety? If it be: then can we not without transgressing, leaue in the course of our duty towards the Lord, that which is better, and in lieu thereof performe the worse.

Concerning the Assumption: if it shalbe cleared, that kneeling to banket at the Lords table, is an action worse then the cariage observed, and practised by Christ and his Apostles: the sayd Assumption will then passe for currant, and for such as is beyond exception.

For prooffe whereof we first produce this syllogisme, for which we acknowledge our selues beholding, unto the Booke of Common prayer, and to D. Covell: who finding the Assumption delivered under expresse termes in the sayd Booke, hath ben pleased to supply the Proposition. My selfe wilbe bold to add the conclusion. The whole is this:

If the Communion be a spiritual feast, then sit ter thereat is fitter then kneeling. D. Covell in his Booke against M. Burges, and in the 10. Section where he treateth of the Communion: page 144.

But the Communion is a spiritual feast.

The Booke of Common prayer calleth it an holy supper: an holy banket: a banket of most heavenly food, a most godly and heavenly feast, it is compared to a rich feast. In it by order of the sayd Booke, there is a table fayrely spread and covered, furnished with excellent deinties of meate and drinke. guests earnestly invited thereto in the name of the Lord Iesus, eating and drinking at the sayd table, at least in pretence: and (that I may use the ordinary phrase) grace both before & after meale. Now what is all this in the true meaning of the sayd Booke,

Booke, other then the description of a feast?

Therefore sitting at the sayd Communion, is fitter then kneeling. Hereby then appeareth, that whereas in the act of banketing at the Lords table the imitable practise of Christ and his Apostles is left by us, we haue in lieu thereof, made choise of a worse.

But for further clearing of this poynt; In this comparison, Kneeling is to be considered, either as a Table gesture, or as a personall worship, for so our Church conceiveth of Kneeling as I take it. In the former sense the question wilbe this: Whether Kneeling be a worse table gesture, then that which Christ and his Apostles used, at the celebration of the holy supper. If I should undertake to prooue the affirmatiue of this question; might I not iustly feare the censure, of spending time in a needles dispute? For who holdeth that for a table-gesture, which debarreth us frō the use of a table? Or if there be any of so ridiculous an opinion, (as M. Rogers seemeth to be, Dialog: 2. sect. 6.) yet who holdeth kneeling for such, as is in the poynt of sutablenes, decency, commodiousnes, representation of society, and fitnes for giving or receiuing interteynement, comparable to the tablegesture ordinarily used, in each severall Nation of the world? If any man thus apprehend of kneeling; I will not dispute the question with him, but wish, that while others accommodate themselues at the table to feede; he may ever be ordered, to spend the time of his whole repast upon his knees.

But if in this comparison, kneeling be considered as a personall worship; then the question wilbe this: whether kneeling, being used as a personall worship at the sayd Supper, be worse then the tablegesture used by Christ and his Apostles thereat. For the determining of this question, let it be examined whether any Church at this day under the Sun, may lawfully thrust out of the Congregation, and renounce the tablegesture of Christ & his Apostles; and in place thereof, substitute a personall worship. If there be a Church that may lawfully doe this: let that Church shew upon what warrant it may doe it: sith we haue to the contrary the 2. Commandement, and know that the Lord will be held, for the on-

ly lawgiver in his Church. If for the substitution, and establishment of the sayd personal worship, in the publike service of God, it haue no warrant from the word of the Lord: then is the sayd personall worship so substituted and established, an humane addition and devise, a meere wilworship, a wrong to Christ and the guests invited to his supper: in that, by the use and performance of the sayd personall worship, they are not onely debarred from partaking in the liberties and prerogatiues of the Lords table: but kept also from interteyning, the meditation of those excellent doctrines, and comfortable meanes of strengthening our faith, which the holy supper doth Preach unto us. Is kneeling then a personall worship of this nature? Must it run in the account of an humane addition and wilworship, and shall not the tender thereof at the Lords table, be reputed for worse then the table gesture of Christ and his Apostles? If with all it shall appeare, that the sayd worship is a private worship in the Lords publike service: then must it needs be lyable to so much the greater exception.

Moreover, this needles kneeworship, tendered at the instant of receiving the Sacrament, doth import, that we hold in shew, a communion with Antichrist in his breadworship, and not a conformity with the Church of Christ: it implyeth a dis fellowship on our part, with the invitant Christ Iesus, it being an act of abasement and subiection, and unsutable with the person of a coheir, and guest at the Lords table: it diverteth our hearts (as I haue sayd) from being imployed on that subiect, the remembrance and meditation whereof, is enioyned us for the nourishing of our faith: it obscureth our spirituall familiarity and reioycing with Christ, which the ordinary table gesture setteth forth and representeth: it breedeth in the ignorant protestant, a superstitious estimation and reverence of the outward elements: in the Papist, a confirmation of his conceit touching the corporall presence of Christ: in the both, that kneeling at the Lords supper, is of a necessary and speciall use: in them of the Seperation, that we prefer in the publike worship of God, our owne devise before the practise of Christ and
his

his Apostles. If these effects accompany kneeling at the Lords table: shall we not by many degrees, prefer the sayd tablegesture before it.

The obiections against this 6 Argument, are these following.

The practise of Christ and his Apostles, is not imitated by any reformed Church. Obiect. 1.

Therefore, either we may leaue the sayd practise, and make choyse of another, or else every reformed Church comitteth a transgression.

The antecedent part of this obiection, carrieth an apparant falsehood. For (the Church of England and the Lutheran excepted) *Ans.* each reformed Church hath drawne into imitation, the practise of Christ and his Apostles in this behalfe. For, as Christ and his Apostles thought meete, for the manner of demeaning themselves at the sayd Supper, to make choyse of a tablegesture, and so to accommodate themselves thereat, in sort as the invitant & the guests doe in their banketing together: So haue the reformed Churches according to the example of Christ, held it fit touching the fashion of carying themselves at the Lords table, to make choyse of a tablegesture, and not of the behaviour interteyned by humble suppliants. And this is it, wherein the imitation in question of Christ and his Apostles consisteth. For, if the gesture observed by us, be a tablegesture, and such as is sutable with the fashion of the Country we lue in, and whereby we are inhabled, to pertake in prerogatiues of a table, it is not materiall, whether it be the tablegesture of the East Countries, or the West, of the Iewes, or of the Gentils. To restrayne our imitation of Christ and his Apostles, to each perticular circumstance of their cariage, were against common sense. For, as there be some circumstances in our actions, of an arbitrary and indifferent nature, such as for use or disuse are left to discretion: so there are some personall, which determine in the person that useth them: and some Nationall, which are not common to all Countries and times; but proper to the severall Nations and ages, wherein they received their birth or allowance. As therefore in those indicialls of Moses, the violation whereof is capitall, by the expresse word of the law, a Prince is tyed

to the equity onely of the law, that is, to inflict the punishment of death, upon that offence which the law punisheth with death; and not to the forme, and each circumstance of the punishment, specified in the law: so is it in the case, of the imitable proceedings of Christ and his Apostles. We are, out of a regard to the perpetual and general equity of them, tyed to obserue and imitate them, for matter and substance, but not alwayes for outward forme & circumstance.

Obiect. 2.

a D. Sparke

D. Covel,

Th. Hut.

Th. Rogers

If we may not leaue without offence, the imitable practise of Christ & his Apostles in their table gesture, then likewise could not the Church leaue without offence, the use of the unleavened bread & the circumstance of time, used by Christ at his last Supper.

But the Church hath without offence, left the use of the unleavened bread, and the time used by Christ at his Supper.

Therefore may we leaue without offence, the imitable practise of Christ and his Apostles, in their table gesture.

Ans.

Touching the Proposition: first, where it supposeth we doe not imitate Christ in the poynt of the bread and time in question, it is an untruth. For as Christ used both the bread & time, which the time then presented and allowed for fittest: So hath the Church according to Christs example, ever used at the sayd Supper, such bread and time as best fitteth. Secondly, there is in the Proposition a manifest inconsequence. It is true, that we may not refuse to imitate Christ and his Apostles, in the matter and substance of their proceedings: but it doth not hereupon follow, that we can not lawfully omit, what is accidentall, circumstantiall and of a temporary use in their practise: and what was done by them, not out of choyse, but out of a regard to the present occasion.

That Christ celebrated his Supper at the Evening, and used thereat unleavened bread, was by accident and for the present onely, and upon this occasion, in that, being to substitute an Evangelicall Sacrament, to that of the Passover, he celebrated the same, almost immediatly upon the eating of the Passover, which by the law of God was to be eaten at the Evening and with unleavened bread. But could he not haue made choyse of some other time for the

the institution of his Supper? To institute the same before his solemnizing of the Passover, was not fit: because he would haue it to appeare that the sayd Supper was to succede the Passover & to be observed in stead thereof. To defer the Institution of it till the next morning, had ben to disappoynt the Institution: for he was ere the morning, to be apprehended and delivered into the hands of the Scribes and Pharises. So as either he was not to Institute the sayd supper at all in person, or to Institute it that Evening and at such a feast, wherein the ordinary bread was by the law unleavened, and no other to be within their houses (Exod: 12 15) for 7. dayes. What is then that practise of Christ and his Apostles in this poynt, that is left to our imitation? Surely even this which I haue already mentioned, namely, our Saviours taking for the celebration of his supper, the fittest time that was offered him, and his using of such bread as was ordinary for the time, wherein was solemnized this new & holy banket. And herein it is that the Church hath ever imitated him as I haue sayd. For what is our fittest time, wherein to celebrate the sayd banket, but the morning? And what is our ordinary bread at our solempne feasts, but leavened bread? In this sort, and upon this ground, of performing the materialls of Christs practise, doe we imitate him in the wine, used by us at the sayd supper. We take our selues bound, by the example of Christ, to use wine, but not the wine of Iudea: for that is a Nationall circumstance, and such as of necessity, doth not accompany or reach unto the sayd Supper, solemnized in another Countrey. If it be the fruite of the vine, and such as the Countrey or times doe afford, it doth satisfie. We regard not greatly, whether it be Gascoing or Rhenish, of Iudea or Candy, white or red wine: So it is for the time and bread in question. The circumstance of the Evening and of the infermentation belonged peculiarly to the feast of the Passover, and of the unleavened bread: and therefore out of the case of the sayd feast, not observable nor binding. Besides, both the one and the other circumstance, being but a ceremoniall, and attendant upon the sayd feast, was not to suruiue it,

but together therewith to determine and expire. Thus you see discovered the inconsequence of the sayd Proposition of this second obiection. For how doth it follow, that we may not without offence, leaue that which was ceremoniall, and of a temporary use in the practise of Christ; because we are to obserue and imitate, what is in his practise substantiall and of a perpetuall use? Now to speake somewhat to the Assumption of the sayd second obiection: If by the name of the Church, we understand not the Apostles, but the Churches that haue hitherto succeeded them: the are we to know, that it is not the Church that first introduced a change, in the sayd circumstances of infermētation for the bread, and of the Evening for the time, but the Apostles themselves: as may be gathered, by the practise mentioned in the Actes, and that amongst the Corinthians. But if by the Church, the Apostles are meant in the sayd obiection: then is there a further inconsequence disclosed in the Proposition. For what is not free for us to doe, might notwithstanding be free for the Apostles to doe, who had from the Holy Ghost, an extraordinary inspiration & warrant for the courses they held.

Obiect. 3.

No civil cariage at the Lords Supper, is equal to a personal worship offred to him thereat.

The table gesture of Christ and his Apostles, is is a civil cariage at the Lords Supper. Therefore the table gesture of Christ and his Apostles, is not equal to a personal worship offred to him thereat.

Answer.

The Proposition is unsound. For, if the sayd personal worship, be a wilworship devised and substituted by man, in place of a civil cariage not disallowed by the Lord, as it is proved to be: then is the sayd personal worship, so far from being equall unto such civil cariage, as that it is in the accompt of the Lord a mere abomination.

The Assumption likewise may be excepted against. For the table gesture of Christ and his Apostles, is not simply a ciuill cariage, but a cariage applyed unto, and attending upon an holy use: And though it were in it selfe of a ciuill nature: yet it is now Ecclesiasticall, taking the denomination from the use whereto it is transferred. Thus far of the 6 Argument.

The

The 7. Argument.

Whoſoever boweth downe in the act of divine ſervice, before a conſecrated creature, out of a religious reſpect and reverence of it, he imparteth to a creature, ſome honor due only to God: and ſo breaketh the 2 Commandement. Argum. 7.

But he that Kneeleth at the receiving of the Sacramentall bread and wine, boweth downe in the act of divine ſervice, before a conſecrated creature, out of a religious reſpect and reverence of it.

Therefore, he that Kneeleth at the receiving of the Sacramentall bread and wine, imparteth to a creature, ſome honor onely due unto God: and ſo breaketh the ſecond commandement.

The Proposition of this principall ſyllogiſme, is cleared thus:

Whoſoever boweth downe in the act of divine ſervice, to a conſecrated creature, out of a religious reſpect of it, imparteth to a creature ſome honor due only unto God.

But whoſoever boweth downe in the act of divine ſervice, before a conſecrated creature, out of a religious reſpect of it, boweth downe to a creature out of a religious reſpect of it.

Therefore, whoſoever boweth downe in the act of divine ſervice, before a conſecrated creature, out of a religious reſpect of it, imparteth to a creature, ſome honor due only unto God.

The Aſſumption of this proſyllogiſme, ſhall firſt be proved: which I perſorme in this manner:

What ſubieſt hath in it, the true cauſe and motiue, of our bowing downe before it, to the ſame is our bowing downe before it directed.

For, it is againſt ſenſe, to ſay that we direct our bowing and worſhip, to that which conteynes in it no cauſe, why we ſhould adore it.

And therefore the Scholemen ſay: id honoratur, quod habet in ſe venerationis cauſam, that is honored, which hath it cauſe of honor.

Before what conſecrated creature we bow downe, out of a religious reſpect of it, the ſame is a ſubieſt having in it, the true cauſe and motiue, of our bowing before it.

For, if ordination to a ſacred uſe, be an adiunct inherent in the ſayd creature, and likewise the true cauſe of our religious reſpect thereof, and of our bowing before it: then the true cauſe and motiue of our bowing before the ſayd creature, is inherent in it. But ordination to a ſacred uſe, is an adiunct inherent in the ſayd creature, and likewise the true cauſe of our religious reſpect thereof,

and of our bowing before it. Therefore, the true cause of our bowing before the sayd creature, is inherent in it.

Therefore, before what consecrated creature we bow, out of a religious respect of it, to that, our bowing downe before it, is directed.

The Proposition of the sayd prosyllogisme, would likewise finde allowance, were it not in regard of a distinction alleaged by some, for the impugning therof. For, whereas the sayd Proposition holdeth all bowing downe to a consecrated creature, out of a religious respect of it, to be the imparting of an honor to a creature, which is due only to God: some, the patrons of this Kneeling in question, avow and teach, that we may bow downe in divine service, not only to the Creator, but to a creature also, in case the sayd creature be set a part to an holy use, as the Sacrament is: and in case withall, the worship given, determine not in the creature, but be transported in or by the creature, to the Creator.

Whereby you see, how these worthy distinguishers giue us good leaue & warrant, to violate the second commandement, so as we spare the transgression of the first. We may not bow downe before, or to a creature, with intention to honor the sayd creature, & so to restrayne the act of our worship thereto. For this were to confer a deity upon the creature: and so an offence against the first commandement. But, they allow us, to honor the creature so far, as in or by it, to convey worship unto the Lord. Which, whether it be not an apparant violation of the 2 Commandement, I appeale to the iudgement, of all the learned interpreters of the Decalogue.

Now for refutation of this impious distinction and dotage, let me first propound unto you this Syllogisme.

If any particle of divine worship, may by way of relation and transporting thereof unto God, be given to a creature set a parte to a religious use: then, the whole proportion of divine worship prescribed in the moral law, is not appoynted for the Lord our God only.

For it is an infallible principle in naturall Logike, that cui pars quævis non tribuitur, ei totum non tribuitur. To whom any one part is not given, to him the whole is not given.

But the whole proportion of divine worship prescribed in the Morall Law, is appoynted

appoynted for the Lord our God onely.

Thou shalt (saith Christ Math. 4. 10.) worship the Lord thy God and him only shalt thou serue. Agayne Math. 22. 37. and in the 6. of Deuter. it is sayd: thou shalt loue the Lord thy God, with all thine heart, and with all thy soule, and with all thy thought, and with all thy strength.

If then in the tender of diuine worship, the soule be to imploy, not a part of her selfe, not a part of her strength, or thoughts, but her whole selfe, her whole strength, and every thought upon the Lord her God: it doth of necessity follow, that the whole proportion of diuine worship, is appoynted for the Lord our God only: according to that which is sayd in the Prophet Esai, My glory I will not giue unto any other. cap. 42. 8.

Therefore no particle of diuine worship may, by way of relation and transporting thereof unto God, be given to a creature (set a part to a religious use. Secondly, for a further detection of the weaknes and folly of the sayd distinction, let it be considered that no creature (whether the Sacrament or other) ought for any regard of the ordeyning thereof by God to a sacred use, to receiue at our handes any worship, though transient & conveyed by and in the same to the Creator. For, if it ought upon the sayde regard, to be honored, it is to be honored (as is sayd by these idle and temporizing distinguishers) in that, it serueth either for a representation of the Lord our God, or for a pledge of some fauour from him, or for an instrument of conveying some grace unto us, from his bountifull hand, or for a subiect of some supernaturall indowments & gifts. But none of these considerations can warrant the presenting, of any diuine honor to a creature, no not to the Sacramentall bread and wine. For if any of them singly, or all of them ioyntly, could iustifie the honor so presented: why may we not in these dayes, honor with diuine worship each worthy Minister, and Ambassador of Christ Iesus? For we know, that by the Lords ordinance, he representeth the person of our Lord and Saviour: that his personall presence & imployment, is a speciall pledge of Christs fauor and loue towards us: that he is a blessed instrument, for the conveying of most excellent graces unto us, and that he is indued with gifts from aboue. Why might

not the people in those former and auncient times, haue tendered some portion of diuine honor, to the high Preists, to the Prophets and to the Apostles? Did not each of these, by the institution & ap-
 poyntment of God, represent in his severall kinde and calling, the Lord Iesus? Was he not both a pledge and instrument, on the part of the Lord, of grace and kindnes to the people? And were they not admirable for their gifts? What moved, either the Angell in the Apocalipse, to reprove S. Iohn, or Peter in the Actes, to taxe Cornelius; if the considerations aboue remembred, may warrant the giving of any diuine honor to a creature. The brasen Serpēt, the Paschall lambe and the Rocke in the desert: were they not types & figures of the Messiah? And extraordinary pledges of his mercy? And yet, which of them was ever warrantably and law-
 fully worshipped by the Iewes, by way of reference, and transporting of honor by or in them, unto the Lord? This relative, and ambulant worship frō the creature to the Creator, was so detested by the good King Ezechias; that it cost the brazen Serpent, not only the decaying and losse of estimation, but his shivering to peeces and dissolving into powder. The Arke and mount Sion: were they not designed by God, to be testimonies of his presence and fa-
 vor to the Israelits? Yet he never appoynted them for such, as whereto the people should communicate any part of diuine honor. Those textes in the Psalmes, which requier our bowing downe at the Arke, and at the Mounteyne of his holines, enioyne not the giving of any worship unto them, or the conveyance of any honor unto the Lord in or by them: but doe onely poynt out the place, where we are to adore him. He that is directed to doe homage to his Prince, at the chayre of Estate; is not therefore prescribed to honor the sayd chayre, but the Prince sitting in the chayre. So the Lord, having under the law commanded, the performance of his worship, to be made at the Arke, meāt not, that the people should adore the Arke, or transport adoration to him in or by it; but that they should adore him in the place, where the Arke was seated. And for performing of worship unto the Lord; at the Arke
 and

and on Mount Sion, they had speciall commandement together with a promise, that the worship there presented should finde acceptance. Hereby it is apparant, that the bowing before the Arke, or on the holy Mountayne, being in sense and intendment, no other then the presenting of worship unto the Lord, at or in the place assigned by him for that purpose, and that upon expresse commandement and direction from the Lord; can in no sort iustifie our religious bowing downe, now under the Gospell, either before the Sacrament, or any other creature whatsoever; unlesse it may appeare, that we haue good warrāt frō the word, for the doing therof, as the Iewes had for adoring at the Arke & on the Mount Sion.

Besides, if a creature, for any regard of the ordeyning thereof to a sacred use, might be worshipped, so as the worship determine not in the creature, but be transferred to the Creator: there will fall out upon the interteyning of this practise, a strange inversion in the course of worshipping. For whereas honoratū, the honored, is in nature majus honorāte, greater then the honorer: and whereas naturall reason directeth us, when honor is to be done to severall parties or thinges, to begin our act of honoring, first, with that which is amongst the rest, of greatest dignity and eminency: we shall, in case we hold this trayne in the tender of our devotions, present a part of divine worship to a creature, that is by the Lords ordinance, of a meaner ranke, and of lesse worth then our selues: such as is the bread & wine in the Lords Supper, and the water in Baptisme. For, howsoever each of them is by divine Institution, a worthy signe pledge and seale, of the excellentest grace: yet is it not in the same accompt and valew with God, as his deare children and heires through Christ are, for whose use and comfort, they are provided and sanctified: As it is an inversion of the naturall order in worshipping, that the greater & better should performe a worship, to that which is of a far lesse and meauer degree: so is it an offer of great indignity, and disparagement unto God, when we are to doe honor & homage unto him, to begin with the creature, and to addresse the first act of our honor unto it.

Is not this as it were, to deny precedence to the Creator, and to allow it to the base creature? In civill proceedings, where there are sundry at the same time and place to be revered, he that is of the noblest condition & rancke, will hold & disdain it as an unworthy usage, in case others receive the first act, of the honor and reverence intended, though they be his children or servants, and the reverencing of them redound to his honor. And will not the Lord grow to a disdain of his worship, upon like occasion?

Moreover, whereas God is a spirit, and wilbe adored in such sort, as is futable with his spirituall nature: how doth it agree with the forme of adoring requyred at our hands, when we convey unto the Lord a worship, not immediatly and directly from our spirits, but obliquely from some interposed corporall meanes? In cases of other nature, we can readily censure it for a peece of folly, to prefer an oblique path before a direct, and to use many meanes when few will serve. Why should we not in matters of religion, when there is no direction to the contrary, observe the like course of wisdom? Lastly, for asmuch as the true ground and inducement of divine worship, resteth in God himselfe, and can not be found in any creature whatsoever: how can we, without transgression against God, & without contradiction to comon sense, adore a creature though with a relative honor? That we can not in any other subiect then in the Lord alone, meete with the true cause of divine adoration, may appeare by this, in that the proper and originall inducement of the sayd worship, is an apprehension and acknowledgment of an admirable and infinit excellency, in him whom we are to adore, of Maiesty, Power, wisdom, holines, and goodnes towards us. And what creature in heaven or earth, is capable hereof save God only? Thus you see what I have to oppose, against the vanity of this distinction, which teacheth the honoring of a consecrated creature; so as it be with an honor passant, and transcurrent, from and through it to the Creator.

Hitherto the Proposition of the sayd principall syllogisme, hath ben cleared: namely, that he imparteth to a creature some ho-
nor

not dew only unto God; who boweth downe in the act of diuine service, before a consecrated creature, out of a religious respect and reverence of it.

The Assumption of the sayd principall syllogisme, resteth to be proved: viz. That he that kneeleth at the receiving of the Sacrament, boweth downe in the act of diuine service, before a consecrated creature, out of a religious respect and reverence of it.

If any shall except against this Assumption, being conceived in a generall sense, alleadging, that many amongst us kneele in the act of receiuing the Sacrament, not out of any religious respect thereof, but for some other regard and purpose: what disadvantage of moment can they bring thereby, to the question in hand? As they alleage, there be many who kneele not at the Sacrament out of the sayd respect: so must they of necessity grant, that there be many thousands in our Church that doe it. It becomes me not in matters uncerteyne, to deliver a confident report: but I thinke I shall not much mistake the poynt, in saying, that where there is one of the common and lay sort, who kneeleth at the Sacrament upon other regard, then for any reverence thereto; there are a thousand that doe it, out of a reverent and humble respect to it.

But we are here to consider, not what is done by a few in our Church out of a privat opinion; but what is publikly intended and directed to be done, by all that communicate at the Lords table. That in the publike intendment of our Church, all communicants ought to kneele, out of a reverent and humble regard of the Sacramentall bread & wine; may appeare by the depositiōs of such, as are priuiledged by our Church, to treat of this perticular in their writings. If they misinterpret the intent of the Church herein: why are their depositions & testimonies graced by publike authority and allowance of them? But let us see what these testimonies are.

M. Hutton, discoursing in his second and last part in defence of this Kneeling, saith thus cap. 9. page 62. Our bowing at the Sacrament, is an outward reverence meete to be performed because

of that holy action in hand, namely, our religious communicating: partly, to stir up in other a more religious estimation of those divine seales. Partly to remoue all prophane thoughts of Epicures and contemners. Partly to put a difference betwene the ordinary bread and wine, and these Sacramentall: to which we giue the more reverence, because it is more then ordinary bread and wine. *What evidence can be more cleare for the cause in hand then this?*

D. Covel sect: 10. page 144. *speakes thus.* No position of body, could be thought of in this action of communicating, more convenient then Kneeling, which fitly serveth to expresse our humility, in receiving so inestimable a favor as their is offered. *Item in the same page, calling this action of kneeling at the communion the gesture of piety, he addeth this:* Comming as receivers of inestimable grace at the hands of God, what doth better be seeme our bodies at that hower: then to be sensible witnesses of mindes unsaynedly humbled? *If in the opinion of D. Covel, this kneeling we speake of, proceeded not from a respect to the Sacrament, but originally and absolutely out of some other regard, namely, of tendering a prayer unto God: he would not then haue told us, as he doth, that no position of body could be thought more convenient, and which doth more fitly serue, to expresse our humility at the receiving of the Sacrament, then kneeling: as if upon some great and serious consultation in the Convocation house, what gesture is fittest to be used at the Lords Supper; it had ben agreed upon, and enacted, that kneeling is the fittest, howsoever it be a carriage repugnant to the example and imitable practise, of Christ and his Apostles. For, as touching the service at prayer, what gesture doth best sute therewith, would presently without deliberation in a great assembly be resolved; considering the playne and pregnant directions in Scripture, for the demeaning of our selues in the sayd service. Besids, whereas he giveth the name and title of the gesture of piety, not to religious Kneeling in generall, but to kneeling at the communion: doth he not insinuate there by, that the holy respect we beare to the Sacrament, occasioneth that gesture, whereby to expresse the same.*

D. Sparke Cap. 4. page 16. 17 saith, there is as great danger, if

If not more, of too base a conceite, and of too much contempt of so excellent a Sacrament, then of any too high estimation thereof. And therefore even to prevent that the better, is it onely, that the Canon so earnestly urgeth the use of this gesture of kneeling.

If D. Sparke doe truely and rightly interpret the Canon: and if the Canon be a constitution and decree of our Church: then doth our Church prescribe kneeling at the Communion, that each communicant might therby testifie, his reverent conceit, and high estimation, of so excellent a Sacrament.

M. Rogers, in his 2 Dialogue sect: 5. writeth thus. And therefore is no Sacrament so reverently to be received, as the Lords supper on our parte, nor any part of the same supper to be performed, with the like ceremonyes of zeale and devotion, as the very taking of the bread and wine: neither can we so expresse and testifie the same reverence, as by kneeling. And therefore in both his Dialogues he calleth them that sit at the receiving of the Communion, profane persons, for their sitting thereat.

To the testimonies of these sours, I might add the iudgement of D. Doue, B of Peterborow, who, in the sentences of 15 Ministers, whom he deprived in one day, rendreth this for one cause of their deprivation and suspension, that they had administred the Communion unreverently, by delivering it to the people not kneeling. But I will passe by it, and proceed for further prooffe, to the Booke of Common prayer, whereto by the Statute of 1. Eliz: we are tyed, for the forme of our cariage in divine service. It plainly giveth us to understand, that kneeling at the Communion is inioyned upon this ground, that the Sacrament might not be profaned, but held in a reuerent & holy estimation amongst us. Hereupon I deduce this conclusion:

If our Church allow not at this present, our Kneeling at the communion upon this ground of testifying thereby, the reverent and humble respect we beare to the Sacrament, then hath our Church notified her disallowance thereof, and directed the use of it to another end.

For, we may not lay upon our Church, an imputation of so grosse a folly, as to thinke it will continue a commanded & received practise, in the solempne worship of the Lord, and yet condemne the ap-

poyned scope & end thereof, without any publike direction given, to what purpose & intent we are to continew the sayd practise.

But our Church hath not notified her disallowance of our Kneeling at the communion upon the sayd ground, nor directed the using of it to any other end, then is specified in the Statute of 1. Eliz.

For in case our Church had published any declaration in this behalfe: as it is likely M. Hutton, the Doctors aboue named, and M. Rogers would not haue encountred it by their writings. So it is certeyne, some Canon, Injunction, or rubicke in the new printed Booke of Common prayer, would haue mentioned it.

Therefore our Church alloweth at this present, our kneeling at the communion, upon this ground of testifying thereby, the reverent and humble respect we beare to the Sacrament.

Moreover, in all probable discourse:

Our Kneeling at the communion, is used & allowed by our Church, either for a fit table gesture, or to accompany the communicants tender of prayer at receiving the elements, or to expresse his reverent respect of the Sacrament.

But it is not allowed & used by our Church, for a fit table gesture, nor yet to accompany the communicants tender of prayer at receiving the elements. Therefore it is used to expresse his reverent respect of the Sacrament.

That our Church doth not allow and use it for a fit table gesture, appeareth hereby, in that the Communicants are debarred thereby from being socially admitted to the table, and from all familiar interteynment thereat. Whereas, if it were a table gesture and withall of such conveniency as is alleaged, it would not disappoynt us of partaking in the speciall prerogatives of a table. Hereupon it is, that there was never as yet, so foolish a generation in the world, that interteyned such a position of the body, for a table gesture, which disappoynteth us of the use of a table.

That kneeling is not allowed and used by our Church, therewith to accompany the communicants tender of prayer which the Minister pronounceth at the delivery of the Elements. I will make it knowne by this which followeth. If the question be of the whole action of Kneeling performed at the Communion by the communicant, whether it be directed and used by our Church, in regard of the sayd prayer: the negative I proove in this sort.

If

If the Church enioyne, that the whole action and time of the communicants kneeling at the communion, should accompany the tender of the sayd prayer: the Church enioyneth a thing impossible and absurd, in the solemne and publike service of the Lord.

But the Church enioyneth no impossibilities and absurdities, in the solemne and publike service of the Lord.

Therefore the Church doth not enioyne, that the whole action and time of the communicants kneeling at the communion, should accompany the tender of the sayd prayer.

The consequence of the Proposition is cleared thus:

It is impossible and absurd, that the whole action and time of the communicants kneeling at the communion, should be employed at the tender of the sayd prayer.

Therefore, if the Church enioyne, that the whole action and time of the communicants kneeling, should be employed at the tender of the sayd prayer: it enioyneth an impossibility and absurdity.

The Antecedent hath this prooffe and warrant for the truth thereof:

If the sayd prayer haue no subsistence and being in nature, during the whole action and time, of the communicants kneeling at the communion: then is it impossible, that the whole action & time of his sayd kneeling, should accompany the tender of the sayd prayer: and absurd to indeavor the doing thereof.

But the sayd prayer hath no subsistence & being in nature, during the whole action and time, of the communicants kneeling at the communion.

Therefore it is impossible, that the whole action and time of the communicants kneeling at the communion, should accompany the tender of the sayd prayer, and absurd to indeavor the doing thereof.

The Assumption shall receiue this illustration:

If the communicant spend a good space in Kneeling, before and after the Sacrament be presented to him: and if the sayd prayer be not made till the Sacrament be presented to him, and doe end before the delivery thereof: then hath the sayd prayer no existence and being in nature, throughout the whole action & time, of the communicants kneeling at the communion.

But the communicant spendeth a good space in Kneeling before the Sacrament be presented to him: and the sayd prayer is not made till the Sacrament be presented to him: and it doth end before the delivery thereof.

Where the multitude of such, as by actuall kneeling ranke themselves before the Lords table to receiue, is great: and the administration of the Supper performed by one Minister alone, as it is in

all the Churches of the Land, saue Churches Cathedrall & collegiat, (or some very fewe other) there of necessity, the communicants (such only excepted with whom the administration beginneth) must imploy themselues a good space upon their knees, before the Minister can present unto them, the Sacramentall bread and wine. If I should say, that by the observation of this custome and practise of kneeling, it falleth out, that in some places, some spend almost a quarter of an hower on their knees, before they partake of the Sacrament; I thinke, I could not iustly be challenged of untruth. The like time in kneeling is spent by the communicants after their communicating: those excepted who are dispatched in the last place.

Therefore the sayd prayer hath no existence and being in nature, the whole time and action, of the communicants Kneeling, at the communion.

It is evident, (as you see) that the Church doth not enioyne, that the whole time and action of the communicants kneeling, should be imployed at the tender of the prayer, made at the delivery and receiving of the Sacrament.

Doth then the Church direct or intend, that the time & act of the communicants kneeling, should begin at the instant of making the sayd prayer? If the received custome and practise of our Church, be the best interpreter, of the sense and meaning of the Church in this poynt: then can we not affirme, that the Church doth direct or intend, that the time and act, of the communicants falling upon his knees, should begin, and concur, with the time, of tendering the sayd prayer. It is well knowne, that the received custome in this behalfe, is not for the communicants to sit or stand about the Lords table, till he be to receiue the Sacrament, in his turne from the hand of the Minister; and then at the instant to be take himselfe unto his knees: but the approved use and practise is, that as many as conveniently may, so many should at the same time, muster themselues upon their knees, in and about the place, where the Lords table is seated, and so attend till the Minister having dispatched with others, doe repayre with the Sacrament un-

to them. So as, either the sayd custome of kneeling, a good space before the actuall receiving of the Sacrament, crosseth the direction and intendment of the Church: or if it be answerable thereto, then doth not the Church restrayne, the time and beginning of the communicants Kneeling, to the time and act of the sayd prayer.

If then the whole action and time of the communicants kneeling, be not used by the Church, or directed to be used, in regard of the sayd prayer: shall we say, that the Church doth in her direction on this behalfe, allot to the sayd prayer, that part of his Kneeling, which is concurrent with the act of praying? To affirme this, were to affirme that, which is disagreeable, to the appoyntment and intendment of the Church. For the question being, how we ought to carry our selues, at the act of receiving the Sacrament: the Church by Canon and Injunction provideth, that we should kneele at the sayd act of receiving: it doth not direct, that any part of our kneeling at this time, should be assigned to the sayd prayer, and performed in regard thereof. But it wilbe replied, that what the Church, about this poynt of kneeling, enioyneth to be done at the Sacrament, it intendeth it should be done in regard of the sayd prayer. This reply wilbe of no credit, for or with the Church. For to direct the performance of Kneeling at the Sacrament, and not at the sayd prayer, in contemplation and regard whereof only, the action of kneeling is used; is against the rule of common sense. If standing were enioyned the Quiristers of Powles, at the singing of Te Deum, and not during the time, that the first lesson at morning prayer is read, and yet the sole pretence & cause, of standing at the sayd singing, avouched to be the reading of the sayd first lesson: should we not thinke it a strange Iniunction? Besides, to say that kneeling is enioyned, to be performed at the Sacrament, not in respect of it, but of the prayer going before it, is no lesse absurd and exorbitant. For it were to appoynt kneeling to accompany that, which is already past and is not. That the sayd prayer is finished, and a Sermon interposed by the Minister, for the instruc-

tion of the communicant; betwixt it and the act of communicating, is evident by the direction, and practise of the Communion Booke. And therefore it is no lesse a delusion and mockery, to appoint kneeling to be performed, at receiving the Sacrament, out of a regard to a prayer, ended some space of time before the receiving; then to direct a suter, to fall on his knees, this day before his Prince, in regard of a sute presented by him, yesterday.

But sith we are come to consider of Kneeling, as divided into severall parts, viz. That which precedeth the sayd prayer, that which jumpeth with it, and that which followeth it: and sith it can not stand, with the Churches intendement and direction, wherof we now speake, (unlesse we should lay on the Church some imputation) that any of the sayd parts of kneeling, should be assigned and allotted to the sayd prayer: let us examine, what may be the scope and drift of the sayd parts. That they should be at such a time of honoring the Lord, idle and of no use, is an apparant mockery. That the imployment of them, should be privat, can not stand with the quality & cariage, of the action in hand, which is the celebration of a publike banquet. To acknowledge that they are directed, to the testifying of the communicants reverent, & humble estimation of the consecrated elements; is to grant that which I ayme at. To suppose, that the former part of the communicants Kneeling, should be spent for the better preparing of him, to the making of the sayd prayer, is frivolous. For, as kneeling to this end is a meere private imployment: so is it needles, considering the course and meanes already used (or which ought to be used) both at home, and in the Congregation, for the purpose of fitting himselfe, for all exercises he is to performe. Nay, it were ridiculous to omit the prescribing of kneeling, for our preparation to solemne and set prayers; and to enioyne it, that we may fit & prepare our hearts, for a litle short privat & indirect prayer: as if a wish in private, or an oblique request of 3 or 4 words, needed greater preparation towards the presenting thereof; then a set and solemne supplication in publike.

To conclude: if the Church, out of her authority, institute and ordayne, that kneeling at the Sacrament, should be performed in regard of the sayd prayer: then doth the Church ad to Christs Institution, a worship, and the same privat. For kneeling in regard of prayer is a worship. That it is a private worship, hath been proved. But the Church consisting of such, as are of excellent knowledge, and wisdom in the Scriptures, and who have a care to honor the Lord, according to his owne Ordinances, will not presume to ad, out of her owne authority, any sort of worship unto Christs Institution, and specially a private worship, & such as disappointeth the meditation, of the things preached to us by the Sacrament: for that were to censure the sayd Institution, for an Ordinance defective & lame: it were to intrude upon Christs office, of making new lawes, for the worship of God: it were a wilfull violation of the 2. commandement, and a course of honoring the Lord, according to the Traditions & devises of men. Hereupon I may infer, that the Church doth not appoynt, that kneeling at the Sacrament, should be performed in respect of the sayd prayer.

You see now, what I intend by this dispute: namely, that in case kneeling at the Communion, be not allowed and used by our Church, either for a fit table gesture, or to accompany the sayd prayer: it followeth in all probable discourse, that it is allowed and used by our Church, thereby to expresse & testifie, a religious regard of the Sacrament.

Hitherto of this 7 Argument. Against which if it shalbe objected, that the Ancient Fathers approved adoration of the Sacrament: we must know, that howsoever out of their Zeale, to inflame the hearts of the people, with a love of the things signified by the Sacrament, and with an ardent desire, to solemnize as often as they might, so worthy a memoriall of the death of Christ, and of the blessed inheritance, purchased for them thereby, they did recommend, and set forth the dignity thereof, in high & glorious termes; ascribing to the outward signes, after a Rhetoricall manner, what is proper to the things signified: howsoever I say, the Ancient Fa-

thers haue, for the respect mentioned, ben pleased thus to rhetorise, in commendation of the Sacrament: yet can it not be iustified, either out of their doctrine or practise, that they ever approved, this outward bowing downe on the knees, before the bread & wine in the act of receiuing them. The adoration they speake of, and which they giue to the mysticall signes, is no other, then that which they gaue to the word, & to the Sacrament of Baptisme: it was spirituall & not corporall. As they did in the Sacrament eate Christ crucified: so did they adore him. But they did eate Christ, in no other sort then by faith: & therefore their adoration of him in the Sacrament, was only an internall act of faith, such as wherewith they adored him, in the word & Baptisme. It is true, they carryed a very reverent regard, to the bread & wine of the Lords Supper: but they neuer testified this their reverence, by any gesture of kneeling before them. Their reverencyng of them, consisted in a reverent conceit of them, & in a decent & respectiue handling of the, such as is meete for preventiō of contēpt & prophanation, to be performed towards all other things, that are set a part by the Lord, to a sacred use & service. But Austin & Ambrose are alleadged to proue the practice of adoration in the sacrament. Austin saith psal. 98. Neminē hanc carnem manducare priusquam adoraverit. No man eateth this flesh, before he hath worshipped. To conclude hereupon, that kneeling was in use at receiuing the Sacrament, is to misinterpret, and wrong this worthy Father: who in the same Psalme telleth us, that what he speaketh in this behalse, must spiritually be understood spiritualiter intelligite quod locutus sum. It is true, that before we eate the flesh of Christ we must adore, that is, practise & performe that worship, which consisteth in a true faith, and in calling upon the name of the Lord. We are not to resort unto the Lords table without this preparation. For, what comfort can he expect there, that beleeveth not that Christ dyed for his sinnes, and who prayeth not unto the Lord before hand, that he may answerably to the intendment of the sayd Supper, partake thereat? And this is that excellent worship, which Austin in that place speaketh off, and which he would haue every mā to performe, before he eat the flesh
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of Christ. To conceive, that under the name of adoration, kneeling is alwayes meant, is no lesse adotage, then to dreame that Socrates is meant, whensoever a man is mentioned. In Austins time, standing was the received gesture at the Sacramēt, as by the next Argument shall appeare. And therefore no reason to imagine, that Austin heere speaketh of Kneeling thereat. As for Ambrose, whereas he saith that Christus est in mysterijs adorandus Christ is to be adored in the mysteries he meaneth not, that he is to be at the Sacrament kneeled unto: but, that he is now sitting at the right hand of God in the highest heaven, to be beleaved on, and to be rested upon, for eternall life through his blood. With this kinde of adoration, & not with any prostration on the knees, did the ancient Fathers adore Christ, (as I haue sayd) in the word and in the Sacrament of Baptisme. All which we shall averre out of the writings of our sound devines, to be the meaning of the Fathers, in case the advocates for kneeling, shall hereafter deny it.

The 8. Argument.

Argu. 8.

Kneeling to receiue the Sacrament, was, for the worshipping of a forged and breaden Mesiah, first brought into practise in the Church, by that Antichrist of Rome.

Therefore kneeling to receiue the Sacrament, cannot lawfully be enterteyned, by the true professors of the Gospell.

Both parts of this Argument, are denied by them that plead for kneeling, I am therefore to make prooffe of both, and first of the first part or Antecedent. The which (howsoever in a sort granted by M. Hutton pag 52. 53. and M. Rogers Dialogue 2. Argu. 9.) is peremptorily denied by D. Sparks who cap. 4. telleth us, it is grounded rather upon imaginatiō then any sound ground, and affirmed, without quotation of prooffe, either in the Admonition, or by M. Cartwright, which saith he, they would never haue done, if they had any worth the citing &c. Loe here the deniall, let us now harken to the prooffe, of this our Antecedent. And thus for the averring thereof, I reason.

Kneeling to receiue the Sacrament, was not used at the Institution of the Lords Supper, nor after in any age of the Church, before the time of Honorius the 3. about the yeare 1220.

Neither was it used so long as the decree of Honorius stood in force: which may happily be for some 100 yeares.

Therefore Kneeling to receiue the Sacrament, was, for the worshipping of a forged and breaden Mesiah, first brought into practise in the Church, by that Antichrist of Rome.

For a further illustration of the consequence here deduced, we are to know that about the yeare 1037, Gregory the 7, and after him about an. 1215, Innocent the 3, advanced the opinion of the reall presence, which had received from Damascen, about the yeare 750 her conception & birth: So as in the times succeeding, which hastened to the utmost period of degeneration, the sayd reall presence finding in her minority, meanes of comfort and strength, grew in the end into such favor and grace, as that it was recommended to the publike allowance of the Church. A Constitution was made by the sayde Innocent, for the imbracing thereof: and a while after, namely about the yeare 1220, it was honored by Honorius the 3, with a decree for the elevation of the Sacrament, now metamorphosed into a new Christ, and likewise for an inclination of the body thereto: as it is in Decretal. Gregor. lib. 3. tit. 41. can. Sane cum. The words of the Decree, touching the inclination of the body to the Sacrament elevated, are these: Sacerdos frequenter doceat plebem suam, &c. Let the Priest often teach his people, that when, in the celebration of the Masses, the wholesome hoste is lifted up, they bowe themselves reverently. If then the sayd Gregory, Innocent, & Honorius, three famous heads of that Antichristian Synagogue, held such proceedings about the Sacrament, as I haue mentioned: it is more then probable, that in case kneeling to receiue the Sacrament, found no place or interteynement, for the space of 1220 yeares after Christ, it was by that Antichrist of Rome, for the adoring of his breaden God, first drawne into obseruation and use: there being before the imbracing of the reall presence by publike allowance, no iust pretext or ground for kneeling at or before the Sacrament.

The consequence of this reason, being by that, which I haue here related, touching the proceedings of those 3 Popes, thus ma-
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manifested: I am now to take in hand the clearing of the Antecedent: which consisteth of two severall branches: the first whereof is, that Kneeling to receive the Sacrament was not used at the Institution of the Lords Supper: A poynr in it selfe very evident and confessed. For the words in the originall, viz. anaceisthaj and anapiptein used by the Evangelists, to expresse the gesture taken up by Christ and his Apostles, at that holy Supper; doe directly import that they sate therat, and not that they did lye downe, as M. Rogers is pleased to affirmc Dialog. 1. object. 1. Dialog. 2. sect. 7. It is true, their sitting differed from ours; for theirs was accompanied with leaning: whereas ours is of an erect & upright forme: but both the one & the other iustly denominated sitting, (and so it is translated by all) there being no reason, that the adjunct of uprightness, or inclination and leaning, should breede a change in the name. If we should say that Sempronius standeth not, because he lea- neth at a window, or, for that the position of his body is formally upright; might we not feare a censure? So likewise, if any shall contend that Christ & his Apostles sate not, because they leaned; may he not feare the imputation of folly? Our Saviour then and his Apostles sate at the sayd Supper, and that in such sort, as was usuall at other ordinary and civill repasts. For, what wordes are used in the originall, to signifie unto us their sitting at civill meales and feastes, or at other times out of the case of feeding at a table: the same are used, by those worthy and inspired Secretaries, to expresse the tablegesture observed at the sayd holy Supper: as may appeare by these place following: Mar. 16. 14. Math. 9. 10. Ioh. 13. 28. Ioh. 6. 11. Math. 22. 10. & 26. 7. Luke 7. 37. Luke 22. 27. Hereby then it is manifest, that Christ and his Apostles did at the sayd Supper sit, and that at a table; and likewise after the manner used at other ordinary times of feeding.

Now the second branch of the sayd Antecedent, namely, 1. age of the That Kneeling to receive the Sacrament, was not for the space of 1220 Primative yeares after Christ, observed and practised in the Church, resteth to be Church. proved. In the clearing whereof, that I may orderly proceede, I will examine each severall age, falling within the sayd space of 1220
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yeares; and shew, that kneeling to receiue the Sacrament, was not in any of them drawne into allowance and custome.

The first age was that, wherein the Apostles lived: amongst whom Iohn breathed to the utmost period of the same. That in this first age, kneeling was not interteyned by the Apostles, for the use & purpose, of receiuing the Sacramentall bread & wine, is hereby euidēt, in that by them, the forme used at the Institution of the sayd Supper, was iudged & held to be, in every respect accomplished, and not any way defectiue: as may appeare, by that which the Apostle delivereth 1. Cor: 11.23. where he aduertiseth them, that he ordered nothing amongst them, touching the celebration of the Lords Supper, but what he received frō the Lord Iesus. If the Apostle then added nothing thereto, nor otherwise altered ought therein: is it not manifest, that he held the forme, used at the first celebration of the sayd Supper, for such as was perfit, and to be observed in the Church? If he had allowed or directed, that sitting at the sayd Supper, should haue ben altered, and in lieu thereof kneeling interteyned, he should haue delivered unto the Corinthians, somewhat concerning the Lords Supper, which he had not received from the Lord: but he maketh profession to the contrary hereof. And in truth, upon what ground, could the Apostles introduce kneeling at the Sacramēt, instead of sitting, contrary to so worthy a practise, observed by the Lord Iesus himselfe, and in their owne persons at the Institution? They must in all likelihood, introduce it & recomēd it to the Church, either for a fit tablegesture, or for a worship. Conceiue of Kneeling as of a fit tablegesture, they could not: sith it is such a position of body, as whereby we are debarred, from pertaking in the use, and prerogatives of a table: and therefore repugnant to the law of nature and Nations, in the poynt of decency, and commodiousnes, suitablenes and sociall interteynement.

That they should remoue sitting, and in place thereof substitute kneeling, as a part of diuine worship, and the same a priuat worship, at the Lords table; were an act in them, of charging the first cele-

celebration of the Lords Supper, with some notable defect and imperfection, and their Master Christ with want of care, to provide for his owne service & honor. Besides, in case they had made any such innovation, in the sayd Supper of sitting, and such a substitution of a new & outward worship thereat: they would, according to the trust reposed in them, of communicating the whole counsell of God unto his Church; have informed the Church thereof, either by word or practise: as they did for so much as concerned them, in the case of the Sabbath, whē out of the practise of Christ, or some speciall revelation, they discerned an alteration made thereof. But howsoever the addition of a private worship, to the Lords solemne & publike service, be a matter of great consequence and moment, yet is there not a syllable thereof in the writings of the Apostles, testifying their approbation, or mentioning the practise of the sayd worship, presentable on the knees at the Lords table. Whereas on the contrary, by the practise observed in the Church of Corinth, in the dayes of the Apostles, at the solemnizing of the sayd Supper, it is apparent; that kneeling to receive the Sacrament, was not in use thereat. For with what gesture and position of body, they banketed in the sayd Church at the loue feastes; which were conioyned with the Lords Supper, with the same (in all probability) they fed and dranke at the Lords table. To say that they kneeled in banketing at the loue feasts, would it not argue a craze in the brayne? Besides, wheras 1. Cor. 10. 21. The Apostle telleth the Corinthians, that they can not partake of the Lords table, and the table of Devills: the very phrase, as likewise the consideration of the quality, and fashion of the gesture, used at the feasts made in Corinth, to the honor of their Idols, doth strongly import & convince, that kneeling to receive the Sacramēt, was not in those times, observed at the Lords table. Touching the phrase, though it be borrowed, to note some other thing, then at the first it pretendeth, yet being considered in the proper nature & sense thereof, it carieth a truth. How then, according to the proper and literall signification of the phrase, shall we

say that the Corinthians were pertakers of the Lords table? To pertake of a table of repast; is in the proper sense of the words, to pertake in the proper & appoynted use of it, and so to be admitted in sociall maner to the table, and there to feede & drinke at & on the table. And shall it not properly signifie the same, in banketing at the Lords table? If the Corinthians, prostrating themselves on their knees, to eate & drinke somewhat at the Lords table, or reached from the same unto them, can not be sayd in a proper & literall sense, to pertake of the sayd table whereto they are invited, sith they pertake not in the appoynted use of it, or in the speciall prerogatiues & liberties of it: I hold it for certeyne & evident, that forasmuch as they did pertake of the Lords table, that therefore they kneeled not thereat, in the act of receiving the sacred bread & wine. For who of understanding & sense will avouch, that the proper and Instituted use of a table, is, that we should not sit or stand to feede at and on it in sociall sort, but kneele after the fashion of suppliants at it, or some distance frō it: and so feede on that, which is reached from thence, by the service and ministry of others?

Now, concerning the gesture used at the feasts made in Corinth, to the honor of their Idols: forasmuch as, touching the outward and corporall participation of the table, the Corinthians did no otherwise pertake of the Lords table, then they did of the Idols table, as may appeare, by the Apostle using the same words and phrased, to note what was in cōmon done at either feast, which was, namely to pertake of the table at either feast: I doe, out of the consideration hereof, infer this, that if the Corinthians partaking of their Idols table, was not any humble Kneeling, but a formall sitting thereat; then likewise their partaking of the Lords table, was not by way of Kneeling but sitting. That the Corinthians did sit, when they feasted at the table of their Gods is evident, by that which is delivered by the Apostle 1. Cor. 8. 10. Where it is in expresse termes sayd, that in feasting in the house of their Idoll, they did sit. And in the end of the 10. chapter vers: 27

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he adviseth the Corinthiās invited to Idolatrous feasts, to eate whatsoever is set before them: noting thereby, that they were not kneelers at any distance from the table, to whom somewhat must be reached, but sitters at the table, so as by the meane and oportunity of sitting, they might take what was set before them, and not attend any reaching, by the service and help of others.

If then the Apostles, in directing or allowing, what gesture was in the severall Churches, of the sayd first age, to be observed in the act of feeding at the Lords table, varied not from the course & forme, used by their Master & themselves, at the Institution of the sayd Supper; holding the sayd Institution for accomplished, in every respect, both in regard of all parts of divine worship, and of outward carriage thereat: as may appeare, by that which hath ben aboue disputed, and perticularly, by the practise interteyned on this behalfe, in the Church of Corinth, by direction & allowance of the Apostle; with whose proceedings, the rest of the Apostles, being by the wisdom of the same spirit ever guided, held correspondence: I may answerably infer, that in the first age after Christ, kneeling to receive the Sacrament, was not drawne into allowance and practise in the Church.

Out of this that hath ben hitherto propounded, for a proosse of the question in hand, so far as it concerneth the sayd first age of the Primitive Church, wherein the Apostles lived, I will deduce this inference, and be bold to present it to veiw & examination. What even in the Apostles times was used in the Apostolicall Churches, and was not contradicted but allowed by them, that was undoubtedly of Apostolical Institution or warrant.

D. Downam, pag 61. of his 2 Sermon averreth this.

Sitting to receive the Sacrament, was in the Apostles times, used in the Apostolicall Churches, and was not contradicted but allowed by them.

This is already aboue manifested.

Therefore sitting to receive the Sacrament, was undoubtedly of Apostolicall Institution or warrant.

Hitherto hath ben shewed, that kneeling to receive the Sacrament, was not used in the first age of the Primitive Church. It

2. age of the
Primitive
Church an.

followeth now to declare, that it found no place in the Second age of the sayd Church. About the beginning of this second age, viz. An. 101. or 102. dieth the Apostle S. Iohn: but he left behind him, Ignatius, Policarpus, and sundry others of worthy note & fame in the Church. These, together with a number of other Christians of meaner ranck, not only saw the Apostles, heard their doctrine, and conversed with them, but were trayned up under their Discipline, and submitted themselves to such Ordinances Apostolicall, as the severall Churches wherein they lived, had received from the Apostles.

Of the former part of this second age, namely, from the year 102 to the year 150, I will say, as in another question D. Downam speaketh pag 57. of the sayd second Sermon: can it enter into the heart of a modest and charitable Christian, to imagine, that so many godly learned Fathers, who had conversed with the Apostles, so many other worthy Christians instructed by the Apostles, so many pure & Orthodoxall Churches planted by the Apostles, did, immediatly after the decease of the Apostles, conspire to abolish, the ancient & accustomed forme, of receiving the Sacrament, practised by Christ himselfe, by the Apostles, by the Apostolicall Churches, for the space of an 100. yeares; and to substitute in place thereof, the gesture of kneeling: a gesture altogether unsuitable with the use of a table, with the nature of a banquet, and with the ordinary cariage of a guest: and such as they could not introduce, either for a table gesture, without transgressing the rule of common sense, or for a part of divine worship, without violating the law of God. If it had ben possible, that within so short a time after the death of the Apostles, so remarkable a change, from the better to that which was worse, and in no sort iustifiable, could have ben brought into the Church, by those worthy Fathers & Christians, who had a long time, under the guidance and direction of the Apostles, practised the contrary: would there not be some record thereof? Would there not be some pregnant testimony, out of Councils, or Fathers, or some Ecclesiasti-

astlicall Historian, mentioning the sayd change? Such therefore, there is not, either any probability, that in the former part of this second age, any so unworthy a change, should be admitted into the Church, or any the least syllable upon record, testifying the same: I may, I trust, with good allowance affirme, that the sayd kneeling to receiue the Sacrament, was not in the former part of this age, drawne into observation, though M. Rogers Dialog. 2. arg. 8. boldly affirmeth it to be most certeyne, that Apostolicall men indued with the holy spirit: were both alterers at the first, and users afterwards of that seemely gesture.

In the later part of this second age, I finde raysted in the Church, three worthy instruments to doe service unto it: namely, Dionisius Bishop of Alexandria, about the yeare 157: Iustin Martyr about the yeare 160: and Tertullian about the yeare 180. Let us heare what they are able to depose, for the determyning the question in hand.

An. 157.
160.
180.

Dionisius Bishop of Alexandria, in his epistle to Xistus Bishop of Rome, mentioned by Eusebius, Ecclesiast. Hist. lib. 7. cap. 9. sheweth, that the custome then, was to receiue the Sacrament standing, and not kneeling. For, whereas he had denyed rebaptization to one, who demanded it, he telleth Xistus, what answer he gaue him: namely, that the dayly communion often ministred might suffice him: who had stood (Parastanta) at the table, and reached out his hands to take that holy food. Whereupon the writers of the Centuries, doe pertinently conclude, cent 3 cap. 6 de ritib. circa caenam, that Dionisius in that example, sheweth the rite & custome of the Church then to be: ut comunicaturi &c. That those which were to receiue the Lords Supper stood at the table & reached out their hand to take that holy meate, and received it. The same writers doe there add, that this rite of standing to receiue, was both ancient and common with many other Churches.

Iustin Martyr, who lived (as it is sayd) in the yeare 160. describing, Apol. 2. ad Anton. the gesture used in his time at bearing the word, at prayer, and at receiuing the Sacrament, sayth thus. On the Sunday, the assemblies are made both of the Citizens & country men, where the writings of the Apostles and Prophets, are (as much as may be) read to them: then the reader ceasing, the Pastor useth words of exhortation, stirring them up to the imitation of so honest things. These things being done,

An. 160.

we all rise up and pray : afterwards is brought forth (as we haue sayd) bread, wine, and water: then the Pastor giveth thanks, and the people say Amen to it: & so the cōsecrate elements are delivered to euery one. Here you see, that Iustin Martyr doth in playne termes aue, that the people sat at the hearing of the word: and rose up to stand, at the time of praying. But what doe they, in the opinion & report of Iustin Martyr, in the time of receiuing? If they had, in this action of communicating, used kneeling, and so obserued a different gesture from that, which they practised in praying and hearing the word: assuredly he would no more haue sayled, in the noting thereof, then he did in particulating, with what position of body, they prayed and heard the word. Besides, if the custom then was to stand at prayer, even at those prayers which were offered at the celebration of the Lords Supper, either for preparation in regard of the communicants, or for consecration in particular of the elements, it can not be, but that the custome likewise, was either to stand or sit, in partaking of the Lords table. For is it possible, they should enterreine a custome of standing, then, when they had special reason of humbling themselves on their knees, and kneele then, when they had special cause of reioycing? Can it be imagined, that the worthy Christians of that age, would contrary to all common sense, and to all precedent practise of the Church, take up a fashion of Kneeling, when they feasted at the Lords table, and of standing when they prayed at the Lords table? And in case they had caried themselves, in so absurd a manner: would not Iustin Martyr, describing of purpose, the rites and cariage of the people at diuine service, haue as well mentioned the same, as he did the other observations and customes? That Iustin Martyr is thus to be understood, as I haue sayd, shall appeare by the desposition of that learned Father Tertullian, who will not only iustifie, that which Iustin Martyr speaketh of standing at prayer, but shew also, that the people in the time of them both, stood at the communion.

An. 180
200.

Tertullian, that lived in the year 180 & 200, reporteth in his treatise, de coron. Milit. that it was the custome in his dayes, and a tradition received from the Apostles, that none should kneele at prayer upon any the Lords dayes, through out the year, nor upon any other day, from Easter to Pentecost. Die Dominico &c. On the Lords day (sayth he) to fast, or worship on the knees, we count it an heynous matter, and we hold the same libertie, from the day of the Passover untill Pentecost. Whereupon Beatus Rhenanus observeth and writeth thus: Apalchatenique &c. That from the Passover till the Pentecost, they prayed standing not with a-
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ny bowing of the knee, as they who gave God thanks for remission of their sinnes &c. Yea, by reason of their continuall standing at prayers on the Lords dayes in that age, Tertullian, de oratione, putteth the word statio stāding, for prayer, and calleth the Lords dayes wherein the Assemblies mett, dies stationum the dayes of station or standing, and expressely affirmeth, that the manner then, was to stand at the Altar or Communion table at receiving the Lords body. Nonne solennior erit statio tua, si et ad aram dei steteris: accepto corpore Domini &c. Let the learned see further hereof in the Annotations of Rhenanus on him, de coron. mil. and of Firmilianus & Goulartius, upon Cyprian epist. 41. Out of this which hath ben related by Denis of Alexandria, Iustin Martyr & Tertullian, I will draw the conclusions following. The first whereof, shall concerne this second age of the Primitiue Church only.

If Kneeling to receiue the Sacrament, were in this second age of the Primitiue Church, drawne into custome: then were there after the Apostles decease, in one and the same age of the Church, three different gestures and rites observed, in receiving the Sacrament. Conclufi. 1.

Such of this age as conversed with the Apostles, and lived under the praetise of the rites, and ordinances established in the Church by them, they undoubtedly observed at the Lords Supper, the same gesture that the Apostles did, viz. sitting. That standing was at the Communion used in the sayd age, hath ben shewed out of the Epistle of the sayd Denis, and out of Tertullian. So as in case kneeling also were thereat observed; the consequence of this Proposition can not be challenged.

But there were not, after the decease of the Apostles, in one and the same age, three different rites and gestures observed at receiving the Sacrament.

For whereas in this age, whereof we speake, Kneeling at all publique prayers, on every Sabbath was refused, and standing in lieu thereof generally received, (as hath ben declared out of Iustin Martyr & Tertullian) & that upon this reason & ground (as is noted by Austin epist. 119 ad Ianuar. cap. 15.) For that kneeling was the gesture of a penitentiary, and of such outward humiliation, as was wholly disagreeable, with the solemnity of reioycing on the

Lords day: either, we must censure the Doctors & Fathers of the sayd age, for strange senselesnes, and repugnancy in their proceedings; or else, we must conceiue, that what reason mooued them, to discontinue kneeling at all publike prayers, with the offer wher of, it so fitly suiteth, the same reason did much more perswade the, to forbear it at the Lords table: kneeling being a gesture not only incompatible with the action of reioysing on the Lords day, but repugnant likewise to the nature of that holy Supper, and to the proper cariage of the guests invited thereto. Besides, it appeareth by Denis of Alexandria & Tertullian, that standing at the Communion was now in use. If then Kneeling at the Sacrament, neither could nor was by the sayd Doctors & Fathers, so long as they remayned free, from all craze in their sense & iudgement, brought into obseruation and use in the Church: it followeth, that there were not upon the decease of the Apostles, three different rites & gestures observed, at that holy banquet in one and the same age.

Therefore kneeling to receiue the Sacrament, was not in this second age of the Primitiue Church drawne into custome.

The Conclusions next ensuing, are of a further extent. For they shall cleare this poynt, that kneeling was neither in the second age of the Church, nor in any age thereof before An. 1220, the receiued and allowed gesture, at the time of communicating. To which purpose I will reason first thus:

Conclusi. 2. If the table gesture used by Christ and his Apostles, at that holy Supper, had
Proposition in this second age of the Primitiue Church, or in any other age of the Church before an. 1220. ben changed into kneeling, with the allowance and consent of the Fathers, and Doctors of the same: there would in all likelihood, some mention haue ben made of that change, either in the writings of the sayd Fathers and Doctors, or in some of the Canons that concerne the Church.

For it is a change of speciall moment: it being the reiecting, of the worthy & imitable practise of Christ and his Apostles, and of the Apostolicall Churches, for the space of an 100 yeares: and the interteyning in lieu thereof, of such a gesture, as could not possibly serue for a table gesture, nor be used for a part of diuine wor-

worship, without apparant wrong to the Sovereigne & sole author of all worship; to the guests invited to the sayd holy Supper, and to the introducers thereof themselves, in their reputation & credit. And therefore it would haue ben held fit, in case any such innovation had ben; that for information and satisfaction, to the present and future age, and so for preventing all imputation, upon the Primitiue Church, both the change & the reason thereof, should haue ben delivered, and recorded in writing. Standing is a table gesture, and such as whereby we are inabled, to pertake in the prerogatives of a table. That could no sooner be drawne into practise, at the Lords Supper, in the time of the Primitiue Church; but there were some forthwith ready to register it; that all posterity might take notice thereof. Could then an alteration, that is of far greater consequence in the Church, passe from age to age under silence? The Fathers who published the Liturgies, and formes of administering the Sacramēt, used in their times, would they not haue yelded us, some litle mention of so great a change?

But there is no mention made, of the sayd change into kneeling, either in the writings of the Fathers and Doctors of the Church, or in any of the canons, that concerne the Church. Assumption

Ignatius lived both in and after the Apostles times Denis of Alexandria, Iustin Martyr, and Tertullian, within a few yeares after the Apostles decease, grew to credit & fame, in the second age of the sayd Church after Christ, but in the first age after the Apostles. These haue written: their discourses are extant: and some of them doe perticularly concerne the formes of gesture, used in the time of the Lords publike worship: as may appeare by that which is left in writing by Iustin Martyr, Tertullian and some others: and by that litle Booke of orders, which is fathered upon Clemens. Let them be perused & each syllable inquired into: yet shall you not in them, meete with any mention of Kneeling in the act of receiuing the Sacrament.

Let us proceed further, and examine the Fathers & Doctors, of the rest of the ages of the Primitiue Church. Is there any of the that can depose, in the behalfe of kneeling at the Communion,

and testifie that it was received into the observation, and practise of the Church, with the good liking of the Fathers: If there be any testimony of force to this purpose: let it be produced as an instance. I doubt not, but Austin & Ambrose will heere againe be alleadged, as they were in the later end of the former Argument. That no man eateth before he adoreth, that Christ is to be adored in the mysteryes. But they are there answered, and we further add, that to infer that these worthy Fathers doe by adoration meane kneeling, is an in consequence of no lesse absurdity, then to affirme, that wheresoever an horse is mentioned in History, Bucephalus is ment. As there are more horses then Bucephalus: so there are more sorts of adoration then kneeling. D. Covil pag 143. noteth a two fold devotion, the one spirituall and inward: the other corporall and outward. Of the former speake those Fathers.

It will happily be replied, that we may by a Canon of the first Councell of Nice An. 327, and by one of the Canons called the Apostles, gather, that kneeling at receiuing the Sacrament, was practised in the Church. That of the Council of Nice speaketh thus, Agayne, let us not be humblie bent: (humiliter intenti erga propositum panem &c) towards the bread & wine sett upon the Lords table: but with our mindes lifted up, let us by faith consider the Lambe of God sett upon that board &c. and I confesse it is a worthy testimony and of great validitie, but not to be admitted, as testifying for the received use of Kneeling. It delivereth only, by way of exhortation, a speciall caveat, that we should not in a conceite and respect we haue of the Sacrament, proceed to a streine of too high, and reverent estimation thereof: least in so doing, we might be drawne, to passe over to the outward signe, some poynt of reverence, which is due only and proper to the thing signified. If the Council of Nice be carefull to prevent, and stay in us, all such respect & conceit of the Sacrament, as is in too high a degree of reverence: what would the sayd Councell haue done, in case the reverent and humble respect, whereof the Canon speaketh, had ben expressed and testified by prostration on the knees? Certeynly, it would haue enacted some strict & penall Canon against it.

And

And indeed, this Canon is of excellent moment against the practise of the sayd kneeling, if in any Church it were observed, as may appeare by the iudgment of the learned, (Calvin, Vrsinus, Zanchius and others) who apply it against the bowing of the knees before the sacramentall bread and wine: which they might very well doe, by way of argumentation from the lesse to the greater. For, if too reverent & high a conceit of the Sacrament, were condemned by the sayd Councel, then much more would it haue taxed and censured, all falling on the knees before the Sacrament. To condemne the effect aswell as the cause thereof: and so kneeling, aswell as the ground and inducement of it, doth belong to one and the same censure.

That Canon called the Apostles, as we finde it Cent. 1. lib. 2. cap. 17. saith thus. Quod in adoratione cæne nihil aliud fieri debet, quam Dominus instituit &c. That in the adoration of the Supper, nothing must be done, but that which the Lord hath ordeyned, namely, that the laity aswell as the Cleargie eate and drinke &c. and that there be made no oblation for quicke and dead, nor adoration. This Canon, (expound it how they can) proveth not, that kneeling at the Sacrament, received any allowance in the Church, frō the Fathers & Doctors; but that it was reiected & prohibited, if in any Church it were in use. The adoration mentioned in the begining of the Canon, can not be ment of kneeling in perticular; but of worship in generall; as if the Canon should say. As touching the worship, that is to be used at the Lords Supper, that onely is to be used, which the Lord instituted. Which is no other then Austin & other the Fathers speake off. The adoration spoken of in the end of the Canon, is the worship to the Saints deceased. And that, by adoration mentioned in this Canon, can not be ment kneeling, it may easily appeare, in that Honorius the 3, (before whose time, those supposed Canons of the Apostles, had their being) enacting a constitution for the adoration of the Sacrament, decreed not kneeling but a reverent inclination of the body onely before it. Whereas if kneeling had ben in use, and in any good opinion & credit, with him, or the Churches before him; he would, in this

poynnt of doing honor to the Sacrament, not haue satisfied himselfe, with some respectfull, and reverent bowing of the body there to; but would, in his sayd Constitution, haue proceeded to the establishing of a further degree of humiliation & adoring; even by Kneeling. If further it be objected for our kneeling, as the Papists doe for their adoration, that the example of Gorgonia falling downe before the altar, mentioned by Gregory Nazianzen her brother, doth proue that kneeling to receiue the Sacrament was used in the time wherein they lived, which was about an. 380:

It must be answered. First, that there was by Gorgonia, at her falling downe before the Altar, no such matter intended, as the receiving of the Sacrament: as Peter Martyr answereth at large. *de Euchar. cont. Gard.* The time of this her carriage being in the night (as is noted by Hospinian *de sacrā. lib. 5. p. 477.*) when no Sacrament was administred. Her drift was to humble her selfe before the Lord, (who was honored at the communion table, then called the Altar) by way of earnest supplication unto him. For so are the words of Gregory Nazianzen, as D. Fulk against Bristow, and the Rhem. on 1 Cor: 11. 29. relateth them: When his Sister had respite from her sicknes, in the night she fell downe before the altar, with faith calling on him, who is honored at it. Gregory saith not, that she came to receiue or to worship the Sacrament, hanging over it or lying on it. Neither that any was present to administer it. It is true that she brought with her to the communion table, some fragments and remaynder of the sacrament: but she used them not to other purpose, then to stir up her Zeale and devotion in prayer, howsoever after a superstitious sort. Secondly: Let it be supposed, that she came to the Altar, and fell downe before it to receiue the Sacrament: shall her perticular fact be a sufficient evidence, that kneeling was in that age wherein she lived, the received & allowed gesture of the Church, at the time of communicating? If Gregory, and many moe Fathers & Doctors, should in their writings mention, that Gorgonia, and sundry others prostrated themselues on their knees, in the act of partaking at the Lords table, when as notwithstanding it appeareth, that such their

their carriage was disagreeable, with the received and allowed practise of the Church: their mentioning thereof, is of no disadvantage & prejudice to the present question: which is not, whether there be any record, that kneeling was used at the time of communicating; but whether it was used as the received & allowed carriage of a communicant. That kneeling was used upon this ground, in the Primitive Church, or in any age of the Church, till and after the time Honorius the 3, will (I suppose) never be proved.

Therefore the table gesture used by Christ and his Apostles, at that holy Supper, bath not in this second age of the Primitive Church, nor any other age of the Church before an. 1220, been changed into Kneeling, with allowance and consent, of the Fathers & Doctors of the same. Conclusion,

The conclusion following, will, out of the demonstration yielded to the Assumption thereof, by way of induction, make knowne to us, that there is no age of the Church from An. 160. and before An. 1220. wherein kneeling was interteyned & observed at the sacrament, for the allowed & received gesture of the communicants.

If standing were in the second age of the Primitive Church, and from thence in each succeeding age of the Church, before the year 1220, the received and allowed gesture, at all publike prayers whatsoever, on every Sabbath throughout the year: then was not kneeling used at receiving the Sacrament, on any Sabbath throughout the year, either in the second age of the Primitive Church, or in any succeeding age of the Church before the year 1220. Conclusi. 3.

The consequence of this Proposition being iustified, the point in question will easily be cleared. For the iustifying thereof, I must drawe into this place, by way of repetition, what I have above delivered, either to prove the Assumption of the first conclusion, or to illustrate the testimony of Iustin Martyr. To proceed: therefore, to this taske of making good the sayd consequence: we are first to consider, upon what reason and ground, kneeling was removed from the action of praying, and standing thereat, received into practise. Austin epist. 119. ad Ian. cap. 15. rendreth the reason of this change, Speaking of the rest & toy that commeth by the resurrection of Christ, he saith thus: Propter hoc et Ieiunia relaxantur et stantes oramus &c. For this cause, both fasting is for borne, &

we praye standing, which is a signe of the resurrection. Hence also it is, that every Lords day, it is observed at the Altar. The reason then, where on they grounded their standing at prayer, and discontinued kneeling thereat, was for that, holding themselves tyed in duty, to celebrate on the Lords day, the memory of his resurrection with reioycing, they discerned & iudged kneeling, which is a gesture of humiliation, and of him who bewayleth his sinnes, & submissly sueth for the pardon of them; to be altogether unsuitable & repugnant, with that reioycing & cherefulness, which in their outward cariage, they were on the Lords day, to testifie and performe: whereas standing as (Hospin. de fest: Chr. fol. 25: reporteth, out of the Canon law, and Beatus Rhenanvs) fitly sutes with the action of reioycing, and with the thankfull cariage of him, who hath obteyned assurance of the pardon of his sinnes. Now in iustification of the sayd consequence, I reason thus.

If what cause mooved the Fathers and Doctōrs of the Church, to discontinue kneeling on each Lords day, at all publike prayer whatsoever, and to obserue standing in lieu thereof: the same might much more iustly moue them, and the Church from age to age, to forbear kneeling at receiving the Sacrament: then undoubtedly did they, and the Church from time to time, on each Lords day throughout the yeare: as long as this custome of standing at prayer: upon the reason and ground aboue mentioned, remayned in force, forbear to prostrate themselves on their knees, in the act of banketing at the Lords table.

For, either they committed a grosse repugnancy in their proceedings, or else, they did forbear kneeling at the time of their reall communicating. To obserue standing, when there is cause of abasing our selues, of mourning for our sinnes, and of all humble suing for pardon of them: and on the contrary, to kneele in the act of feasting, in the time of reioycing, and whē we are assured, that the pardon of our sinnes, is already passed under the great scale: Besides, to professe, that we are in regard of the Lords resurrection, to carry our selues in the quality and fashion, of persons reioycing for the same, the whole time of diuine service, on each Sabbath day, and yet to demeane our selues some part of the sayd time, in the forme and habit of penitentiaries: to hold, I say, this course in our
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outward carriage; doth argue, not only a senseles repugnancy in our actions, but also an indeavor in us, to controll and invert the order of nature. To taxe the sayd Fathers & Doctors, for want of ordinary sense, and constancy in their doings, or to censure them for inverting and abrogating by their practise, the law of nature; we may not, without offer of wrong unto them. If then, we shall in our conceits of them, free them from imputation & guiltines, in this behalfe: we can not but infer, that at their actuall feasting with Christ Iesus, they made choyse of some other gesture then Kneeling.

Now that the same cause, might much more iustly moue the sayd Fathers and Doctors, to forbear kneeling at receiving the sacrament, which mooved them to discontinue it, at all publike prayer, on the Sabbath day throughout the yeare.

May evidently appeare hereby, in that kneeling (which fitly setteth with the action of prayer, and hath for the use thereof at such time, speciall warrant and direction from the Scripture) is not only disagreeable, with that ioyefull carriage in generall, which, in the iudgement of the sayd Fathers, the solemnizing of the Lords day requyret, throughout every part of diuine service; but also repugnant in perticular, to the person susteyned by each communicant, and to the nature and intendement of the Lords Supper: the Lords Supper being a Sacrament, not of humbling our selues, after the guise and manner of suppliants & penitentiaries; but of spirituall feasting and reioycing on our parts, not only for the Lords resurrection, and our owne in his person; but for all other favors and dignities, purchased for us by his death.

If against this, which I haue hitherto disputed, it shalbe obiected, that the Primitiue Church used not on the Lords day, to receiue the Sacrament: and therefore that all the absurdities and inconueniences, which by the custome of standing at prayer, and kneeling at the Sacrament, would otherwise ensue to the just disgrace of the sayd Fathers: will for that regard be easily auoyded. We are to know, that this plea, in the behalfe of the sayd Fathers, and the Churches under their charge, laboreth to remoue one blemish by inducing of another. For the Lords day being the fittest, wherein withall spirituall ioy-

fulnes, to sollemnize the memory of the Lords death and resurrection: the sayd day being by the Lord himselfe, set a part for all holy publike services of this nature, and so imployed from time to time, by the Apostles & Apostolicall Churches: to make choise for this purpose of some other day, wherein we are by the Lords appoyntment, to follow the works of our calling, would haue branded the sayd Fathers, with the note of litle knowledge & conscience, in matters of religion. But to cleare the sayd Fathers & Doctors in this behalfe, and to make it knowne, that they used to present themselves, at the Lords table, on the Lords day, in the Primitiue Church, let us here call to minde the testimony of Iustin Martyr before mentioned, where he sayth, That on the Sonday the assemblies in Citie and Cuntry meet together, where the word is read and preached, after which they stood up and prayed, and then received the Sacrament. The which testimony, what can be more pregnant to proue, that in the age of the Primitiue Church, wherein Iustin Martyr lived, and when standing at prayer was taken up for a custome; the eucharist was administred on the Lords day? Afterwards about Ann. 208. Zepherinus appoynted, that all aboue the age of 13, should communicate once a yeare at the least, viz. at Easter. And about An. 242. it was by Fabian enacted, that they should every yeare, at the least receiue thrice, namely, at Easter, Pentecost, and the Nativity of Christ. In ancient times (as is noted de consecrat. dist. 2. can. peract. and by Austin de eccle. dogm. cap. 53.) the use was for all that assembled in the Church, to communicate every day, especially every Lords day.

Hitherto of the Consequence deduced in the Proposition of the 3. conclusion. The Assumption followeth.

But standing was in the 2 age of the Primitiue Church, and from thence in each succeeding age of the Church before the yeare 1220, the received and allowed gesture at all publike prayers whatsoever, on every Lords day throughout the yeare.

This Assumption is made evident, by the induction following. For the yeares 160. 180. & 200. we haue the testimonies of Iustin Martyr & Tertullian already. For An. 250. Cyprian shall speake.
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de orat. Domini. sect. 22. *Where he sheweth that in his age they stood at prayer. stamus ad orationem. For the age 327. We haue the decree of the first Councel of Nice, the 20 Canon wherof, inioyneth the sayd custome of standing, to be universally obserued, saying. Quoniam sunt &c. Because there are some, who kneele at prayer upon the Lords day, and the dayes of Pentecost, therefore the holy Synod, to the end that one & the same custome, may be kept through out all Churches, hath decreed, that we paye our vowes to God standing at prayer.*

The obseruation of this Canon, and others of the sayd Councell, was generally imbraced, and enterteyned, from age to age a longe time; yea even to the time of Honorius the 3 as shall appere. For the age 380. concerning the sayd custome of standing, Basil de spirit: sanct: cap. 27. sayth. Die sabbati erecti perfimus deprecationes &c. Vpon the Sabboth day, we make our prayers standing upright, and so also the whole time untill the Pentecost. In which time, the rites of the Church haue taught vs, to praye with our bodyes upright, rather then otherwise. For the age 390. Let us heare Ierom against Montanus and the Luciferians, who, having reference to the place cited out of Tertullian, and to the Ceremonies then in use, sayth. Die Dominico &c. On the Lords day, & throughout the Pentecost, (the dayes twixt Easter and Whisomyde) we hold it lawfull, neither to adore on our knees, nor to keep fasting. For the age 400. we haue Austin epist. 119 ad Ianuarium a litle before, & de sermone Dom. in Mont. We haue also Chrysostome, in Eph. Sermon. 3. who complayning of the peoples slacknes in receiuing the Communion, sayth. In vayne is the dayly offering obserued, frustra stamus ad altare, in vayne stand we at the altar. And in 2. Cor. Hom. 18. he sayth, the Deaco stood up at the holy mysteries, and spake thus to the people. Let us all pray together. For the yeare 426. we haue the 6. Coucell of Carthage, which was held a litle before the death of Austin, the 20 Canō wherof, hath these words. Quoniam sunt &c. Because there are some which bowe their knees upon the Lords day: and in the dayes of Pentecost. it is the holy and great Councils pleasure, to decree concerning this: that all make their prayers to God in all places a like standing. For the age. 485. we haue the Councel held at Rome un-

der Hilarius then Bishop, which provideth against the neglect of the sayd custome, and taketh order that the aboue named 20 Canon of the first Nicen Council, should together with the rest of the Canons of that Council, be observed. Ut canones Niceni Concilij, et Apostolicæ sedis decreta custodiantur.

The age 500. succeding within some fewe yeares, the sayd Councils of Carthage & Rome, and having in it Arnulphus that worthy Bishop of Orleans. An. 550. who stoutly opposed against the pride of the Bb. of Rome, and likewise Gregorie the great. An. 590, one of the best Bishops, that Rome in her degeneration had: could not in likelihood of reason, so farr forget it selfe, as to renounce so soone, all obedience to so many Councils, as had before decreed the observation of the sayd custome. It is, saith Austln epist. 118. most insolent madnes, to dispute whether that which the whole Primitiue Church throughout the world observeth, be to be done or not. And would not the Fathers and Doctors of this age, account it a madnes, to hold in their outward cariage at the Lords publike service, an opposite & contrary course, to the constitutions of so many Councils, and to the practise of those who were the lights and ornaments of the Primitiue Church? We are not then to doubt of the continuance, of the sayd custome of standing in this age, at the publike exercise of prayer on the Lords day. And if some perticular men practized otherwise: yet it remained the prescribed and allowed custome of the Church still; which we may the rather beleue, in that the age aswell foregoing as following, interteyned the practise of the sayd standing. For the age 671, we haue the 6 generall Council held at Trullo, which, for that the sayd custome of standing, began to be neglected in some places, reviveth the 20 Canon of the first Nicen Council, as the words of their 90 Canon shew. Ne dominicis diebus genua flectamus &c. we haue canonically received (saith that Canon) from our holy Fathers, that we are not to bowe our knees upon the Lords dayes, and therefore, after the Preists going to the altar, on the Eves of the Sabbothes, it is by custom observed: that no man boweth the knee, till the evening following: then bowe we the knee agayne, thus offer we up our prayers.

The age 750, presenteth Damascen to the world; on whom is fathered the opinion of the real presence: which, notwithstanding the credit of the author, could never finde, in the age wherein it first breathed, any allowance from the Church: and therefore drew not with it as yet, any innovation in the forme and manner of carriage used either at publike prayer, or at the Lords table, as may appeare by the observation of standing in the next age, viz.

An. 800: wherein the Synode of Tauron renueth such Canons of the former Councils, as concerne the sayd custome of standing. And thus speaketh their 37 Canon. Ecclesia fixis in terram genibus &c. The Church may pray alwayes, with knees bended to the earth, excepting the Lords dayes and Solemnities, in which, even the vniversal Church, for remembrance of the Lords resurrection, useth to pray standing. There being nothing upon record in the age 900, whereby to shew, that the Church in lieu of standing at prayer, received againe into ordinary observation, the gesture of kneeling, it shalbe sufficient to alleadge, that the 37 Canon of the Synod of Turon aforesayd, remeined in force, as is testified by Cent. 9 cap. 6. In the ages preceding Anselmus, who lived an. 1100. there was no repeale made of the former Canons, and so no other gesture and carriage at publike prayer, of publike allowance in the Church, then that of standing. For thus saith Anselmus concerning his age, Com: coloss. ca. 4. Stamus ad orationem, we stand at prayer. To obiect, that some in this or that perticular Church, used kneeling at the time of common prayer; is besides the purpose & question in hand: which is not, whether these and these kneeled, when they prayed in publike; but whether Kneeling or standing, were the received & allowed gesture of the Church, at the time of publike prayer. That kneeling was in any age from an. 160 to the year 1100, drawne into an ordinary custoe, at the time of praying in publike on the Sabbath; will never be evicted. About the year 1200, Honorius the 3 of his name, swayed the scepter of the Church; if before his time kneeling had againe with the publike allowance & consent of the Church, ben drawne into ordinary observation & use, at publike prayer; the sayd Ho-

norius, being careful to doe all the honor he could, to his breadden God, and making a decree for the adoring of him, with a reverent inclination of the body, (there being withall, at the time of communicating, so present and ready a passage, from kneeling at prayer, to kneeling before the Sacrament) would in all likelihood, haue iudged it no lesse meete, to haue decreed the tender of all kneeworship at the Sacrament, wherein he supposed his Redemer to be corporally present; then to haue allowed by his authority, the performance of the sayd kneeworship, at the time of prayer, when he knew his sayd Redemer, to be absent in body. But for asmuch as enacting a constitution for the adoration of his devised Messiah, he did notwithstanding forbear to enact, the presenting of kneeworship unto him; though he had as iust, and great cause, to afford him this high degree of reverence from the Knee, as that of reverent inclination: I hold it for a stronge presumption, that he did not, contrary to so many Councils, and acts of his predecessors in the Apostolike see, allowe by his authority, the practise of kneeling at publike prayer: and so consequently, that the Canon for standing, remayned in force till his time. If there be any instance to the contrary, let it be produced.

Thus you see I am come to an issue of my induction: the scope whereof is to shew, that this Assumption viz.

Standing was in the second age of the Primitiue Church, and in each succeeding age of the Church, before the yeare 1220, the received and allowed gesture at all publike prayers, on every Lords day throughout the yeare. Which being verified & cleared by the Decrees of so many Councils, and by the testimonies of so many worthy Fathers: and the Proposition likewise, from whence the sayd Assumption is taken, justified to be of a sound and warrantable consequence: what remayneth now, but the adding of the conclusion.

Therefore, Kneeling was not used at receiuing the Sacrament, on any Lords day throughout the yeare, either in the second age of the Primitiue Church, or in any succeeding age of the Church, before the yeare 1220. Heere might I take a further pitch for this conclusion: it being cleare, that as long as the decree of Honorius the 3, continued in strength

strength and power, the Church proceeded not in her practise, to so high a degree of Idolatrous adoration; as falling upon the knees for the worshipping of a breaden Messiah, reacheth unto. But I will rest here, and for further prooffe, recommend to the consideration of the reader, that which followeth. And thus I reason.

Sitting or Standing, was the received and allowed gesture in the Church, at the Lords Supper, from the Institution thereof, till the time of Honorius the 3.

Therefore kneeling to receive the Sacrament, was not used from the time of the of the Institution thereof, till the time of Honorius the 3.

Touching the truth of the Antecedent, as it hath ben already shewed, that from the Institution of the Supper, till the yeare 150. sitting thereat was in use: so shall it appeare by good testimony upon record, that sitting or standing at the Communion, was in the Church observed from An. 150. till an. 500. and from thence by other prooffe till An. 1220. wherein Honorius the 3 sat at Rome, in that Antichristian chaire. The testimonies are these.

For the yeares 157. 160. 180. 200. we are to looke backe to the testimonies of Dionisius Bb. of Alexandria, Iustin Martyr, & Tertullian. For the yeares 220, let Clemens Alexandrinus speake, who Strom. 1. pag 2. concerning the manner of administering the Sacrament, hath these words. etiam eucharistiam &c. Also, when certeyne (as the manner is) haue devided the eucharist, they licence every one of the people to take his parte. Now to take a parte of the Sacrament, without being reached unto them by the hand of others, they could not, unlesse they themselves sat, or stood at the table. The sayd Clemens (as is witnessed cent. 3. cap. 6.) maketh mention of the custome of standing at the Communion, as of a custome at that time received into many Churches. For the yeare 300. let Eusebius (who lived about that time) be heard, who Eccles. hist. lib. 2. cap. 17. speaking of a descriptiō made by Philo Iudæus, of a certeyne sect of Philosophers among the Jewes, and of their manner of feasting, saith; that Philo Iudæus in his description of the Philosophers feasting, hath set downe & noted the very custom used, at the festivall day of the blessed passion, by the

Christians, in the dayes, wherein himselfe the sayd Eusebius lived. Now Philo Iudæus de vita contempl. fol. 4. sheweth plainly, that the sayd Philosophers at their feastes satt at a table, and the manner of their sitting, was upon hassocks mattes or basses made of flaggs, halfe rouled up, and halfe unrouted, so as they might sit on the one parte, and leane their elbowes on the other. If then the custome used in the time of Eusebius, by the Christians at their feasting at the Lords table, were like unto that of the sayd Philosophers: then did they certeynely, in his time, sit at receiving the Sacrament. To the testimony of Eusebius, we may add the custom of the Church of Rome, noted by the devines of Magdeburge, who tell us (cent. 3. cap. 6.) that when the Bb. administered the communion all the Preists stood by. and therefore kneeled not. Which rite was Instituted by Zepherinus, as out of Damasus they say. For the yeares 327. we have already heard what the Canon of the first Nicen Council saith, which must needs be understood, to make for sitting or standing at the Communion. For, where it forbiddeth too reverent, and high a conceit of the Sacrament; it doth consequently forbid, the testifying of that too reverent estimation & respect, by any such humble gesture of the body, as kneeling. And forasmuch likewise, as the 20. Canon of the sayd Council, inhibiteth kneeling at all publike prayers, on the Lords day, and inioyneth standing thereat; it can not but, upon the same ground & warrant, (as is afore declared) condeme kneeling at the Lords table, and approve sitting or standing at the same. Hereunto we may add the afore noted Canon called the Apostles, which requiring that no worship should be performed, in the administration of the Lords supper: otherwise then he hath appoynted. it doth in effect forbid kneeling, and enioyne sitting or standing. For the yeares 400, we have already heard Chrysostom in Eph. serm. 3. & in 2. Cor. hom: 18, with whom we may ioyne Austin who in his tract on Iohn serm: 42. hath these wordes. Christ feedeth us dayly, and this is his table heere sett in the middest: what is the cause, o my hearers, that you see the table, and come not unto it. which we must necessarily understand of sitting or standing there

Humiliter
intenti.

at, for kneele they mought not, in Austins time, as himselfe saith
 epist. 119 before noted. I heere passe by the 5 Council at Con-
 stantinople art: 1. though it also maketh for this custome. For
 the yeares 485. It shall suffice, to produce the witnes of the Council,
 held at Rome under Hillarius the Bishop, which (as we haue al-
 ready seene) ordeyned the obseruation, of the Canons of that
 Nicen Council, and decrees of the Apostolike See; as well that
 for standing at all publike prayers on the Sabbaths, and consequēt
 ly at the consecration of the holy mysteries; as that which forbid-
 deth to be Humiliter intenti to the elements. Wherefore, if the
 people stood at the consecration of the elements, by an enioyned or-
 der of the Church, and were not to apprehend too reverently of
 them: it were absurd to imagin, they were appoynted to kneele at
 receiuing of them. To kneele in the act of feasting with the Lord,
 and to stand when we pray unto him, is against the law of comon
 sense & nature. Now the custome of sitting or standing at recei-
 uing the Sacrament, being An. 485 thus reconfirmed, by that cou-
 cil held at Rome; we are not to imagine, but that the sayd cu-
 stome remeyned in force and obseruation, till an. 500.

Thus much for a prooffe in part of the Antecedent, by way of testi-
 mony; I will now by other evidence, not only cleare that which is
 already testified, by the witnesses produced: but likewise shew, that
 from An. 150. til an. 1220. some other gesture then Kneeling,
 hath ben ever, the received and allowed gesture, in the Church at
 the Communion. The evidence shalbe produced in 3 Arguments.

Standing was the gesture allowed, and used by the Church from An. 150. Argument 1
 til An. 1220. at the consecration of the holy mysteries.

This is already proved, by the foregoing testimonies of those wor-
 thy Fathers & Councils. For if the people were to stand at all pub-
 like prayers on every Sabbath throughout the yeares: the were they
 to stand also at the prayers, whereby the consecratio was performed.
 Standing therefore or sitting, was for the sayd space of yeares, the observed &
 accustomed gesture of the Church, at the receiuing of the holy mysteries.
 This consequence must either passe for sound & warrantable; or
 else moue us to cōdemne the proceedings, of many Councils & Fa-
 thers

thers of the Church, for senseles & ridiculous. For to enioyne standing when we are to humble our selues in prayer; and kneeling, when we are to feast at the Lords table, is (as I haue sayd) to invert the order of nature, and to doe that, which is repugnant to the cariage of a supper; and of the guests called thereto. If any shall affirme, that the consequence halteeth, in that, there might be at the receiuing of the Sacrament, some other gesture used by the Ancient Churches, then standing, sitting or kneeling: upon the nomination of that fourth gesture, he shall receiue answer. In the meane time, let us doe this honor & right, to the memory of the ancient Fathers & Coucils; as to thinke, they were not so destitute of ordinary sense, as to recommend unto a guest, the outward demonstration of all humility on his knees, during the time of his banketting at the Lords table: when they ordered, that an humble suppliant should forbear his owne and proper cariage, and by the forme of some borrowed behavior, testifie his reioycing.

Argument 2 If when Honorius made his decree for adoring the Sacrament, Kneeling were not in use: then in all probability, kneeling at the communion was not receiued into practise, in any age preceeding the dayes of Honorius.

For, upon what ground and reason, Kneeling was forborne in the dayes of Honorius, upon the same assuredly, it was refused in the precedent times of the Church. It is certeyne, that in case kneeling were not drawne into obseruation, when Honorius ascended into the Papall throne, it proceeded hereupon, for that the custome and Ecclesiasticall Canons, for standing at all publike exercises of prayer & thanksgiving, remayned in force & vertue, as they did in an. 1100, in the time of Anselmus: and in an. 1037. in the time of Gregory the 7. Shall we thinke, that kneeling before the Sacrament, found place in the purer times of the Church, and no grace in the corruptest age thereof? If then it were not allowed and imbraced, in the extremest degeneration, and as it were death of the Church: may we not presume, that it receiued no interteynement, as long as the Church remeyned in life, and had not wholly lost her ancient estate and being?

But

But when Honorius made his decree for adoring the Sacrament, kneeling was not in use.

For if kneeling at the Sacrament, had ben at that present in use; Honorius making an Ecclesiastical Canon, for presenting unto his new God, some worthy and speciall honor, would without question, rather haue made choyse of kneeling for this purpose, then of the bowing only of the body: which commeth farr short of that measure of reverence, which is tendered from the prostrating of our persons on the knees. To say that his intent was not, to decree the worshipping of his Messiah, with an adoration of so high a nature as Kneeling; is to charge Christs vicar, with a very meane & base conceit of his soveraigne Lord. To affirme, that he could not without preiudice, erect kneeling into a worship, is in a sort to grant, that kneeling was not in use, or in any credit with the people. For what inconvenience could there grow, from the enioyning of that to be done unto the Lord in his Church, which in regard of the supposed lawfulness, and speciall use thereof, was approved by the people? But in truth, the gesture whereof Honorius made choyse, doth argue that standing at the Sacrament was the in practise. For the bowing of the bulke or superior part of the body, being to be performed by him, who actually kneeleth, sitteth, or standeth; if we should affirme, that Honorius requyred the sayd inclination of the body to the Sacrament, at his hands, who is in the act of kneeling; we should censure him, for a poynt of extraordinary dotage, in making of Ecclesiasticall constitutions. For if the kneeling performed by the communicant, were not already held for an act of worship, why did not Honorius by his decree inhable it to be a worship? Why did he in his choise, omit the greater & take the meaner? If the sayd kneeling ran in the accompt and nature of a worship: why received it not a confirmation from the decree of Honorius? Or what reason had he, whē his God was already presented, with the greatest outward honor, to ordeyne the addition of some petty reverence? We can not then, with any probability avouch, that Honorius enioyned inclination of the body

to him, who already kneeled: and therefore it followeth, that he imposeth it upon such as did stand or sit. To enioyne him who sitteth, the performance of a corporall adoration, in the act of his sitting, were not answerable, either to ordinary discretion & practise, or to that care and Zeale, which that Idolatrous Antichrist pretended to haue, of adoring a Deity so extemporally iugled in to the world. For sitting is such a position of body, as argueth not subiection & humility, but rather equality & familiarity: and for that regard, is not either from nature or common practise (cases of necessity excepted) allowed for a gesture, suitable with those outward formes of adoration, whereby we would acknowledge, in some great and speciall degree, our humiliation & submission. If then it can not stand, with any likelihood of reason, that kneeling or sitting at the Sacrament, was then in use, when Honorius decreed the inclination of the body thereto; I may iustly infer, that standing was at the time of making the sayd decree, the received gesture of the Church, at the celebration of the communion. If to elude & make voyd that, which is here about the proceeding of Honorius disputed, it shalbe replied, that what he decreed for a worship, is to be understood of kneeling, and not literally of bowing the bulke of the body: it must be answered, first, that the phrase will not beare that so reverenter inclinatio, reverently to incline or bowe themselues, (which are the expresse words of the decree) should signifie procidere in genua, to fall upon the knees. For who ever so used that phrase? Secodly, that lawes & canons are not delivered, & penned in such termes, as carry one signification & sense, in the common use and speech, and an other, in the text of the law and Canon: and so leaue it obscure and doubtfull, what is ment & prescribed. Honorius wanted not proper and significant wordes, to expresse his meaning. He should in a very slender & cold sort, haue gratified his new God, in case he had contrived, and delivered his decree, in ambiguous termes, and so exposed it to the hazard of false and different commentaries. The inclination of the body being performable by sitting, standing, or kneeling: might there

there not question haue growne, whether the worshippers of this upstart Deity, should sit, stand, or kneele? Wherefore to prevent all misconstruction of his decree, and confusion in the practise thereof; he did without controversie, conceine & propound the sayd decree, in playne and direct termes.

Therefore kneeling at the communion was not received into practise, in any age preceding the dayes of Honorius: and by consequent, standing or sitting was.

If kneeling at the Lords Supper, had ben observed in the Primitive Church, or in any age of the Church, before the dayes of Honorius the 3, the practise thereof would haue ben restrayned, and forbidden on the Sabbath, as well at the sayd supper, as at al publik prayer & thanksgiving. Argument 3

To make good the consequence of this Proposition, that will very fitly and pertinently serue, which hath ben aboue remembred and debated for the like purpose. For if there be greater cause for the remoue of kneeling from the sayd Supper, then from publik prayer, and other solemnne actions of thankfull acknowledgement: the either the Church removed it frō the Sacramēt, when the use thereof was restrayned at publik prayer & thanksgiving: or else the Church offended against the law of reason & common sense. That there is greater cause, for the remoue of kneeling from the Sacrament, then from publik prayer, may appeare by the reasons already propounded, in some former passages of this discourse: wherein hath ben shewed, that kneeling is such a gesture, as in the iudgement of God himselfe, & of his worthy servants, (who haue followed the Lords direction herein) fitly suiteth with the action of prayer: whereas the sayd gesture of kneeling, is not only unsuitable with that ioyefull cariage, which the solemnizing of our Saviours glorious resurrection requyreth: but also repugnant, as well to the proper habit & comportmēt, of a guest invited to the Lords Supper, as to the nature of, and intendment of the sayd Supper: it being a Sacrament, not of humbling our selues after the fashion of suppliants & penitentiaries; but of spirituall reioycing on our parts, for the most excellent blessing of our coheirship with Christ, whereto he hath by his death & resurrection intitled us:

and whereof he would yeld us a further assurance and pledge, by interteyning us at his holy feast. Besides, to prohibit kneeling at the performance of publike thanksgiving, and to allow & obserue it at the sayd Supper, the which is accompanied with solemne and worthy acknowledgement, of all thanks & prayse unto the Lord, were absurd. Those ancient Fathers & Doctors of the Church, who call and repute it an Eucharist; would never haue proceeded so grossly, in matters concerning the Lords service, as to remoue kneeling from some eucharisticall actions on the Lords day, under pretext of testifying their ioy, by some other more meete gesture; and yet to reteyne & practise it, at the celebration of that action, which themselves by way of excellency, thought worthy to be styled with the name of the Eucharist, that is, a thanksgiving.

But the practise of kneeling, was not restrayned and for bidden on the Sabbath, as wel at the Lords Supper, as at all publike prayer & thanksgiving. If there were a restraint, and prohibition made of kneeling at the sayd Supper, let it be quoted & shewed. To alleadge the 20 Canon of the Council of Nice, whereof mention aboue is made, will not here serue for an instance. For the sayd Canon forbiddeth not kneeling, as if then it had ben in esse & practise, but forbidding that which might be the occasion & inducement of kneeling, it taketh order to prevent the introducing thereof in the Church. Neither will it be allowed for an instance of moment, to produce the aforesayd Canon called the Apostles Canon. For, besides the discreait and imputation, resting upon those Canons ascribed to the Apostles, this obiected, mentioneth not the gesture of kneeling: but in generall termes (if it must be expounded as providing against the adoration of the Sacrament) forbiddeth, either the overreuerent respect & religious estimation of the outward elements, taxed by the Nicen Council, or else the inclination of the body to the Sacrament, introduced by Honorius. Of other unlawfull adoration performed to the Sacramentall bread & wine, before the time of the sayd Pope, we finde no mention in any record of Antiquity.

There.

Therefore kneeling at the Lords Supper, was not observed in the Primitive Church, or in any age of the Church, before the dayes of Honorius the 3. Having thus finished our Antecedent, and therein proved, that Antichrist, that whore of Babilon, that man of sinne, was the first author & Mother of this gesture, that the place of the birth thereof was Rome, that spirituall Egypt & Babilon, that the time when, was in the grossest time of Idolatry, that the eye of this christian world hath seene, that the occasion thereof, was a superstitious conceit, that a peece of bread was by a poore Preist really transformed into a new Christ: and the end why it was first ordeyned: was for the honoring of a peece of bread, which they called their maker and Messiah, and so to perfect their Idolatrie, and arise to the highest stepp thereof. This being made playne I say (let D. Sparke and the rest, disprove it if they can:) we will now proceede to the prooffe of our consequent viz.

That therefore the true Churches of Christ, (professing a sepration from that Consequent Idolatrous Synagogue of Rome, and the honoring of Christ according to his owne ordinances) cannot in this act of banquetting at the Lords table, leaue the worthy and imitable practise, of Christ & his Apostles, and the succeeding Churches, for so many hundred yeares: and take up and enterteine, that ordinance and practise of Antichrist.

All the Patrones of kneeling deny this, and affirme, that this gesture being purged of, the abuse and pollution, it may warrantably be used, as formally it hath ben. To which effect these foure, (with whom I principally deale) as one man, speake. If Antichrist were the deviser, of the same, and his members abuse it to Idolatry, yet use we that gesture well, and to Gods glory, saith M. Rogers Dialog. 2. arg. 9. VVe iustifie not their superstitious abuse, onely what is decent we labour to restore, saith M. Hutton part 2. cap. 9. Howsoever the papists haue (saith D. Sparke cap. 4.) and doe and will still abuse it, in and about their Idolatry: I hope for all that, we purging it of all such abuse, none will deny the use thereof to be lawfull: and very fit also for true christians, in humbling of themselves before God, in their prayers and thanksgiving. [Agaïne, howsoever the Papists use it superstitiously in adoring their hoste &c. we by our publike doctrine, saith he. having abandoned that adoration of theirs &c, we use it to no such end &c. And as another saith, VVe take it not as the Pope, but as our superiours injoyne it, who sever it from the abuse. Our opinion of that superstition saith D. Covell pag 146] wherewith others haue stained it, can not hurt him that kneeleth in obedience & humility, specially knowing his owne heart to be upright in that poynt, and seeing no reason sinisterly to sus-

pect, the vertuous intention of this Church, which professeth an utter abolishing of all superstitious ceremonies. *Loe here the effect of all they answer.*

a Treat. of
reform. de-
vided into 7
parts fol. 9.

Whereunto I say. That this their answer, is borrowed from the Papists. Baronius[a], Bellarmine & others. Bellarmin de effect sacra: lib. 2. cap. 32. art. 12. in answer to the Protestants objection, that the rites & ceremonies of the Papists are drawne from the Iewes and Gentiles, and therefore unlawfull. saith to this effect, what if there be some similitude and liknes, betweene our ceremonies and theirs, yet the end and intention is diuerse: there is great difference, betweene our manner of using them, and theirs. But this is answered by D. Reynolds de Idololatria, to whom I send the learned. And as for the English readers, this reply following shall teach them. That as they haue borrowed their answer of the Papists; so, like poore men by the high way side, they shamefully begg all they speake of. And first where they say, that kneeling to receiue the Sacrament, hath in former times (before that Antichrist brought it in) ben of good and iustificable use, and that it is lawfull, fit, decent, comely, and that we use it well now and to Gods glorie. The contrary whereunto: hath ben sufficiently proved, in the prosecution of the former Arguments, and the Antecedent part of this present; wherewith if they will not be answered, I leaue them this once, to D. Sutcliffe an old freind of theirs who (against Bellarmin de Missæ cerem: fol. 99) plainly telleth them, that we never read. that men were to kneele before the Sacrament: but in Masse bookes, and other like bookes of popish ceremonies. And fol. 100 that we haue no where read: that the bowing of the body: & kneeling before the Sacrament, should be used in token of humiliry, or that any holy men were wont to bowe their bodyes: or kneele downe before the Sacrament of the bread and wine. Shamefully therefore is this begged by them of us, which so liberall a freind of theirs, so flatly denieth them. We deny not, but howsoever the Papists haue, and doe abuse kneeling in prayer and thanksgiving, to and before their Idols; yet may it be purged, and be of good use; yea & is used of us well and to Gods glorie, when and as ofte, as we humble our soules a right before him in prayer. Which is in deed all that D. Sparke and some other speake to; but the question is not of kneeling in prayer, which ever had and ever may haue a good use: but
of

of kneeling out of prayer time, at the instant of receiving the Sacramentall bread and wine, when the heart, with the hand and mouth, are to be otherwise employed, then in pouring out and offering up of prayers to God, to wit, the one in taking eating and drinking the outward elements, the other in receiving from God, the inward things signified, even Iesus Christ with his meritts, and in applying the same unto us, feeding thereon by faith, to the nourishing vp of our soules in all grace to eternall life. *In regard whereof, kneeling never had, nor ever can have good use, as the Arguments aforegoing, haue sufficiently concluded.*

The second thing begged by them, is, that kneeling now in the act of receiving, is purged from the pollution and abuse thereof. Whereas we affirme, that it neither is nor can be. For the abuse of it being bred in the bone, from the first conception birth & growth thereof, it will (as the proverbe is) never out of the flesh, by any purgation of man whatsoever; except God himselfe should by some new doctrine, direct us how to purge it. For, where in the scripture shall we finde, either fullers soape or Niter to make it cleane; surely, we haue neither commandement rule nor example, for using of it well, in the act of receiving the Lords Supper, or any other the Sacraments. If it could be purged; it must be reduced to his first birth and origin, Math: 19.8. 1. Cor: 11.23, had it ben nobly disceded, though afterwards by Antichrist never so much tainted, it mought perhaps haue ben restored in bloud agayne, and haue found more fauour then the brazen Serpent: but seeing it was leperous and base borne, though it was 7 times in Iorden, the leprosy will not departe from it as it did from Naaman: but cleane to it, as it did to Gehesie to the day of his death. And this is the doctrine of our owne Church wherto we are requyred to subscribe.

As there can come no good of those things which had an evill beginning (saith our booke of Homilies Tom. 2 page 123) so they will naturally and as it were of necessity, turne to their originall from whence they came, and drawe us with them most violently to Idolatry. In deed the Homilie applyeth this speech to Images; but it speaketh it indefinitely of other things also.

This also is the iudgement of all sound devines. Popish traditi-

ons or rites. *saith Musculus Lac. com. page 422.* which by the original or abuse, haue served to impiety, superstition and popish blindness: are (what? to be purged: Nay) utterly to be abolished. All the superstitions of the Papists, *saith M. Calvin. Opusc. fol. 414.b.* are stayned with impious errors, which can never be done away, but by the utter abolishing of the use of them. *Yea our owne worthy leuel, (Defence of Apol. pa 1. pag 23.) to the Papists concerning sundry of their Ceremonies, saith thus,* you haue so misused these things, or rather so defiled and berayed them, with your superstitions: that we can no longer continue them, without great conscience. *Thus could I lead the reader alonge from one testimony to another, without end, all calling for the rooting out of Popish Ceremonies; not for purging them, but for purging the Church of them: but let these suffice.*

The 3 thing begged by them, is, that this gesture, is by the publike doctrine & profession of our Church sufficiently purged from all pollution of Antichrist. Which we can no more grant them, then the former. For though we doubt not, but the doctrine and profession of the Church of England, is sound concerning the Sacrament: yet considering 1 that some the cheife members of the representatiue Church (whatsoever they professe to abolish) doe see and allow & let passe, yea commend (if not command by authority) to the Presse, bookes very corrupt concerning the sacrament, as that of Hookers (in the hands of all, admyred of many) who lib. 5. pag 88. saith, it is not to be enquired, whether Christ be present in the Sacrament, by consubstantiation or transubstantiation, and that it can no way either hinder or further us, howsoever that stand. thereby teaching, that Christ is one of those two wayes corporally present, neither way hurtfull; but either way good & may safely be beleewed. And 2, considering it is well knowne, that diuerse haue preached in a manner as much, not onely without punishment, but as it were by priuiledge, yea with preferment. And 3, considering how strictly we are now adoyes urged, to use that gesture onely, (whereby the Lutherans professe the one way, the Papists the other way, of Christs presence) to so great hurt of the Church. Whether we haue reason to suspect the vertuous intention of the representatiue Church, yea or no: or whether we may feare, (as M. Bur-
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ges saith) they fight not alone, for Nero & Galba, for reverence and humilitie, yea or no, I will not dispute; but I may well conclude, this gesture is not so well purged, by publike doctrine & profession, as these men pretend. Yea, be it granted, that there were no such corrupt bookes, nor Teachers amongst us; yet, seeing the doctrine of our Church, concerning the right use of the Sacrament, is not so well knowne, as kneeling, the gesture of adoration is, to the simpler sort especially, many of whom cannot read, have no preachers that can, or doe carefully teach them, nor yet any Homilie sheewing, to what use kneeling to receive the Sacrament, serveth; how can they otherwise take understand & use it, then superstitiously; as their forefathers first taught them, their naturall propensities to Idolatry, and many privie seducers doe still lead them? But the truth is, that be the doctrine & profession of our Church, what it is, or what it can be, God never held that sufficient to purge the evill, nor ever rested on that course. Ezekiah thought it not safe to make publike profession, that the people were not any more, to burne incense to the brazen Serpent, as the superstitious had done: but onely to use it as a monument of their forefathers miraculous recovery, from their lethal stinging by Serpents: he thought not this enough to purge it, but he beate it to peeces. 2 Reg. 18. 4. and that with great commendation, both of God & all goodmen. Our Saviour Christ (who is our wisdom or should be) held it not sufficient by doctrine, to speake against the Jewish washings, and so to use them to another end: but refused that custome wholly. Math. 15. 1. 2. Luk. 11. 38. So also did his Apostles, though they both could, and did teach and protest against the abuse of them, (more then we doe against popish ceremonies) but not holding that sufficient to purge them, they therefore left them.

But to draw towards an end, let us goe on, and viewe their answer agayne, and we shall finde, they are all of minde in taking the 3 former poynts for granted.

That if that gesture to receive the Sacrament, were not of good use in the Church, before Antichrist brought it in, and if it be not, nor cannot be purged from the pollution thereof: that then it ought not to be used.

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That if that gesture to receive the Sacrament, were not of good use in the Church, before Antichrist brought it in, and if it be not, nor cannot be purged from the pollution thereof: that then it ought not to be used.

To which Proposition, I will add the applyer or Assumption.

But it was of no good use in the Church, before Antichrist brought it in: neither is nor can be purged, from the pollution thereof.

And so be bold to make this conclusion.

Therefore it ought not to be used.

The first branch of my Assumption is cleare by the Antecedent part of this 8 Argument. It was so farre from having good use, that it had no use at all in the Church till then.

The second branch, that it cannot be purged from the pollution thereof. I will make good, in 5 respects, by these 5 Conclusions.

Conclusi. 1. First, It can never be purged from being a wil worship.

Seing it cannot be denyed to be a worship, and (as appeareth by the late birth thereof) brought into the service of God, without all warrant from God, either commandement or example, of Christ, his Apostles, or Apostolicall Churches.

Therefore, what shew of wisdom, reverence, or humbles of minde soever, may seeme to be in it, it is forbidden, it ought to be reiected, not enter-
teyned of us, Coloss. 2. 18. 23.

Conclusi. 2. Secondly, it can never be purged, from being a gesture devised by Antichrist, and by him ordeyned to be used at that time. All preaching and professing to the contrary, will never proue it to haue any other author, but that man of sinne.

This is already prooved.

Therefore it ought to be reiected, not used of us.

Whosoever will sing the song of Moses, must gett the victory of the beast, and of his image, and of his name. Rev. 15. 2. that is, (as the learned expound it) giue no place to him in any respect, in applying themselves to him, or to any his pretended perfections, of his outward shewes whatsoever. Yea they shall so hate him & his, that they shall seeke his and their destruction by all meanes, even to the rooting out of their memoriall, stepp, print or shew: and the doing thereof is according to the will of God. Revel. 17. 16. 17.

Oderis o christiane, quorum autores non odisse non poteris: Thou that art a christian, (saith Tertullian de Idolatria) shall hate those things, the authors and inventers whereof, thou canst not but hate. VVe are to take great heed, saith Calvin epistle 87. pag 67. that nothing be tolerated in the Church, which cam from Antichrist. As there can be no agreement, saith Bucer on Math. fol. 143. b. betwixt Christ and Belial: so they

they that are sincere christians, can abide nothing that is Antichrists. VVe detest, saith the Kings Maiesie: and the States of Scotland (in their generall confession solemnely subscribed and sworne to, printed 1603.) all the ceremonies of the Romane Antichrist, added to the ministration of the Sacraments, we detest all his rites signes and traditions &c. And surely, thus to grace & countenance this his device, as to make choyse of it, for the onely meete gesture, for receiving the Sacrament; and to reiect sitting used by Christ and his Apostles; and standing used by the Churches of Christ, for so many hundred yeares, as we haue before nosed, to reiect the same, I say, as gestures utterly unbecoming the reverent receivers: cannot be done, without great dishonor to Christ Iesus, his Apostles, & Churches, & too much honor to Antichrist & his Synagogues. In the pride whereof, Martiall, Harding, Bristow and other Papists, haue bragged sa much of their Church to our reproch, that we borrow our ceremonyes from them, that we cannot liue without them. *Well* may they doe it in some respects, seeing as Salomon saith, The borrower is servant to him that lendeth. But it is our fault to giue them that occasion, Seeing we borrow & need not; yea borrow and ought not: for as D. Fulk answereth Bristow (retract. pag 98.) The Church of God is perfect of her selfe, and needeth not to borrow of any sect for her perfect furniture, in doctrine, ceremonies or Discipline; At this time especially of receiving the Sacrament, when Christ, his Apostles, and Churches, haue furnished us with example of sitting & standing.

Thirdly, it can never be purged from being an Idolatrous gesture in that Conclufi. 3. action.

Seeing as it was devised by Antichrist, for the adoring of his brea den God, the service of that Idol: and as it had thereon his first rise and use; so, as D. Spark confesseth, the members of Antichrist haue and doe and will still abuse it about their Idolatry. It ought therefore, even in that regard, to be reiected, not used of us.

For prooffe wherof, to the former places noted out of the Revelati on, we may add Levit. 18. 3. 4. Deut. 12. 2. 3. 4. Esai 27. 9. & 30. 22. Where we are forbidden, to walke in the ordinances of Idolaters, & to doe so to the Lord, as they did to their Idols, and commu

ded, to take away their sinne, and call with defiance their ceremonies from us. Wherefore, seeing this gesture in the act of receiving, is the naturall daughter of that Mother; either the mother is wronged, or the daughter should be turned out of doores with her; and seeing it is to this day, the releynd servant of that Idol, what reason haue we, not to send it home to his owne Master?

As we may giue nothing to the service of an Idol, so may we not borrow any thing from the service of an Idol, saith Tertulian de Corona milit. *Ne dōmō, to serue the true God by. For in both God is dishonored, as well in taking, as in giuing.* They that haue any drop of good zeale, saith Calvin serm. 52 on Deuter, must needs be vexed and greived to see the markes and signes of Idolatry. All Idolatrous ceremonies, saith Beza tract. theol. vol. 3. pag 210. should be rooted out and not appeare in the Church. Bishop Bulson in his answer to the Apologie of the Seminary pag 22 insisterh the reformed Church etc. for that they could by no means digest, one dram of the Popish ceremonies. *What ment he to giue sentence thereby against ours?* D. Humphry Iesuit. part 2 pag 325, commendeth Constantines zeale, in reiecting Iewish ceremonies and affirmeth, that all men ought to imitate that course, and not conforme theselues to the enemyes of God in any of their ceremonies.

Conclusi. 4.

Fourthly, this gesture having so bad a beginning, there can come no good of it, it can never be purged from the evil use thereof to a good use, but will ever naturally and as it were of necessity, turne to the originall from whence it came (as our Homily saith of Images) & scribly draw us to Idolatry.

Therefore even in this respect, not to be entercayned and used of us, As the 2 commandment requyreth, which forbiddeth all means, whereby we may be drawne to Idolatry, as well as Idolatry it selfe.

Calvin epist. 87. pag 166. affirmeth of the Popish ceremonies, that as they were ordeyned to that end, (that is, for Idolatry) so they have ever proved the cheife baies, to draw men to, and nourish men in, the love of their Idolatry. Those gestures, saith Bullinger Decad 5. ser. 9. which at this day are by the invention of men, received into the celebration of the Masse, are so farr from giving any Maiestie to the mysteries, that they bring them rather into contempt: I will say nothing else that may seeme more greivous. Octolapadins directing a Minister to what he wrote, lib. 1. epist. 129, what rites to use in the administration of the Lords Supper; willetth him, to use those rites that were in use with the reformed Churches, and utterly to cast of all the ceremonies

eyes of the Papists, which being continued (*saith he*) will alwayes nourish their former superstition and impiety. For avoyding the danger of superstition. (*saith Peter Martyr against Gardiner de Eucharist pag 160,* I would not, at this time, have the outward signes of adoration used in receiving the communion, though they be not directed to the outward elements, but to Christ in heaven. For so much as we see, *saith Eucer script. Anglica pag 464,* by how powerfull and poysonfull inchantmets, Satan, by that Antichrist of Rome (that he might take from vs, all knowledge & reverence of Christ our Saviour) hath for so many ages past, pressed upon us the adoration of the bread, in stead of Christ himselfe: we ought therefore cleane to banish out of the Churches; so far as possible we can, whatsoever thing that doth either seeme any way to favour this bread worship, or that is used by Antichrist to nourish it, in the hearts of the simple people. *If this Martyr were alive, he were likely to smart for this testimony.* The lamentable experience *saith M. Beza: tract. theol. vol. 1. page 311,* of the former ages, hath warned us, and made us to judge it the safest course, to abstaine from all outward adoration in receiving the Sacrament. *Oh that it would also warne us.* It is a dangerous thing *saith he vol. 3. pag 64.* to use kneeling in the act of receiving. Amongst other superstitions, (*saith he epist. 8.*) the Papists brought in kneeling at the Sacrament, the first begining of that horrible bread worship. which every man may see, cannot yet be abolished. *And a little after, he affirmeth of it and other Popish Superstitions,* that though they be used in the best manner (without superstition) yet they are exceedingly pernicious and hurtfull: as the lamentable face of the Church sheweth: and therefore ought, with no lesse care and diligence to be rooted out, then the open Idolatries themselves.

Fifthly, if the adversaries for this gesture, could truly pleade *Sacra Conclufi. 5.* ry. by the publike preaching & profession of this Church, against the hurt, which (in the iudgement of all sound divines) cometh by this gesture; and if all amongst us, were of that sound iudgement concerning the Sacrament, that they neither adore the elements by kneeling at their receiving, nor are in danger to be drawne to it thereby; (which if any Minister affirme, he erreth, not knowing the state of his flocke.)

Yet seeing it was first devised by Antichrist for adoring his breaden God, & is still used by his members for that purpose: it ought not therefore to be used of us at that time, for any other end or purpose whatsoever.

We must not serve the true God, after such manner as Idolaters

serue their Idols, as we heard before Levit: 18.3.4. Deut. 12.4. No more then we may serue the Idols themselves, as Tertullian in the place de coron. milit. before cited, teacheth us. Because we honor that Idol, with an appearance of serving it, though we intend it not. And that, in kneeling to receiue the Sacrament, there is an evident appearance of breadworship, who can in reason deny; seeing we leaue that gesture which Christ, and his Apostles & Churches used, and use the same outward gesture of body, (not commanded of God) at the same time, viz: of receiuing the elements: in the same place, viz: of Gods worship, before the elements, which Antichrist first devised, and his members still use, for the worship of them. Now it mattereth not, that we knowe our heart to be upright in this poynt (as Doct. Coril saith) and that our meaning herein is not the same with the Papists, as others alleadge. because, so much as is performed with the body, and so farre as the eye of man can iudge, there is no difference to be discerned betwene us and them: but by our action we seeme (to the simple at least) to be of the same minde, and to kneele to the same end. Our protestation of the contrary purpose, taketh not away the shew of euill, where the outward actions are alike. From all appearance of euill we are commanded to abstaine, 1. Thesi. 5.22. and from this appearance of euill, by the 2 commandment, which forbiddeth the outward appearance of Idolatry, as well as Idolatry is selfe. If the changing of the use of Popish gestures and ceremonies, may beare us out in the use of them; so be that our heart be upright, in using them to another end thē they doe: why might not the Iewes haue used the Ethnik ceremonies, and being challenged for it, haue replied, (as our men doe) we use them not to the same end the Ethnicks doe, but to another; we shall not need to leane their fashions, to demolish their grones &c. we use them well and to Gods glori, we know our hearts to be upright in this poynt &c. Longum diuortium &c. The Lord hath commanded, saith Tertullian de coro. milit. a further divorce from Idolatry, even in nothing to come neere them. It is against religion, saith he, (ibid) to be seene in the habit of an Idol. Ierom seeing some Christians worship towards the East, though they

upon Math.

they worshipped God, and not the Sun as the pagans did, censured this in them as a shew of Idolatry; and flatly condemned that rite of worshipping towards the East (in it selfe indifferent, which this gesture is not) though it were used by Christians in another manner, with another minde, and to another end, then the pagans did. VVhatsoever hath but so much as a shew of superstition, ought not to be reteyned in the Church, saith Musculus *Loc. com. de tradit* page 421. If we did from the heart, saith Peter Martyr, *Loc. com. page 1125*. hate superstition, we would doe our uttermost indeavour, cleane to put out all the footesteppe and monuments thereof. God would haue his people know, saith Calvin upon *Levit. 19. 27.* that they could not haue his favour, unlesse they would be in all poyntes unlike to them, that were of another religion, and goe as farr as they could, from their fashions and examples, especially in all rites wherein there is any shew of religion. It is cleare by Zanchius *de cultu externo*, pag 392. that to the end Gods people mought haue nothing in comon with Aliants, *ne in ceremoniis quidem*, no not so much as in ceremonyes, the Lord gaue them ceremonies, not diuerse onely from all other Nations, but such as were abhominable to them *Exod. 8. 26.* And hath not our Saviour and his Apostles given us example for use of another gesture, then this of Antichrist? Bishop Pilkington, *confutation of the man of Chester* fol. 54. affirmeth. That in many thinges we are too like to the Papists, and that it is our fault generally, that we differ no more from them in all our Ministry. D. Fulke, in his *reient against Bristow* page 98. teacheth what we should doe, where he saith. VVe abhorre whatsoever hath but a shew of Popery. Bishop VVestphaling *treat: of reformation ser: 1 fol. 9.* telleth us, it is not our good intent that will excuse us. Where he saith, he which observeth Iewish ceremonies, though with another intent, to mbleth himselfe into the bottomelesse pitt of hell.

And as this is their iudgement, concerning our conforming to their ceremonies in generall: so in perticular, concerning their ceremonies in administring the Communion; and namely this gesture in questiō, thus they write. That order, saith Peter Martyr, to the Ministers of Poland. *Loc. com. pag 1111*) ought to be observed in the administration of the Sacraments, which is most sincere, and differeth most from the toyes and ceremonies of the Papists, and commeth neerest to the purity wherein Christ and his Apostles administred the

same. And to them that say, they adore not the outward signes though they bowe before them, he saith (*de euchar: cont Gard. obiect. 39.*) *cur mirantur locos &c. cur non in locis potius quieti sedent &c.* Why change they then their places, why run they now hither now thither to gaze upon those visible thinges, which they professe they adore not? For so they giue occasion to the simple to adore what they see. why rather sit they not quietly in their places and adore God in spirit & truth. None of all those thinges, or gestures, saith *Bucer censura cap. 9. fol. 471.* ought to haue any place with us, in which there may appeare to be any thing, that hath affinity with the Papists. *Si nec panem &c.* saith *Beza tract. theol. vol. 1. p. 311.* to *Heshusius*. If you neither worship the bread, nor Christ in the bread, why then suffer you the bread to be lifted up &c. *Quorsum istae geniculationes?* Yea wherefore are those bowings of the knee? As if he had sayd, if you doe not that euill, why make you shew of it by those gestures? Bishop Hooper that learned Father and Martyr in his 6 Sermon upon *Ionah.* fol. 146. writeth thus, The outward behaviour and gesture of the receiver, should want (saith he) all kinde of suspicion, shew, or inclination of Idolatry. wherefore seeing kneeling is a shew and externall kinde of honoring & worshipping, and heretofore greivous and damnable Idolatry, hath ben committed by honoring the Sacrament, I could wish it were commanded by the Magistrate, that the communicants might receiue it sitting or standing. This was the iudgement of that blessed Martyr, why then are we cōdemned as Schismatikes for not using this gesture? But to conclude, forasmuch as we neither adore the elements, with the Papists, nor Christ in or under them, with the Lutherans; they both are of minde, we ought not to use the outward signes, of adoration at that instant. *Chemnitius*, in his *examin: Conc: Trid. part. 2. pag 94.* speaking of our behaviour at the sacramēt; saith, that in the outward signes of reverence, the most simple and safe rule is, that they be such as may witnes, our inward faith of the sacramēt, according to the word, and answer to that faith &c. *Aquinas, Harding, Bellarmin* and other Papists (as we well know) teach, that the Church should commit Idolatry, in falling downe before the bread, if it beleeved not transubstantiation. And as this is their iudgment, so their practise of kneeling at receiving the Sacrament; is to witnes their faith (such as it is) thereof. The one, of Christs reall presence in with or under the elements; whom there they adore thereby.

by The other, of the elements transubstantiate into Christs body and blood, which so they worship. Wherefore, seeing we beleeue, neither the Consubstantiation of the one, nor Transubstantiation of the other, this gesture at this time can be no safe signe of our reverence; but an evident appearance of that evill which we ought to avoyde.

The East Churches of Grecia & Asia (saith Bishop Jewel: defence. of Apol. pag 396.) never received the doctrine of transubstantiation: Neither did they (saith the Lord of Plessis de euchar: pag 73 & though M. Hutton barely affirmeth the contrary part 2. pag 53.) ever admit adoration, but received the Sacrament standing, nec eo minus tamen reverenter, and never a whit the lesse reverently sayth he. Yea all the reformed Churches that hold not that reall presence, have cast away this gesture, as unmeet at this time. M. Rogers indeed, Dialog. 2. arg: 5 & 10. pleadeth, that the most and best reformed Churches, and namely all the Churches of Basil, Saxonie, Denmarke, & many in Germany, appoynt kneeling to be the most seemliest gesture. But, besides that it is not true, that all the Churches he nameth, doe so as he saith, (especially that of Basil) he might knowe, that many Churches in Germanie, all in Denmark, and some in Saxony, are Lutherans; and therefore neither the most nor best reformed Churches; nor their kneeling to witnes their faith of that reall presence, any plea against us, who beleeue no such matter. To as little purpose is the Confession and practise of the Church of Boheme, alleadged by D. Spark & M. Hutt. for albeit in their confession. sect: 14, it is sayd, they receive the Sacrament, most commonly (usitatisime) falling on their knees; yet is it neither the Confession nor practise of all Churches there, but of the Lutherans onely. The Waldenses amongst them, having cast away the errors about the real presence, have also reiected this gesture, affirming [a] their faith to be, that the Sacrament is to be received at the table, according to the ancient use, of the Primitivue Church, where they used to communicate sitting, and they alleadge for it Chronica gestorum. But, were it observed by all Churches in Boheme; yet is it not by order and inunction, constantly and alwayes to be observed,

ved, without which they must not receive: (as it is with us) but left free to be used or not. Not alwayes but most usually saith the confession. Yea & which is more, it is then used without good allowance of the other Churches, as appeareth by the observations, upon that Confession, and the former of Helvetia. Which affirme, that how ever the Sacrament is to be received with outward comelines &c. yet not with those rites, which are either in their owne nature superstitious, or may easily be turned into superstition. And that, for the rooting of the superstitious worshipping of the bread out of mens mindes, it were more expedient, that that ceremony were abolished, in the receiving of the signes themselves. So that it is cleare, the reformed Churches, whose iudgments are in all poynts sound, concerning this Sacrament, deeme not kneeling a safe and meet signe of our reverence, in receiving the Sacrament. Thus much concerning this 8. Argument; viz.

That this gesture was brought in at the first by that Antichrist of Rome, for the adoring of his breaden God.

And therefore it ought not to be imbraced, but reiected of the true professors of the Gospell.

AN EXAMINATION OF THE PRETENCES and grounds, alledged for the justifying of kneeling, in the act of receiving the Sacrament.

Hitherto of the Arguments, that may induce us to apprehend of Kneeling, as of an unlawfull gesture, at receiving the Sacramentall bread and wine. It remeyneth now, that I examine and refell, the speciall reasons, whereon these 4 Advocats, and others in the Church of England, (as are men of note for their place and knowledge,) doe ground their practise of the sayd kneeling, and recommend it for warrantable to others. So many of them onely, I think good to deale with, as are of extraordinary credit & respect with them.

Argum. 1.

a D. Sparke
D. Covel,

Their 1. Argument.

If we may at the act of receiving the Communion, lawfully make offer of prayer and prayse unto the Lord: then may we lawfully kneele, at

at the communion.

Th. Hut.

For, where & when we may pray unto the Lord, or prayse him for his mercies: there & then we may kneele in the performace of these duties, and others. But we may at the act of receiving the communion, lawfully make offer, of prayer and prayse unto the Lord.

Th. Rogers

Therefore, we may lawfully kneele at the act of receiving the cōmuniō.

First, touching the Proposition I haue in answer thercof this to say; that the reason alleadged to fortifie the consequence of the same, is of more shew then soundnes. For, there may be a time, wherein we may present unto God the humble desires, or thankfull acknowledgement of our hearts; and yet not performe it on our knees without transgression. As namely, when we shall by this outward and personall worship, either confirme the wicked in their superstition, or scandalize the godly. It cannot be denyed, but that Shadrach, Meshach & Abenego, the companions of Daniel, might haue lifted up their hearts in prayer to the Lord, whē they were inioyned by Nabuchadnezer, to fall downe before the golden Image: but if they should haue accompanie their prayer, with a formall and outward prostration of body; they would haue ben iudged to haue performed it, upon the Kings edict, in honor of the sayd golden Image: and so haue ben a meanes to haue strengthened both Prince & people in the practise of their Idolatry. Heereby we see, that howsoever kneeworship be a worthy companion, of our humble suites unto the Lord: yet is it not ever lawfully practised, where the inward and spirituall worship of the soule is lawfully tendered. Answ.

Secondly concerning the Assumption: the untruth thereof will readily appeare by this which followeth.

If we may lawfully offer at the Sacrament, the prayer appoynted to be made at the delivery of the Elements: then may man out of his authority, add to Christs Institution the offer of a prayer, with an exorbitant iteration thereof, successively with and for each communicant.

But man may not out of his authority, add to Christs Institution the offer of a prayer, with an exorbitant iteration thereof, with & for each cōmunicāt.

For if it be in the power of man, to proceed unto the doing hereof: then the offer of prayer thus prescribed and added to Christs Insti-

tution, is instituted by man, either for an essentiall part of the sayd Institution, or for a circumstance and formality thereof. But it cannot be ordeyned for either: And therefore not ordeynable as all. If it might be added to the sayd institution, as an essentiall part thereof: then is Christs ancient and owne Institution defectiue & imperfect: then is that now a parte of the institution, which was not in the time of Christ and his Apostles: then is an irregular, and manifold repetition of the same prayer, in the same publike service to be allowed. But Christs Institution is not defectiue but compleat and perfit: and what is now a true & essentiall branch of the Institution, the same was likewise so in the time of Christ & his Apostles. Neither is it allowable, in the publike & solempne service of the Lord, to performe in so exorbitant a sort, an iteration of the same prayer, which may in some Congregatiōs fall out to be 4 or 5 hundred times. And therefore it can not be added to Christs institutiō as an essentiall part of the same. Now as the offer of prayer unto God, can not by man be added to Christs Institution, as an essentiall member thereof: so can it not be appoynted for a ceremony or formall circumstance of the same. For if it might be added, to supply the place of a formall ceremony, or circumstance in Christs institution. then might an excellent part of the Lords worship, be performed in the midst, and as it were in the principall act of Gods service, and yet be no part thereof: then also might a worship, that is in singular recommendation and accompt with God, be impropriated & transferred, from his proper nature, and imployment of adoring the Lord; and so abased to hold the roome, of a poore circumstance, and a ceremony in the sayd institution. But to avouch, that so excellent a parte of diuine worship as prayer is, should be no parte of diuine worship, though used in the midst & principall act of the Lords service, is no meane absurdity. And to with draw it from his naturall imployment & use, to make it serue in the place of a simple ceremony, were to misapply the Lords ordinance, and to prophane his name. If to frustrate my dispute begin, it shalbe objected, that the offer of prayer at the distribution of the

the elements, is not an humane addition to Christs Institution, but a thing acted and performed by Christ himselfe, at the celebration of his sacred Supper.

I reply & say, that there is no probable shew of truth, that our Saviour used a severall & distinct prayer, frō that of the consecratiō at the instant of his delivering, or his Apostles receiving of the Elements. For, where we finde not the effect, when it might with a speciall honor unto the Lord, haue ben produced; and when the nature of the action in hand, requyred the producyng thereof: there, in case it be not produced, we may presume that the cause & inducement thereof was wanting; or else that there was some iust impediment, which now is not. But, not to insist on this presumption, nor yet to rest upon M. Rogers his confession (Dialog. 1. object. 7) that Christ prayed not at the delivery of the Elements. the reasons that may induce us to conclude, that no prayer was used by our Saviour, to such purpose, at the delivery of the Sacramētall bread and wine, as is used amongst us; are these.

First it is acknowledged, that our Saviour at the celebration of that holy supper, used no private worship.

But to pray in such sort and to such purpose (as we doe) at the distribution of the elements, is to make tender of a private worship, during the time of the Lords publike & solemne service, (as hath ben proved in the dispute of the 5 argument.)

Therefore praying in such sort and to such purpose (as we doe) at the delivery of the Elements, was not used by our Saviour.

Secondly, If Christ had, after the consecration of the bread and wine, prayed unto God the Father at the distribution of them, he should haue hindered the communicants his Apostles, from imploying their heartes upon the meditation, of that which was before, and with the giving of the Elements, preached unto them, either audibly by Christ, or visibly by the Elements.

For, the Apostles could not at the same time, with their whole hearts attend, both upon the offer of prayer unto God, and upon the meditation of those heavenly, and worthy matters preached unto them; either the one or the other imployment of their hearts, must of necessity haue ben interrupted.

But Christ would not hold such a course, as whereby he should intercept, and frustrate on the part of his Apostles, the meditation of such devine admo-

nitions & instructions, as before the supposed offer of this prayer, & with the tender of the Elements, were presented to their consideration by the voyce of Christ, and by the sound, as it were, of the consecrated elements. Our Lord therefore, having afore performed, the consecration of the bread & wine, did not at the delivery of them, pray unto God the Father.

That he spent, with or immediatly after the sayd consecration, some space of time, at and before the distribution of the sayd Elements, in preaching unto his Apostles, to informe & instructe the, touching the most excellent fruits of his death, and to recommend and inioyne unto them, the meditation & applying to their hearts in perticular, of that which was propounded unto them, partly by expresse words, and partly by certeyne mysticall actions, performed about the bread & wine: that our Saviour, I say, spent some time, in discharging this office and exercise, the text it selfe doth teach us: so as, if he imployed himselfe incontinently after the Consecration, in this course of informing his Disciples, and withall delivered the Elements, immediatly upon the end and dispatch made, of this his heavenly information and sermon: there could be no respite or vacant time, for the presenting of any prayer to God his Father. Lastly, the Evangelists and the Apostle Paul, in discharge of the duety they owed, unto their L. & M. Christ Iesus, of being faithfull Secretaries and Registers, of all such doctrines and actions, taught and done by their Master, at the Institution of his Supper, as were of extraordinary importance, and deeplie concerne the honor and glory of his name: would not haue omitted, (even all of them) the mention of so materiall a poynt, of the sayd Institution, as the offer of prayer at the distribution of the elements is, in case any prayer had ben offered thereat: especially considering foure of them remember us, of the gesture of sitting used thereat.

Wherefore we may safely conclude, that this offer and tender of prayer, as we doe at the instant of delivering the elements, is exorbitant, and without rule or warrant from Christ & his Apostles; & therefore added by man without lawfull or warrantable use, as we haue proved at large in our 5 Argu, and in other parts of our former dispute, wherin we haue shewed, & here agayne may be remembred.

That

That what occasioneth and draweth us, to carie our selues in the quality and person of humble suppliants at the Lords table, directing our hearts thereby to an apprehension, of our dis fellowship with Christ, in the poynt and title of our cobeirship, purchased through his blood: and what likewise is a meane, to diuert our mindes from being imployed on that subiect, which is preached unto us, partly by Christ, partly by the visible elements, and the mysticall actions used about them, and the meditation whercof, with a particular application is enioyned unto us by our Saviour: the performing of that at the sayd table cannot be lawfull.

But to offer prayer unto the Lord, at receiving the Sacrament, occasioneth & draweth us, to set a part the carying of our selues, suitably to the person of honorable guests, and to the nature of a worthy banquet, and to assume unto us, for our outward carriage, the habit and forme of humble petitioners: it doth also in regard of this humble gesture, and abasement of behaviour wherewith it is accompanied, direct us to a conceite, that we per-take not as cobeirs, in the purchase made by the blood of Christ.

And lastly, whereas Christ preacheth unto us, partly by the visible elements, and the mysticall actions used about them, partly by the sound of his owne voyce (commanding us to take, to eate, to drinke in remembrance of his death, and withall telling us, this is my body that is broken for you, this is my blood which is shed for many for the remission of sins:)

The sayd offer made by us, of prayer unto the Lord at the instant of our communicating, disappoynteth our meditating upon, and applying of this most worthy and comfortable sermon, which is thus preached to us in the persons of the Apostles throughout the whole time interposed and current betwixt the consecration and delivery of the elements: as may appeare by the relation made in the Evangelists, and the Apostle Paul, of Christs proceeding and carriage, in the administration of his holy banquet.

And therefore sith these inconveniences doe ensue, upon the tender made of prayer unto the Lord, at the time and act of receiving the Sacrament: How can the sayd tender of prayer at the sayd time, be lawfully performed? Moreover, what action doth necessarily occasion and drawe a private person to be in the publike Congregation the first and chiefe presenter unto the Lord of a worship.

The performance of that in the Lords publike service, at the time of his holy Supper, is altogether unlawfull.

For it is repugnāt to the Lords ordināce, & to the perpetuall practise of all the true Churches of Christ, that a person privat & uncalled to a publik function, should take upon him the execution of an office, belonging to the publik Minister: such as the going before others is, in the offer of a service & worship in the Congregation.

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But

But praying at receiving the Sacrament, is with us an action, that doth necessarily occasion and draw, a privat person to be in the publike Congregation, the first and cheife presenter unto the Lord, of a worship.

For in regard of the prayer made at the delivery of the Elements, each communicant is of necessity, either to expose himselfe to the censure of the Church, for transgressing her commandement and order; or else, to make tender of a kneeworship unto the Lord: and that, not as an assistant and concurrent with the publike Minister; (for the Minister at the distribution of the Sacrament ever standeth and kneeleth not) but as the principall actor and the asforgoer, in the presenting of the sayd kneeworship.

Therefore, praying at receiving the Sacrament, is that, the performance whereof, in the Lords publike service, at the time of his holy Supper, is altogether unlawfull.

If it be added hereunto, that the sayd prayer, is not only it selfe a privat service: but doth draw likewise with it, the performance of such a worship, as is of a privat nature: (such as the sayd kneeworship at the Sacrament, is convinced to be in the 5. Argument) it will make much for the cōdemning & renouncing the use thereof.

But M. Rogers 1 dial. & 7. object: laboreth to proue the offer of prayer at the act of receiving, to be according to Christs Institution. His prooffe is after this sort:

VVe doe not ill in praying at the delivery of the Elements.

And therefore the layd prayer is according to Christs Institution.

The Antecedent is proved by him in this sort:

VVe are neither forbidden by God then to pray, nor enjoined to imitate Christs example, in praying onely at the consecration.

Therefore we doe not ill, in praying at the delivery of the Elements.

For answer whereunto, M. Rogers must know; First, who forbiddeth us to add to the Lords publike & solemne service, any worship instituted by man, and who commandeth us in this precept. (viz. doe this in remembrance of me) to performe in the celebration of the Lords supper, such essentialls onely, as were performed at the Institution; he doth forbid us the using of the sayd prayer: it being a worship at the sayd Supper, of a privat nature, and humane institution; and none of the essentials performed by Christ.

at the sayd Institution, as himselfe acknowledgeth. Secondly, that we are enioyned to imitate Christs example, the sayd precept doth plainly testifie: we being thereby tyed to the doing of that onely, in remembrance of his death, which the Apostles saw & observed to be performed by him for that purpose: So as what parte of diuine worship was omitted by Christ, & his Apostles, the same also is to be omitted by us. Accordingly hereto, the spirit of Christ commandeth us. 1. Cor. 11. to be followers of Paul, as Paul was of Christ; and Phil. 3. 17. to be followers of Paul, and to consider those, who walke according to the exāple which we see in him. And 2 Thes. 3. 7. the same spirit telleth us, that we know how we ought to follow the Apostle. Out of these places we are taught, to follow the example of Christ and his Apostles, in all things, wherein they had not some speciall reason for their actions, which cōcerneth us not. Now what reason can be given, why we should not forbear the making of a prayer, at the delivery of the Elements, aswell as Christ did? Are we wiser then Christ, and more carefull to performe a worship to God the Father then he? is his institution imperfect, and are we allowed by him to supply the defects thereof? If his Institution be compleat, and himselfe the only Lawgiver & institutor of all worship? Then is not man to add out of his owne authority, any part of worship to the Lords service, whether of prayer or prayse: for that which I haue spoken of the one hitherto, that understand I of the other likewise. And thus we see, as the Proposition, so the Assumption of this 1. Argument, with the groundes whereon it standeth, overturned: their conclusion therefore built thereon, is fallen to the ground;

Now let M. Rogere make good his word, who biddeth us proue that that prayer is not according to Christs Institution: and our controversie shall quickly be at an end. But because he a man likely enough to eate his word, we will proceed to their 2 Argument.

Their 2. Argument.

If the Church hath lawfully made change, of the place, time, and persons, where, when, and to whom, Christ administred the Sacrament of his body and blood: then the Church likewise, may & doth law-

Argum. 2.

a D. Sparke

D. Covel,

Th. Hut.

fully Th. Rogers

fully change into kneeling, the table gesture used by Christ.
But the Church hath lawfully made change, of the place, time, and persons, where, when, and to whom, Christ administred the sayd Sacrament.

For, whereas he administred in a private house, at the Evening, to the Cleargie, not to the laity, to men and not to woemen: the Church hath altered, and that lawfully, these circumstances: and hath taken order for the administration therof. in a publike place, in the morning, to the laity, and to wemen, as well as to men and persons Ecclesiasticall.

Therefore, the Church likewise, may and doth lawfully change into kneeling, the table gesture used by Christ.

Answer.

For answer to this Argument; we are to consider first, what the question here is. The question is not, whether the Church, that is to say, the Apostles of Christ; but whether the Church that hath to this day succeeded the Apostles, may lawfully alter, or hath already lawfully changed, Christs table gesture into kneeling. The Church that hath hitherto succeeded the Apostles, hath not the same warrant and authority, for altering and ordering matters Ecclesiasticall, as the Apostles had, who were extraordinarily inspired by the holy Ghost, and in that regard, could not erre in their directions. Whereas the sayd Church may & doth erre, having no priviledge to the contrary.

Having thus in breife remembred unto you, what the question here is, I am now to make answer to this 2. Argument, the Proposition wherof I challenge as propounding unto us an inconsequēce. For, whereas the change of Christs table gesture into kneeling, is a matter of great moment; the sayd change into kneeling being of the better to a worse, of a thing lawfull to that which is unlawfull, and which with all, is an institution & erection by a man of a worship, and the same privat, in the publik & solemne service of the Lord, as hath ben afore proved: for asmuch as in the alteration of the circumstances, of place, time, and persons, it succeedeth otherwise; the sayd alteration being no other, then an introducing and erection of the Lords ordinances; as shall hereafter appear: we doe evidently see hereby; that we cannot with the like warrant
of

of reason, change the one as well as the other. So as, however we may lawfully alter the sayd circumstances: yet doth it not follow, that we may change matters of this nature, namely such as the alteration whereof, drawe with it great disadvantage, and prejudice to the Lords service.

Touching the Assumption of this 2 Argument: that likewise we are to reiect, as presenting unto us a double untruth. For first, that is here ascribed to the Church succeeding the Apostles, which was performed by the Apostles themselves: as may appeare, by the practise observed in their dayes & presence, and in the Churches planted by their hands. For as they themselves, so the Churches then by their direction & example, when they might without perill doe it, assembled in publike & in the day time, to be exercised in the word, and the breaking of bread: and that of all sortes and sexes, both men & women, and of men as well those who had no charge in the Church, as those that bare office in it. To affirme that the Churches, which the hand & Ministry of the Apostles, had gathered & constituted: proceeded to the introducing, and ordering of affayres Ecclesiasticall, without advice & instruction received from the Apostles, either by word of mouth, Epistle, message or example: is to censure both the Apostles and the Churches: the Apostles for want of care & vigilancy over the Churches: the Churches for their presumption specially in this their minority, to attempt and determine ought, touching doctrine or Discipline, without the privy & allowance of the Apostles.

As the sayd Assumption is blame worthy, in ascribing that to the sayd Church, which the Apostles themselves did order & performe: so it offendeth, in supposing the sayd Church (in case it had made a change of the circumstances in question) had drawen into use and practise somewhat, which was not ordeyned by the Lord, but newly instituted & appoynted by her selfe. To have that which is of a publike nature & use, as namely the word and Sacraments, to be administered (when conveniently they may) in a publike place, at the fittest time of the day, to people of each sex, as well as

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the Laity as Clergie, is the ordinance of God & not of man: so as if the sayd ordinance, after a supplantation or other decay thereof, be agayne restored & reestablished, the Church, by whose service and ministry this restitution is performed, doth herein nothing as properly & originally from her selfe, but by warrant and direction from the Lord: it doth not institute somewhat which was not, but calleth into use that which was before instituted & prescribed. If the like could be sayd for kneeling at the Lords Supper, namely that the Church in commanding the practise of kneeling thereat, doth not Institute somewhat originally from her selfe, but draw into use and observation, what the Lord hath formerly ordeyned and enioyned: I would then grant, that the Church is with all alacrity and readines, to be obeyed in this her commandement: And that it is as lawfull for her to change Christs Table gesture into kneeling, as to make an alteration in the sayd circumstances.

If I should in answer to the sayd Assumption avouch, that the house wherein Christ instituted his Supper, was not, during the time of this action, of privat consideration, but such for use to him & his Apostles, as a parish Church is to us, or a Synagogue to the Iewes: the Evening, the fittest time he could take then for that service: the communicants: others of that family both men & women besides his Disciples, or if not, yet his Disciples were such, as did beare the person, not of Ministers & officers Ecclesiastical, but of privat men and in them of people of each sex: I thinke it would proue of sufficient strength, to convince the sayd Assumption of falshood: and so to make it appeare, that in the sayd circumstances, there is no alteration at all introduced by the Church; but that performed by the Church, which Christ himselfe in person did; leaving his owne periticular practise in this behalfe, as a worthy precedent and direction for the Church to follow. If it shall seeme strange to any, in that I so conceiue of the sayd house, as of a place for that time & action of a publike nature: let him consider that, in the opinion of our best Divines, Christ acted in that house and in the solemnizing of that holy feast, the person not of a pri-
vate

uate man, but of a publike Minister: the Disciples (if no other of the family were there) representing not some few of a family, but a iust Congregation compounded of severall families, and kinds of people assembled into one: the holy Supper likewise being no privat repast, but a solemne and publike banquet: to which, in the persons of the Disciples, the Saints of all degrees & sexes were invited. If then the sayd Supper was in nature and intendement a publike banquet: the invitant the author thereof Christ Iesus, a publike Minister: the Disciples by way of representation a publike Congregation: why should we thinke it strange, that the sayd house, where this publike Minister performed this publike service, to a publike Congregation, should be thought to supply the use of a publike place? But I stand not hereupon; only I will thus reason against the sayd Assumption. The sayd circumstances of place, time, and persons at the Institution of the Lords Supper, were of a private or publike nature and consideration. If of a private nature: then the change of them, namely the solemnizing of the sayd Supper in a publike place, in a publike assemblie compounded of Saints of each sex and sorte, at the fittest time, is no other then the introducing, and drawing into practise of the Lords ordinances, performed not by man, and at the pleasure of man originally, as the change of Christs table gesture into kneeling is; but by man as he is the Lords instrument, and as he obeyeth the Lords commandement, in the accomplishment of this service. If the sayd circumstances were of a publike nature: then is there no change at all, but a performance of that in the Church, which Christ himselfe in person did. And therefore, whether privat or publik, a change or no chāge made of them, it maketh nothing for this change of sitting into kneeling. And thus much for answer to their 2 Argument.

Argum. 3.

Their 3 Argument.

At a tions Eucharisticall and of thanksgiving, we may lawfully kneele. The receiving of the Sacrament is an action Eucharisticall & of thanksgiving. M. Rogers Dialog. 1. object. 2. D. Sparks. Which is proved thus.

Christ (as the Evangelists and Paul do testifie) did at the institution and

the Laity as Clergie, is the ordinance of God & not of man: so as if the sayd ordinance, after a supplantation or other decay thereof, be agayne restored & reestablished, the Church, by whose service and ministry this restitution is performed, doth herein nothing as properly & originally from her selfe, but by warrant and direction from the Lord: it doth not institute somewhat which was not, but calleth into use that which was before instituted & prescribed. If the like could be sayd for kneeling at the Lords Supper, namely that the Church in commanding the practise of kneeling thereat, doth not Institute somewhat originally from her selfe, but draw into use and observation, what the Lord hath formerly ordeyned and enioyned: I would then grant, that the Church is withall alacrity and readines, to be obeyed in this her commandement. And that it is as lawfull for her to change Christs Table gesture into kneeling, as to make an alteration in the sayd circumstances.

If I should in answer to the sayd Assumption avouch, that the house wherein Christ instituted his Supper, was not, during the time of this action, of privat consideration, but such for use to him & his Apostles, as a parish Church is to us, or a Synagogue to the Iewes: the Evening, the fittest time he could take then for that service: the communicants: others of that family both men & women besides his Disciples, or if not, yet his Disciples were such, as did beare the person, not of Ministers & officers Ecclesiastical, but of privat men and in them of people of each sex: I thinke it would proue of sufficient strength, to convince the sayd Assumption of falshood: and so to make it appeare, that in the sayd circumstances, there is no alteration at all introduced by the Church, but that performed by the Church, which Christ himselfe in person did; leaving his owne periculiar practise in this behalfe, as a worthy precedent and direction for the Church to follow. If it shall seeme strange to any, in that I so conceiue of the sayd house, as of a place for that time & action of a publike nature: let him consider that, in the opinion of our best Divines, Christ acted in that house and in the solemnizing of that holy feast, the person not of a pri-

uate man, but of a publike Minister: the Disciples (if no other of the family were there) representing not some few of a family, but a iust Congregation compounded of severall families, and kinds of people assembled into one: the holy Supper likewise being no privat repast, but a solemne and publike banquet: to which, in the persons of the Disciples, the Saints of all degrees & sexes were invited. If then the sayd Supper was in nature and intendement a publike banquet: the invitant the author thereof Christ Iesus, a publike Minister: the Disciples by way of representation a publike Congregation: why should we thinke it strange, that the sayd house, where this publike Minister performed this publike service, to a publike Congregation, should be thought to supply the use of a publike place? But I stand not hereupon; only I will thus reason against the sayd Assumption. The sayd circumstances of place, time, and persons at the Institution of the Lords Supper, were of a private or publike nature and consideration. If of a private nature: then the change of them, namely the solemnizing of the sayd Supper in a publike place, in a publike assemblie compounded of Saints of each sex and sorte, at the fittest time, is no other then the introducing, and drawing into practise of the Lords ordinances, performed not by man, and at the pleasure of man originally, as the change of Christs table gesture into kneeling is; but by man as he is the Lords instrument, and as he obeyeth the Lords commandement, in the accomplishment of this service. If the sayd circumstances were of a publike nature: then is there no change at all, but a performance of that in the Church, which Christ himselfe in person did. And therefore, whether privat or publik, a change or no chage made of them, it maketh nothing for this change of sitting into kneeling. And thus much for answer to their 2 Argument.

Argum. 3.

Their 3 Argument.

At a Tions Eucharisticall and of thanksgiving, we may lawfully kneele. The receiving of the Sacrament is an action Eucharisticall & of thanksgiving. M. Rogers Dialog. 1. object. 2. D. Sparke. Which is proved thus.

Christ (as the Evangelists and Paul do testifie) did at the institution and

administration of the Sacrament, giue thanks.
And therefore the receiuing of the Sacramēt, is an actiō of thanksgiving.
Hereupon it is, that the Sacrament is called by the Fathers: and other learned
Theologians, Eucharistia.

Therefore at receiuing the Sacrament: we may lawfully kneele.

Ans.

The Proposition being taken for a perticular, breedeth a paral-
ogisme and an offence, against the law of right concluding. But if
the sayd Proposition be understood, as bearing a generall sense:
then doth it deliver unto us an untruth. For, we cannot at all acti-
ons Eucharisticall, lawfully kneele. For, Kneeling being the ca-
riage of a person rather dejected and mourning, then reioycing &
cherefull; how can it sute with such actions Eucharisticall, as are
performed with singing, with instruments of musick, or with dan-
cing? Did Moses, Aaron, & their sister Mary, together with the
Israelites, cast themselues on their knees, when they did with sin-
ging and musicall instruments, magnifie the name of the Lord,
for their admirable deliverance from the Ægyptians? When the
Arke of the Lord, was out of the house Obededom, brought into
the Citie of David, with extraordinary demonstrations of ioy,
and with the sound of Trumpets; did David then, and all the
house of Israell, performe these actions of reioycing, prostrate on
their knees? When David danced before the Lord, out of a wor-
thy passion of ioy, did the rest of the Israelits spend their time in
kneeling? That these two famous Eucharisticall actions heere
mentioned, were not performed by the Israelits, as they kneeled,
but as they stood or marched on, is apparāt by the text. That knee-
ling was altogether unsutable and repugnant to the sayd actions,
wilbe evident by drawing into consideration the nature and cari-
age of them, on the one parte, and of kneeling on the other part.
This consideration of the incompatiblenes, and disproportion of
kneeling, with the acts and demonstrations of reioycing, and mag-
nifying the name of the Lord, mooued Salomon (as it is noted 1.
King. 8. 54.) after he had made tender on his knees, of a worthy
prayer unto him, when he was to exalt & prayse the goodnes of the
Lord, and his fidelity, in keeping promise with his people: so rise up
from

from kneeling, and to make choyse of standing, as of the fittest gesture, for the service he had in hand of magnifying the Lord. Upon the same consideration & warrant, the Prophet David (as it is 2 Sam. 7. 18.) when he presented unto the Lord, a most thankful and solemn acknowledgement, of his gracious proceedings towards him; did not dispose himselfe on his knees for the doing thereof, but stood or satt before the Lord, as it is expressed in the originall by way of a Catachresis. At the holy feasts ordeyned under the law, as namely that of the Passover and of unleavened bread, which were actions Eucharisticall, in regard of the soveraigne end, for which they were solemnized, could kneeling without transgression on the part of the Israelites be used? There is 2. Chron: 23. 29. mention made of an Ecclesiasticall constitution & Canon, that the Levites should every morning & evening, stand and not kneele to celebrate and prayse the Lord. And so (I take it) they did at the offer of Eucharisticall sacrifices. Sure I am, that upon this inducement and ground, of the disproportion and repugnancy, that kneeling hath with the outward actes and representations of ioy, the Primitive Church, and the Churches succeeding for many hundred yeares, excluded Kneeling out of the Congregation, for every Sabbath throughout the yeare, and for every other day betwixt Easter & Pentecost. And I presume it will be found true, that the Scripture affordeth not, either precept or instance frō perticular example, to iustifie the use of kneeling, at and in regard of such actions, as are meere Eucharisticall. To obiect here, that which is related 2 Chro: 7. of the cariage of the people, at the instant of their praying and magnifying the Lord; is of no moment. For it is not sayd in the 3 v. se, that the people fell on their knees to prayse the Lord, but at the sight of the fire descending from heaven, to consume the burnt offerings, and of the glory of the Lord filling the Lords house they bowed themselves; not I say, in regard of the Eucharisticall action, they intended to performe; but in regard of that visible glory and Maiestie, which was then presented to their eyes.

Touching the Assumption of this their 3 Argument for kneeling, viz. that the receiving of the Sacrament is an action Eucharisticall: I confesse it is so called by sundry learned men, not for that there is any solemne thanksgiving ioyned with, and accompanying the act of receiving the Sacrament; but because at certeyne fit & convenient times, both before the act of communicating, and after the generall dispatch thereof; there is by the whole Congregation, an offer of speciall thanksgiving tendered unto the Lord, for that inestimable benefit of Christs death, whereof the Lords Supper is a commemoration. But, whether the sayd learned men, haue with good warrant appropriated and restrayned, that name of Eucharist to the Lords Supper, may be questionable. For the Sacramēt of Baptisme also, & the promise of the Gospel preached from out the Pulpit, are each of them, a commemoration of the Lords death: and we are both at the one and at the other, to be no lesse thankfull for the same, then at the sayd Supper. But howsoever we are to magnifie & honor the Lords name, both before and after the sayd Supper: yet the sayd Supper, being considered in his proper nature, wilbe found of a different essence & quality, from a Sacrifice simplicie of prayse and thanks. And thus much the several and essentiall actions, performable in the reall administration of the Sacrament, by the cōmandement of Christ himselfe, will proue unto us. Doe this (saith our Saviour) in remembrance of me. In which precept are offered to our consideration, the actions both of the invitāt & the guests, the Minister & receiver. The actiōs of the Minister are, 1. his putting a part of the bread & wine, to that holy use, of being signes & scales of Christs body & blood. 2. his breaking of the bread and powring out of the wine; 3. his giving of the bread & wine with commandemēt to us, to take the one & eate it, the other and drinke it &c. The action of the guests, or receivers, standeth in the imployment of all their senses, about the bearing, beholding, discerning, and applying to themselves, all that is done there. As 1 in the consecration of the Elements, and putting of them a parte to their holy use; to discern the putting of
Christ

Christ a parte, and consecrating of him to be the author of our salvation: and by our meditation thereon, to be quickned in the faith thereof. 2. In the fraction of the bread and effusion of the wine; to discerne how the soule of Christ was made an offering for sinne, even by the breaking of him with one breaking upon another, unto the suffering of that cruell and accursed death of the Crosse; and by our meditation thereon, to be quickened in the faith of that all sufficient satisfaction so made for us. 3. In the distribution of the Elements, to consider how freely Iesus Christ withall his merits, is bestowed on us, and that with commandment to beleue in him, to receiue him & make him ours; and by our meditation thereon, to be quickned in the faith thereof. 4. In our taking the bread and wine, eating & drinking, and making them ours; to consider, how through the diuerse worke of faith and the strength thereof, we effectually receiue & apply, Christ and all his merits to our selues, in such sort, that he with all his, is become wholly ours, as that bread & wine is become ours; and by our meditation thereon, to be quickned in the assurance thereof. 5. In feeling the bread and wine so to become ours, that according to their quantitie, they strengthen & comfort our bodyes; to consider that Iesus Christ is so become ours, that out of his fulnes of life & grace, he continually nourisheth, and feedeth up our soules, in all grace unto eternall life; and in our meditation thereon, to be quickned in the faith & feeling thereof. These are the most and principall actions inioyned us, by the sayd precept, for the performance whereof the whole mā is taken up, his outward senses, whereto the outward Elements & actions doe speake: and the inward powers of his soule, whereto the inward things signified doe Preach. Now which of these actions can be reputed truely and properly Eucharisticall? To say that the actions of the Minister or intant for the intertynement of the guests at his table, are Eucharisticall, were an extraordinary absurdity. As for the actions performed at the sayd Supper, by the receiver or guests: they in their proper nature and use, are no more an offer of thanks, then is either the hearing of a Sermon, or a seri-

ous meditation and application unto our soules, of that which is preached, or a consideration how infinitely we stand obliged unto the Lord, or the act of eating & drinking. Out of this which hath ben here layd forth, I reason in this sort against the sayd Assumption.

Actions Eucharistical are such, as wherein the soule presenteth somewhat unto God.

I speake of those actions Eucharistical which are done in diuine service.

The receiuing of the Sacrament is not such as wherein the soule presenteth somewhat unto God,

For, as the actions of the Minister represent Gods actions to us: so the actions of the receivers (if we view them well) reach not forth any thing from out of the soule, but doe confine and spend themselves within the compasse of the soule; without tendering of ought unto the Lord, during the time of our actuall banquetting at his Table especially.

Therefore the receiuing of the Sacrament is not an action Eucharistical.

But their reason happily aboue alleadged, to proue the receiuing of the Sacrament, to be an action Eucharistical, is such as is unanswerable: and then what hath ben hitherto insisted upon to the contrary, will become of no regard or weight. Let us therefore briefly examine the sayd reason.

Christ at the administration of the Sacrament gaue thanks.

Therefore the receiuing of the Sacrament is an action of thanksgiving.

If this consequence must be held for sound and Logically: then the repast Math: 15. made for 4000. people, with 7 loaves & a few fishes: and that likewise Math. 14. made for 5000, with 5 loaves & 2 fishes, shall each of them be an action Eucharistical; for Christ is sayd to giue thanks, before the people began to eate, of that which was provided & set before them. If giuing of thanks, be a sufficient ground whereon to conclude, that the repast, whereat & before which it is used, is an action of thanks: then each dinner & supper we make, with a precedent performance of this duty, shalbe an action Eucharistical. Hereby you see, how weake & insufficient a profe,

prooffe, is yelded to the Assumption of this 3 Argument: though we should understand the Antecedent of thanksgiving properly.

Now touching the Antecedent of the sayd prooffe: I confesse it to be true, that Christ at the consecration of the elements, is sayd by Luke and Paul, to have given thanks: which they expresse by the word Eucharistelas: but in Mathew & Marke he is sayd to have blessed the bread, Enlogelas: though at the cup eucharistelas. Howsoever there be here some difference in words: yet the difference in effect and sense, is none at all. For both words are indifferently used by the holy Ghost, to signifie and declare unto us, the act of setting a part to an holy use, the Elements of bread and wine. Where Christ is sayd to have given thanks: the spirit of God is pleased to use a synecdoche, expressing the whole action of consecrating, by the name of a part: as in the use of speech amongst us (who therin imitate the latin phrase) we call the sanctifying of our diet, by the name of grace or thanksgiving: when as notwithstanding the sayd sanctifying is performed as well by prayer as thanks.

If then, whereas Christ is sayd to have given thanks, the naturall and proper meaning thereof is, that he did consecrate & set a part to an holy use the bread and the wine: it followeth, that the Antecedent of the sayd prooffe, being understood of single and proper acting of thanks, caryeth a false sense. For to consecrate, being an action of a different nature, from that of single thanksgiving: Christ can not be sayd to performe an act only of single thanksgiving, in performing consecration.

Their 4. Argument.

Argum. 4.

D. Covel pag 144. & M. Hutton pag 56. plead for kneeling thus.

What gesture the custome of our Church, upon the consideration of the decency and fimes thereof, hath of a long time made usuall, that is to be observed at receiving the communion.

Kneeling is a gesture which the custome of our Church, upon the consideration of the decency and fimes thereof, hath of a long time made usuall.

Kneeling therefore is a gesture, that is to be observed at receiving the communion.

Answer.

The Proposition, in case it be allowed to passe, will make an overture to Popish ceremonies and traditions. For if this ground, viz: the long practise of a thing by the Church, upon the supposed decency thereof, wil before the Lord iustifie the observing of the same, then if the Church shall at the Lords Supper, accompany for the space of some yeares, the gesture of kneeling with the folding of the armes, or with the beating of the breast, or with kissing the Sacrament in signe of reverence, or with the closing of the eyes in furtherance of devotion: this goodly practise and course were to be observed at receiving the communion: for why should it not, while the custome of our Church, hath of long time made it usuall? Vpon this worthy ground also; if the Church should interteyne marriage for a Sacrament, and performe the solemnizing thereof, as of a Sacramēt for some yeares together: marriage were to be observed & used by us, as a Sacramēt. For why should it not, when our Church hath of a long time, for a Sacrament made it usuall? Are there not likewise many Iewish ceremonies, which might, by the warrant of the sayd Proposition, be revived & brought into the Church of Christ? But we are to know, that the Lord hath given unto the Church, no such commission and power, as to introduce into his service what is supposed by her to be decent & fit; or to make that fit by long usage and custome, which is originally and in the nature thereof unfit.

Concerning the Assumption: That also deserveth to be reiected. For for first, what decency and fynes could a learned & iudicious eye, ever discern in the practise of kneeling by a communicant at that instant? Doth not a communicant then beare the person of an honorable guest? Is he not then invited to a worthy feast? Is there not a table prepared for him whereat to accommodate himselfe and to feede? If then there be a disproportion and unsuitableness in nature, betwixt kneeling and the proper carriage of a worthy guest at a Princely & sacred feast: if kneeling debar us, from all fellowlike partaking in the prerogatives, and use of the table whereto we are invited: how can kneeling be reputed, for a decent

cent and fit gesture at the Lords Supper?

Secondly, it is untrue that the Church here in England professing the Gospel, hath of a long time, made kneeling usuall at receiving the Sacrament, for this can not be verified either of the Church in the dayes of King Edward, or of the Church in the first yeares of Q. Elizabeth. The Church then had but newly recovered her selfe from out of the Ecclipse: so as Kneeling at the Sacrament in the true Church of Christ heere in England, had not at that time scene many dayes, unlesse we shall accompt the dayes it saw in Popery. Hereupon it will follow: that either kneeling was unlawfull in the dayes of King Edward, (for that there was not any long time current and past wherein it had ben observed and made usuall) or that in case it were then for the nature & use ther of lawfull at the Sacrament, it is now an idle plea to alleadge that Kneeling is therefore lawfully used, because the custome of the Church hath of long time made it usuall.

Further we are to know, that if prescription of time were allowable in this case, and of force to make lawfull, the use of the action in question; it is not the prescription of so short a time as of 40. or 50 yeares, nor a prescription interrupted, that wilbe admitted for warrantable & good. That there hath ben ever an action on foote with us, against kneeling at the Sacrament, may appeare. 1. by the divers motions & writings against it, 2. By the continuall contrary practise in many Congregations where the Gospell hath ben sincerely taught, yea even by Mathew Parker Archbishop of Canterbury, who in the beginning of our late Queenes reigne, with his owne hands administred the communion, to the people standing in the upper end of the Cathedrall Church at Canterbury: and 3. by her Maiesties Commissioners, in causes Ecclesiasticall, who being at Covetry in the beginning of her reigne, there to settle matters Ecclesiasticall in order, did then and their establish standing at the Communion, which order hath there continued to this day.

See the life
of the 70.
Archbb. printed
1574.

Their 5 Argument.

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Argum. 5. If at the communion we receiue a gift from Christ Iesus, then is kneeling the fittest gesture while we attend the receiving of that gift.

D. Covel, *This Proposition they illustrate, by a comparison drawne from*
Th. Rogers *the fashion & cariage of subiects, at the time they receiue a gift from their Prince.*

For even as a subiect kneeleth in the act of receiving a gift at the hands of his Prince.

So ought each communicant to kneele in the act of receiving a gift from Christ.

D. Covel alloweth this Argument. page 145. and M. Rogers Dialog. 1. object. 2.

But at the communion we receiue a gift from Christ Iesus.

Therefore, kneeling is the fittest gesture, while we attend the receiving of that gift.

Ans^r:

The Proposition of this syllogisme, bath in it a bad consequence, and a worse illustration thereof. Touching the consequence: it can not but rest exposed to iust reproofe. For, it is not the receiving of a gift from the Lord, that is to direct us, how and with what gesture, we are to demean our selues, when we appeare before him to such purpose: but a wise consideration, both of the nature of the gift we are to receiue, and specially of the quality of the person we doe beare, when we present our selues in his sight, to receiue the gift. If the gift, the receiving whereof we attend at the hands of the Lord, be some excellent piece of doctrine, or some worthy comfort, as at a Sermon: if it be some pregnant admonition of the vow, & profession we made at our entræce into the visible Church, as at Baptisme: if it be an holy advertisement unto the people, in the person of such as are proceeded against by the Church, as at the censure of Excommunication: if it be an honorable Supper, and gracious enterteynement thereat, as at the communion: (if I say) the gift we receiue be of this nature; will it not be censured for a strange & absurd cariage, in case we should prostrate our selues on our knees to receiue it? Doth not the kinde & nature of the gift, direct us to make choyse of a fitter gesture then kneeling? And doth not the comendable practise of our Church, in the act of receiving the severall gifts aboue mentioned, (the Lords Supper onely
ex-

excepted) exclude and renounce prostration on the knee? The Apostles sitting and not kneeling, attended the receiving of the holy Ghost. Act: 2. 2. So did Peter receive his reestablishment into the estate & dignity of an Apostle. So did Aaron (as may be gathered by the text) his consecration to the office of an high Priest. It doth not then follow, because we are to receive a gift, that therefore we ought to kneele. As we are sometimes by the nature of the gift, that we receive from the Lord, put in minde how we are to demean our selves, at the receiving thereof: So doth the consideration of the person we susteyne, when we appeare before the Lord to receive ought from him; furnish unto us a very perticular and certeyne direction, how to proceede in this behalfe. Doe we beare the person of humble petitioners unto the Lord? Kneeling is in this case, if it may conveniently be performed, the fittest gesture. Doe we act the part of auditors, at the delivery of Christs Ambassage by his Ministers? Of guests at the Lords table? Of assistants and witnesses at Baptism? In these cases, though we attend from the Lord the receiving of a gift, yet not kneeling, but sitting or standing, is most sutable with the person we susteyne. If then our attending upon the Lord, for the receipt of a gift at his hands, be no warrant or direction unto us for our kneeling to such purpose, considering that by following this direction, we should commit foule incongruities in our carriage, and so make it repugnant, to the nature of the gift we are to receive, to the quality of the person we beare at the time of receiving it, to the example and proceedings of the Lords servants, aswell under the law as the Gospell, to the received practise of our owne Church in sundry cases: I hope that none of the learned of our Vniversities, will except against me, if I shall reiect the sayd Proposition, which hitherto I have laboured to refell, as conteyning a grosse inconsequence. But happily the illustration, which the advocats of kneeling, haue devised in favor of the Proposition, will free the same from all iust imputation. Let us now therefore examine the sayd illustration: and so in forme our selves of the truth & worth thereof.

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As a subject (say they) kneeleth, in the act of receiving a gift at the hands of his prince: so is each communicant to kneele, in receiving a gift from Christ at his table.

Touching this illustration: it doth nothing cleare the matter in question. For it being a comparison drawn from things like, it fayleth in the principall poynts of the intended resemblance: and in lieu of a similitude: which it pretēdeth to be, it becomes a meere dissimilitude. For in the sayd comparison, the communicant is brought in as bearing the person of a guest with Christ at a banquet: but the subiect, to whom the cōmunicant is here resembled, is supposed to act the part, not of a guest at his Princes table, but of some other man: The gift received by the communicant, is a supper & gracious interteynement thereat: the gift received by the subiect, not a Supper or banquet and honorable interteynement thereat, but of some other kinde, happily a iewell, a chaine of gold, a patent for an yearely see or some such gratuity. The cōmunicant receiveth a gift not immediatly from Christ, but from the hand of him, whom Christ imployeth in this administration & service: wheras the subiect is supposed to receive a gift immediatly from the hand of his Prince, and not from any other deputed by the Prince, for delivery thereof. These differences are such, as wholly alter the case in question. For the question being, touching our carriage in the act of receiving a gift, what it should be: we are to know, that our carriage in this behalfe, is varied & ordered according, to the quality of the person the receiver susteyneth, to the nature of the gift he receiveth, and to the condition of the partie, who personally delivereth it. The carriage of a guest at a banquet, is different from the carriage of him, that receiveth a gratification at the hands of his Prince, out of the case of a banquet. And the gesture that doth fully accompany the receiving of a iewell, suiteth not with the receiving of honorable interteynement, at a table of repast. Neither is it meere we should receive the Princes gift, with the same demonstration of humility & reverence, to the person of his servant by whom he sendeth it, as we would doe, in case we did immediatly receive it, from the hand of the Prince himselfe. Hereby we see, that the
sayd

sayd comparison is so far from all analogy, and correspondence with the thing, whereto it is applyed; that it falleth under the nature of a dissimilitude, and so altereth the case, and argueth nothing. Besides, the former part of the sayd comparison, presenteth unto us an apparant falshood. For a subiect doth not alwayes kneele in the act of receiuing a gift from his Prince: but in some cases he sitteth, standeth, or walketh. As in the case of gracious enterteynemēt at his Soveraignes table, he sitteth: & so doth not obscure, by an act of abasement & extreme humiliation in carriage, the excellent grace & favor, wherewith his Princes intendment is, to exalt & magnifie him, in the sight of the people aboue the rest of his. subiectes; but maketh his greatnes with his Soveraigne, and his advancement aboue others, to appeare by carying himseife for the outward gesture of his body, as becometh him, whom his Prince would be seene thus to honor & to use, with all extraordinary privacy and respect. If here it be replied, that in case the Prince carue unto him, he is to rise and to receiue it on his knees: they that thus reply, are to understand; First, that there is no reason either of God or man, of nature or custome, that will iustifie this undecent, disorderly, and unrequyred humilitie.

Secondly, that by this reply, they allow sitting in the act of the subiectes banketing with his Prince, and that without interruption, in case the Prince doe not carue: and so confute themselues. But shall the subiect sit, while he receiveth a Title, to the whole proportion of repast allotted unto him by his Prince? And shall he kneele, while he receiveth a particle, or morsell thereof from him? In that he is invited, and vouchsafed the honor, to be really admitted to his Soveraignes table; he hath de iure in regard of this invitation and admission, a right and interest, to such a proportion of the deintyes presented there, as is fit for his whole repast: so as he is thereby priviledged, and at liberty to feede, without all attending to be carved unto by his Prince. If then he be at any time of the banquet to kneele: there is far greater reason he should kneele, when the Prince by admitting him to sit at his table, conferreth

on him (by vertue thereof) an interest to the whole proportion intended to him: then when the Prince reacheth unto him, some pittance or morsell of the same. But let us suppose, that to receive the Princes carving, he is to with drawe himselfe from the table and to kneele: doe we not see, that this favor of carving on the Princes parte, is an arbitrary and accidentall complement? And therefore kneeling also in this case, on the part of the subiect, is altogether accidentall and uncerteyne: and so by consequent liable to an unperformance. Whereas kneeling at the communion is not liable thereto: it being supposed that Christ therein doth ever reach a gift to the communicant. But if the Prince happily grace his subiect with a pittance from his hand: forasmuch as, he carveth not each morsell the subiect feedeth on: and yet each morsell is a parte of the proportion, allowed by the Prince at his table unto his subiect: it followeth that the subiect receiveth sitting whatsoever, out of the case of carving, he receiveth at the Princes table, for his enterteynment and repast. And thus it falleth to be untrue, that the subiect kneeleth in the act of receiving each gift from his Prince.

Further, if any shall, to frustrate my dispute against the sayd comparison, object that I mistake the same, it being not a similitude but a comparison, either of parity, or from the lesse to the great: let them know, that of what kinde soever the comparison be, there is nothing gayned to the cause in hand thereby. For as the former part of this comparison, whether it be of parity or imparity, will ever tender unto us a manifest untruth, as hath ben observed: so the differences already noted, betwixt the sayd communicant, and the subiect receiving a gift from his Prince, being such as wholly alter the case in question, will here produce a silly & wooden consequence, from the sayd former part, of this comparison to the later.

Argum. 6

Their 6. Argument.

D. Covell,

The practise of kneeling at receiving the Sacrament is ancient. why then should not the practise of kneeling thereat, be now observed. Thus reasoneth D. Covell against M. Burges: pag 143. or else
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This Argument hath no more strength, to inforce & conclude the lawfulness of the sayd kneeling; then antiquity hath to iustifie an *Ans.* error in our knowledge, or any enormity in our life. As the consequence here deduced, is insufficient and frivolous, it being a grosse and popish course in questions of religion, to ground & infer upon the ancient use of a thing, the lawfull interteynement & observation thereof: So the Antecedent, in the case of comparison, made of kneeling with the table gesture, used either by Christ & his Apostles, or by the succeeding Churches for a longe time, is likewise untrue. What hath not the plea of an ancienter birth & greater age, then from the terme and poynt of 300. or 400. yeares, is, in cases of divinity & religious exercises, reputed an infant & a novelty; rather then an antiquity, and that which is of longe standing. If we shall peruse the story of the Church, from Christ to that Antichrist Pope Honorius the 3, and from him to the time wherein the decree of the sayd Pope for a reverent inclination to the Sacrament, expired & determined: we shall finde that kneeling at the Sacrament, was not interteyned into observation and practise, as a received and allowed gesture in the Church, not much about 300. yeares since. That it was not received into use, either at the Institution, or afterwards for the space of 1220 yeares our 8 Argument hath iustified & cleared. And for what terme of yeares after the time of Honorius, the sayd decree continued in force, during the same terme, kneeling remayned as a stranger, and found no place, no not in the Synagogue of Rome: But D. Covel doth afford us a prooffe for the antiquity of Kneeling at the Sacrament. Howsoever it be sufficient for the defeating of his Argument, to haue discovered the invalidity, of the consequence comprized therein, and to haue noted the untruth of the Antecedent thereof: yet am I content to heare what he can plead, in favor of this pretended antiquity. He disputeth thus:

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To kneele at the receiuing of the Sacrament, is to kneele at begging & receiuing of some thing from Gods hand.

Therefore to kneele at the receiuing of the Sacrament, is an ancient practise in Gods Church.

Heere M. Doctor by his leaue, sayleth in both the premises. Touching the Proposition: it must be understood either in a generall or in a perticular sense. If in a generall, viz: That it is an anciēt practise in Gods Church alwayes to kneele at publike prayer, & at the receiuing a gift frō the Lord: then doth the Proposition deliver an apparāt untruth. First, concerning that branch of Kneeling at all times of prayer, the history of the Church will tell M: D. that standing (as it hath ben aboue prooved) at all prayers on each Sabbath throughout the yeare and upon all other dayes betwixt Easter & Pentecost, was the received & allowed custome in the Church, for the space of 1200. yeares at the least: so as it was not an ancient practise ever to kneele at the offer of our supplications. The parable of the Pharisee & publican Luke 18. doth testifie of standing, as of a gesture anciently used at the time of praying. For the Evangelist noteth that they both stood at the performāce of that duety: which howsoever may be reputed in them a private act: yet it sheweth that publike supplication (to the paterne of the cariage wherof, it is like they fashioned their private practise) was sometimes accompanied with standing. Hereupon I thinke it is, that in the Churches of England, the Minister is at sundry prayers directed, to stand and not to kneele. Which would not haue ben enioyned unto him, unlesse it had ben discerned to be an obseruation answerable, to the ancient practise of Gods Church.

Secondly, concerning the other branch of the sayd Proposition, viz. that it is an ancient custome to receiue on our knees each gift at the hands of God: this also is an evident falshood. The receiuing, of that excellent pledge of Gods mercy, in circumcision and the paschall Lambe by the Israelites: of the holy Ghost by the Apostles: of instruction and comfort at the publike ministry of the word: of admonition at Baptisme for performance of our vow: are all of them such favors, as are to be held in singular recommendation:

and

and yet none of them at any time received with kneeling, as with an observed and allowed gesture. You see then heereby, how unsound the sayd Proposition is, being understood generally.

But how shall we like the sayd Proposition, in case it be presented unto us by M.D, as conceived in a perticular sense? Surely then it will yeld us no other contentment then a flatt paralogisme doth: and the consequence deduced in it, wilbe in nature and force like unto this,

Some Doctōr maketh paralogismes in lieu of sound syllogismes:
Therefore Aquinas doth so.

But as here it doth not follow, that Aquinas doth tender unto us a piece of sophistry, because some Doctōr doth so: in like sort it followeth not, that because according to an ancient custome, both some prayers haue ben made, and some gifts received on the knees: therefore it is an ancient practise, that praying at the Sacrament and receiving of the same should be performed on the knees.

Now touching M. Doctōrs Assumption: that also is liable to a iust censure. For, wheras the Proposition speaketh of kneeling at publik prayers, and such as anciently in Gods Church hath ben made with good warrant: the Assumption must necessarily be understood, as speaking of a private prayer, and such as being not of diuine institution but of humane appoyntment; can not lawfully hold any place in the act of receiving the Sacrament. That the sayd prayer is an action private and of humane appoyntment, our 5. Argument, and answer to their first, hath sufficiently cleared. Besides, we are to know, that to kneele at receiving the Sacrament, is not to kneele at the prayer made by the Minister, about the time of delivering the Elements. For the prayer is finished some space of time, before the communicant doth actually eate and drinke the sayd Sacrament: the carriage of the administratiō being such, as giveth the Minister liberty, betwixt the dispatch of the sayd prayer and the communicants actuall tasting of the Elements, to hold a course of preaching and exhortation unto the communicant to this effect. viz. That he the sayd communicant would take the Sacrament: that he would eate and drinke the same in remembrance of Christs death indured for him: that he would feede on Christ in his heart by faith: that he would with thanksgiving acknowledge, the be-

nefits purchased for him by the death of Christ. *This whole sermon comprizing in it, and furnishing unto the communicant, much worthy matter for a long meditation, is after the end of the sayd prayer (as I haue noted) preached to the communicant: who during the time of the sayd Sermon, neither prayeth nor cateth the Sacrament. How then can we, with any shew of truth affirme, that our kneeling to receiue the Sacrament, is to kneele at the sayd prayer? There being betwixt the acting of the one & the other, some reasonable time spent in the making and hearing of a Sermon. I confesse that the communicant doth with us, continue his kneeling till he hath really tasted the Sacrament: But the time he employeth on his knees at the sayd prayer, is not the same he bestoweth in kneeling at the sayd Sermon, nor the same he spendeth on his knees at his actuall communicating. And therefore, it is no lesse untrue, that to kneele at the act of receiuing the Sacrament, is to kneele at the sayd prayer; then it is to say, that standing at the crossing of the child performed unto it after the baptising thereof, is standing at the prayer made before the Baptisme. Thus we see the vanitie of both Propositions, and therefore may well set light by the conclusion of this Argument.*

Their 7 Argument.

Argum. 7. *D. Couel doth likewise in favor of kneeling at the Sacrament, reason thus:*

If we owe unto the Lord the inward devotion of our soule, and the outward humiliation of our body, for the stirring up of the sayd inward devotion: then are we to kneele at receiuing the Sacrament. For by the bowing of the knee, as by a manifest figure of our humility: our inward affection cherefully is stirred up to discharge the inward worship. pag 143.

But we owe unto the Lord, the inward devotion of our soule, and the outward humiliation of our body, for the stirring up of the sayd inward devotion.

Therefore we are to kneele at receiuing the Sacrament.

Answer,

How inconsequent the Proposition of this syllogisme is, may appeare to any who shall consider, that we can not infer a particular upon that which is indefinitely proponded & affirmed, as D. Couel

vel well knoweth, howsoever he is now pleased to dispute. It is true that we owe unto the Lord a twofold devotion (as M.D. speaketh) the one inward of the minde, the other corporall, consisting of the humiliation of the body: but we owe not the performance thereof, at all times and in all religious exercises. For if we doe: why doth the 18 Canon prescribe standing at the confession of our faith, before the Lord in the publike Congregation? And why doe we not at the reading, preaching, and hearing of the word, and at the administration of Baptisme, prostrate our selues upon our knees? If there be then a time, and a religious exercise in the publike assemblie of the Church, wherein the use of Kneeling, cannot with the law of decency and sutablenes be observed: then he that shall infer that we are to humble our selues on the knees at the Lords table, because we owe unto the Lord, at some time and at some exercise of religion, the performance of a corporall humiliation; shall make no better an inference then this, that we are to goe unto London, because we are to goe to a Citie. If on the behalfe of the sayd Proposition it shall be sayd, that to the consequence thereof exception is uniuersally taken, in that the sayd Proposition is conceived by M. D. in a generall sense, viz. to this effect.

If we owe unto the Lord in all religious exercises, the performance of all the parts, both of inward and outward devotion, then are we to kneele at receiving the Sacrament:

If this shall be sayd to iustifie the consequence of M.D. Proposition: then must I intreate him to prooue this Assumption, viz.

That we owe unto the Lord in all religious exercises, the performance of all parts, not onely of inward worship, but also of outward humiliation of the body.

To proue this I know M. D. out of his wisdom will never undertake, it being repugnant not only to the rules of presidents in Scripture; but to the directions of our communion booke, and to the generall practise of all Churches, both in England and else where.

Their 8. Argument.

Argum. 8

M. Hutton in his Second part pag 38. reasoneth thus in defense of kneeling, against the imitation of the tablegesture, used by

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Christ at his Supper.

The Church may lawfully leaue the commanded practise, of annoynting the head and washing the face, at the time of fasting.

Therefore the Church may much rather leaue, the uncommanded practise of Christs tablegesture at the sayd Supper.

Answer.

We are somewhat beholding unto M. Hutton, in that he hath in this Argument, not presented us with moe absurdities then foure. First, he offereth unto us a twofold abuse in the question it selfe. For as he taketh that for granted which is controverted: so he sayleth in setting downe the question. He taketh for granted, that the practise of Christs tablegesture is not enioyned unto us. Wherein he deceiveth himselfe. For though we be not tyed to obserue each Nationall or accidentall circumstance, in the cariage of Christ at his Supper: yet are we in the generall tyed by Christ example to the use of a tablegesture, as to such a position and gesture of body, as whereby we are inabled to partake, in the personall liberties and prerogatiues of a table: and not allowed in lieu of a tablegesture, to make choise of such cariage, as doth debar us from the sociall use and prerogatiues of a table, and is unsuitable with the nature of a feast, and the person of a guest. That M. Hutton sayleth likewise, in setting downe the question, appeareth hereby, in that he tendereth to the reader a part onely thereof & not the whole. For the questiō is not, whether the Church may forbear to use Christs tablegesture, but whether it may in forbearing the imitation of Christs example herein; substitute & obserue in lieu thereof, such a position of body as is no tablegesture. Thus you see how M. Hutton procedeth with us in poynts concerning the question.

Secondly touching the antecedent part of this his Argument: he is bold to set before us two grosse misconceits: the one, in saying that the practise of annoynting the head, and of washing the face at the time of fasting, is commanded unto the Church: the other, that notwithstanding this commandement, the Church may lawfully forbear the sayd practise. But to prooue unto us, that Christ hath enioyned us the sayd practise of annoynting & washing, he will alleadge our Saviours owne wordes Math: 6. 17. When thou fastest, annoynt thine

thine head & wash thy face. If M. Hutton had considered the drift of Christs speech in this place, he might readily haue discerned, the duty here prescribed, is not to annoynt our head or to wash our face; but to resemble in our cariage at the time of fasting, those that goe unto a mariage feast or other banquet: who bring to present themselues, in all neate, gracious, and chearfull sort; doe for this purpose fit and prepare themselues, by washing their face, and by annoynting some parts of their body with pretious and fragrant oymments. Vnto these persons, in the poynt of their outward chearfull and gracieue cariage, our Saviour doth command us to be like; and so to avoyd all shew of hypocrisie & masked devotion. Vnder a phraise of speech not much unlike to this, doth the spirit of God Elai 1. command us to wash and clense our selues. I trust that M. Hutton will not hereupon infer, that the outward washing and purging of our bodyes, is here prescribed unto us.

As it is a foule mistaking, to thinke that Christs commandeth us the sayd annoynting and washing: so is it no lesse an absurdity, to imagine Christs commandement not to be obligatory, but such as may be dispensed withall.

M. Rogers dialog: 1. object. 1. assaying to resell M. Seffrayes reason against kneeling, drawne from the example and praetise of Christ and his Apostles; propoundeth two conclusions which may be their 9. and 10. Argument.

Argum. 9

Their 9, Argument.

The usuall tablegesture of our Cuntry, is not the order of kneeling appoynted by our Church.

That which we are to obserue at the communion, is the order of kneeling appoynted by our Church.

Therefore, that which we are to obserue at the communion, is not the usuall tablegesture of our Country.

Very learnedly doth this gentleman dispute. That which is the maine question, he doth (as if he were priuiledged to commit an absurdity) take up and tender for a pregnant evidence and reason, why we should not follow the example and praetise of Christ & his Apostles, at the sayd Supper. Is not this the very thing it selfe

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in controversie. viz. Whether we be to obserue at the communion, the order of kneeling appoynted by our Church? If it be: and if withall it be iustified by sundry reasons, that we are not to obserue at the act of receiuing the Sacrament, the order of kneeling appoynted by the Church: why doth M. Rogers, as if kneeling were confessed by us, to be the fittest and best gesture for a communicant, obtrude it as an Argument, whereby to proue that the usuall table gesture of our Cuntry, is not to be obserued by him?

Argu: 10.

Their 10. Argument.

Th. Rogers

If we are to obserue at the Lords Supper, our usuall table gesture of sitting: then may we be covered likewise at the Lords Supper. For to be covered at meales is the usuall manner of our country.

But we may not be covered at the Lords Supper:

Therefore, we are not to obserue at the Lords Supper, our usuall table gesture of sitting

Ans^r:

If M. Rogers had seriously examined the Proposition of this syllogisme, he could not but haue discerned the inconsequēce thereof. For howsoever sitting at meales and to be covered thereat, are both the one & the other, according to the usuall fashion of our Cuntry: yet is there great difference and odds betwixt them: the gesture of sitting being of a more necessary & excellent use, then that of being covered. For by the opportunitie & benefite of sitting, which in it selfe is a speciall prerogative of a table, we come to partake in all other the essentiall and worthy prerogatives of a feast. We may be really & socially admitted to the table; we may feed at & on the table; we may giue and receiue interteynment at the table; we may carie our selues suitably to the person of guests, though we rest uncovered: whereas the gesture of accommodatting our selues at the table, after the manner of our Country, being removed; we shall rest disabled to partake, in the fruites and demonstrations of that kindnes and society; which by the profession of the invitant, and the nature of the feast whereto we are invited, is intended unto us as guests. Hereupon it is, that when the Holy Ghost in Scripture will describe & set forth unto us, our participation and society with Christ in ioye and glory; he telleth us,
we

we shall have the honor to sit with him at his table in the kingdō of heaven. But the covering or uncovering of our heads, is not in any passage of the scripture, mentioned to any such purpose of resembling, and notifying our communication with the Lord Iesus, in the poynts of blessednes. Besides, whereas the gesture of sitting hath in all Nations and ages, served for a marke of distinction betwixt the persons invited, that are to partake with the invitāt, in so many testimonies of his love, as his table can afford; and such on the other side, as are not invited, nor partake in the sayd testimonies: we shall finde that the fashion of being covered or uncovered hath not served to any such use of distinguishing, betwixt such as are honored at a feast, and such as are debarred from partaking in the liberties and favors thereof. In Iudea, and in the time of our Saviours conversing amongst his brethren, there was no ornament of hat, or cap, or other covering in ordinary use for the head. As then therefore to be uncovered at divine or civil assemblies, could be no marke or interpretation of reverence: so to be covered, could not then be a note of grace and favor received, by way of interteynement at the table, or otherwise. At this day in some Nations to be covered at the table, doth not distinguish a guest from him that attendeth on the service of the table: a guest is no more graced thereby, then a servant: as we find it in the practise of the French: amongst whom, he that serveth and waiteth on the guests, is as well allowed the use of his hatt, as the guest themselves. Wherefore, such to be covered, is not in the number of the essentiall prerogatives of a table, nor for use such, as that without it, we cannot partake in ordinarie testimonies of the love & sociall enterteynement tendered unto us thereat: and for asmuch as, the usuall manner of sitting at the table, doth conferre unto us, a title & interest to all the priviledges & favors communicable thereat, and intēded by the invitāt; and doth ever distinguish betwixt guests, and persons of another quality, in the poynts of freindly & sociall interteynement at the same; and hath ben, in regard of this use, honored so far by the holy Ghost, as that it is taken up, thereby

to represent unto us our communion in glory, and spirituall familiarity with our redeemer the Lord I. Iesus: I must infer, that seeing the gesture of sitting at the table, is, for the regard aboue mentioned, much to be preferred before the fashion of being covered thereat; therefore it followeth not, that if we are to obserue sitting at the Lords supper, we may with as good reason use an hat or cap, during the time of our banquet at the same. Herewithall it must be remembered, that the practise of sitting at the L. supper, is not interteined simply upon this ground, in that sitting at meates is the received custome of our Country; but for that sitting is such a custome of our Country, as such a habit of accommodating our selues at the table, as is of so necessary and worthy use as is aboue sayd; and for that we doe in the practise thereof, immitate Christ and his Apostles.

Having thus layd open the weaknes of this his Argument, against sitting at the L. supper, by discovering the inconsequence of the Proposition of his syllogisme: I shall not need to proceede to any further sisting of the same, by inquiring into the Assumption. I will therefore goe on to their II. Argument.

Argu: II.

Their II Argument.

At deivine and spirituall refections we are to kneele.

The Lords Supper is a deivine and spirituall refection.

At the Lords supper therefore we are to kneele. *Reg. Dialog. 1 object. 1.*

Ans^w.

The Proposition of this syllogisme, doth censure Christ himselfe and his Apostles with him, either for want of knowledge, that a gesture of reverence and humility was to be used at a spirituall repast; or for want of will to use it. For though the Supper which in remembrance of his death he instituted, were an holy & spirituall banquet: yet both He and his Apostles kneeled not at the eating thereof; but sat thereat (as we have already proved) after the same forme & fashion that they used at their ordinary & civill bankets. So did they & all other likewise sit, and not kneele; when they solemnized the feast of the paschall Lambe: which was no lesse deivine and spirituall, then the Supper, by the institu-

tion

tion of Christ succeeding it. It is therefore a false assertion, that we are at spiritual refectiōns to kneele. But how doth M. Rogers proue that we are to kneele? His prooue is this.

Spirituell and civil refectiōns be things diuerse.

Therefore our actions and cariage at the same must be diuerse: viz. as sitting at the one: so kneeling at the other.

First touching the Antecedent if not the end of those refectiōns, but the outward matter and subiect of them be considered, we shall finde them not to differ: for what is in either of them presented on the table, to the eye, the hand, the taste, and the stomach, may be the same: as bread and wine in either, and the flesh of a Lambe in either. Secondly concerning the consequence deduced upon the sayd Antecedent; it is of no strength. For the difference of the end in refectiōns, is no more to occasion the person who taketh them, to vary the forme of his gesture & cariage at the; then to make choise of a different hand to receive them; of a different mouth to tast them; & of a different stomach to digest them. If the diuersity of things growing from this, in that some are ciuill, some spirituell, should impose upon the actor of them, a different cariage & gesture; why should not a spirituell Suter differ from a ciuill Petitioner, in the gesture wherewith he doth accompany his sute? With what gesture and tongue a Minister manageth a spiritual exercise; why should he with the same be allowed to plead for himselfe in a ciuill cause? As then we vary not our gesture, either in our suites to God and our Prince; though the one be suites spirituell, the other ciuill; or in the actions we performe, when we Preach or plead, though the one be Ecclesiasticall, the other temporall; so is it in the case of spirituell & ciuill bankets: for the which and for the guests thereat, the Lord hath no more appoynted two different gestures, then he hath two different tables, different cupps, different bread and wine.

Their 12. Argument.

Argu: 12.

At the naming of Iesus the knee may be bent.

Therefore at the receiuing of the Sacrament of the body and blood of Iesus we may lawfully kneele: the sayd receiuing being a matter of greater weight then the naming of Iesus.

Answer.

I wish M: Rogers (whose Argument in the favor of kneeling this is, Dialog. 1. object: 2.) had the patience, to weigh the consequences he propoundeth unto us. Whereof had he ben carefull, he would haue spared the presenting of this emhymeme: the consequence of it being such as deserveth no regard. For, the difference of the object about which we are imployed, and of the person we doe susteyne at the time of our imployment, doth iustly occasion us to vary our outward cariage, that it may fitly sort with the circumstance, and nature of things and persons. To receiue the sayd Sacrament, is to feast with our blessed Saviour, and so to beare the person of a guest and coheir at the table, whereto we are invited. But to beare the name of Iesus sounded into our eares, is supposed here to be out of the case of a banquet: and so the hearer thereof not to hold the place of a guest & coheir. Whereupon it followeth not, that if we may lawfully use the bending of the knee, out of the case of a banquet, & at the performance of such an action, wherein we are qualified with a person different from that of a guest; we may likewise & with as good warrant, use it in the act of our feasting, and at the time when we are to demean our selues, in the quality of guests and coheirs with the invitant. If M. Rogers should in a civil question, make offer unto us of this consequence, viz.

Each nobleman is to bend his knee, when he heareth the King named in his Proclamations.

Therefore each nobleman is to kneele, at the time and act of his banquetting with the King.

I thinke the offer of such a consequence, would upon due consideration of the unsoundnes thereof, mooue M. Rogers himselfe to a distast of his owne Logike, and to feare the censure of it on the part of others. No better is the consequence, which the emhymeme in hand recommendeth unto us: nay it is so much worse, as the sinne in kneeling at our spirituall feasting with the Lord Iesus, is greater then the absurditie committed, in our civil banquetting on the knees at the Kings table. May we not after M. Rogers Logike, & by vertue of the Argumēt used by him in this place, conclude that we are to kneele, as well at our hearing of the Gospell of Iesus preached,

shed, at our bearing of a confession made of the faith of Iesus, and at our bearing of an Ecclesiasticall censure, passed in the name of Iesus; as at the receiving of the Sacrament of the body & blood of Iesus? For the Gospell of Iesus preached, a Confession made of the faith of Iesus, and the Churches censure in the name of Iesus; are each of them matters of greater moment and respect, then the bare naming of Iesus. Nay, may we not with as good allowance from the rules of Logike, as M. Rogers hath, infer that we may doe that which is greater, because we may doe that which is lesse? To bowe the knee is not a reverence of so high a nature, as the prostrating of our selues on the knees. I presume therefore it would somewhat trouble M. Rogers, to deduce from bowing the knee, a good consequence for the practise of kneeling. Sure I am, that in the question of civil formalities and complements, it would be accompted a ridiculous inference, if any should conclude, that we may with good reason, fall on our knees in presence of such a person, because we may doe him reverence with bowing the knee.

As the consequence tendered by M. Rogers in this enthymeme, is absurd: so in the Antecedent of the same, he hath couched & obtruded unto us a falshood. For how can it be proved, that we are at the naming of Iesus to bend the knee? M. Rogers maketh bold with the Apostle Paul & borroweth a text of him for the prooffe hereof. Phil: 2. 9. 10. where it is sayd. That God hath exalted Christ Iesus, and givē him a name above every name, that at the name of Iesus every knee should bow, of things in heavē, in earth, & under the earth. It is strange, that a professed Divine of so long standing in the Church, and so well read in the ancient and moderne Interpreters, an old Oxford and Christchurch man, (as he speaketh of himselfe) should sayle so grossly in his exposition upon the sayd text: there being not any the least shew of reason, to iustifie a literall Interpretation thereof. For if we are literally to understand it: then, either Christ Iesus is to want, the greatest portion of the honor and reverence, allotted unto him by God the Father; or else, all thinges in heaven, in earth & under the earth, that are appoynted by God

to doe this honor and worship unto him, haue eares wherewith to beare the name of Iesus pronounced, and knees to bow at the hearing thereof; and some of the mouthes to performe the sounding of the same. To abridge & shorten the reverence & honor, conferred by God the Father on his Son Christ; I know M. Rogers will not. To bestow eares, knees and mouthes upon those creatures, in heaue, in earth, and under the earth, that are to honor and adore the L: Iesus; I know it is not within his reach and power. Besides the text sayth not, that each knee should bow at the naming of Iesus, but at the name of Iesus. For, if the nāing of Iesus should draw from us, the reverence of the knee; why should not the naming of Soter in greek, of Servator in latin, & of Saviour in english do the like? And why should not the naming of Immanuel, of Christ, of Messiah, of unctus and of the annoynted, win from us the presenting of the same reverence? But the name of Immanuel, of Christ, of Messiah, and of Saviour, though it doth in every respect comprehend & set forth, asmuch as is implied in the name of Iesus; yet is it not honored amongst us with the incurvation of the knee, when it is pronouced, neither is, or ever was this duty requyred at our hands. To performe reverence at the naming of Iesus, and not at the naming of Saviour of Christ or of Immanuel, doth it not giue us iust cause to thinke, that there is in the name of Iesus a greater excellency & holines, and much more represented and signified, then in the name of Saviour, of Christ or of Immanuel? In interteyning such a conceite and holding it answerable to the doctrine of the Scripture; shall we not offer a speciall wrong unto the Lord Iesus? For if the name of Christ, of Messiah, of Saviour, and of Immanuel, be of as high a degree of honor & valew, and of as large an extent for signification, as that of Iesus: then in sparing the act of reverence from the knee, as often as the name of Christ, Messiah, Saviour and Immanuel, is sounded into our eares, we deprive him of the honor due unto him: and make our selues guiltie of a great transgression. If we were enioyned to make demonstration of some reverence from the knee, at the hearing of
this

this title *Iacobus Rex Angliæ*, and not at the hearing of the same in the English language, *Iames King of England*: would we not tax it as a strange iniunction & direction? No lesse strange it is to requyre at the naming of *Iesus*, a reverent bowing of the knee; and not to enioyne it at the naming of *Soter, Servator* and *Saviour*. By and in what titles and names, one and the selfe same thing is in every respect implied and signified: how can we with any warrant either from scripture, or from common sense so distinguish betwixt the; as to prefer the one before the other in the poynt of holines and excellency? Is there that difference for valew and worth, amongst the severall languages of Nations, as may iustly occasion us to vary our outward cariage towards our Lord God, according to the language wherein his name is read or preached unto us? Are we not in as reverent sort, to demeane our selues at a Sermon preached in English, touching the *L: Iesus*; as at the same preached in Hebrew, greeke or latin?

We see hereby the vanity of that literal exposition and glosse, which *M. Rogers* would set upon the sayd text, delivered in the 2 to the *Philippians*. It is evident that by the name of *Iesus*, the Apostle meaneth not the verball naming of him; but that imperiall & soveraigne Maiestie, which is invested in his person, & in regard whereof, he doth infinitely excell for glory of power and dignity, all Estates & conditions whatsoever, in heaven, in earth, or under the earth: And to bow the knee is not to performe a reverence with the bodily knee, but to acknowledge all reverence, subiection, and service to be due, unto so glorious and incomparable a Maiestie, as is residing in the person of the Lord *Iesus*: which acknowledgement each creature is according to his severall nature and kinde to performe unto him.

If then the Apostles meaning in the sayd text, be such as I have remembred; let us see whether *M. Rogers* can, for the clearing of his sayd Antecedent, deduce a good consequence thereupon. The consequence must be this:

All creatures (saith the Apostle) in heaven, in earth, and under the earth,

are in their kinds to acknowledge all reverence, subiection, and service to be due unto the Lord Iesus, in regard of the glorious and soveraign Majestie invested in his person.

Therefore all creatures are to bend their corporall knee at the naming of Iesus, or at his name heard and sounded into their eares.

If this consequence may be admitted, as having priviledge against any challenge: it shall be free not onely for M. Rogers, but for M. Hutton & D. Covert also, (who pag 144. saith in a manner as much) to commit absurdities without contrivement and at pleasure. It shall be free for either of them to conclude also upon the sayd text of the Apostle, that all creatures are to bow their bodily knee, not only at the hearing of the name of Iesus, but at the sight likewise of the same printed in bookes or written on the walls. For the sight thereof will as much inform our understanding, and admonish us of the duty and reverence we are to performe, as the bare receiving of it by the eare. To conclude, it shall be free for our representative Church, without exception to make that 18. Canon which enjoineth all persons present at Divine Service, as often as the name of Iesus shall be mentioned, to make due and lowly reverence, as hath ben accustomed viz. To make curtesie and put of the hat, yea and free also, for the Ministers to subscribe it, and the seely people (as there manner is) without blame to practise it.

Argu: 13.

Their 13. Argument.

Th. Rogers

VVhat I have received from the Lord touching his Supper, that have I delivered unto you.

Against kneeling I have not delivered ought unto you.

Therefore against kneeling, I have not received ought from the Lord, touching his Supper: and so by consequent the practise of kneeling is not unlawfull.

Ans^r.

If the delivery mentioned in the Proposition, be understood of the Apostles imparting with the Corinthians, (in his first Epistle unto them and the 11. chapter.) of that whatsoever touching the sayd Supper he had received from the Lord, then is the sayd Proposition to be reiected as untrue. For there are some material points of the sayd Supper unmentioned by the Apostle in the sayd chapter, which he had notwithstanding ben informed of by the Lord: as that of giving the bread and cup to his Disciples: and the pouring out of the wine. But if we shall so expound the Proposition as telling us, that the Apostle hath made knowne unto the Corinthians, at some time or other, by this or that course of information, whatsoever the Lord Iesus, concerning the administration of his Supper, revealed unto him; then may the Proposition passe without check: and the action shall lye against the Assumption as charging the Apostle with an untruth. For in acquainting the Corinthians, with the outward carriage and gestures used by the L. Iesus and his Apostles, at the

Institution and solemnizing of the sayd Supper, he did acquaint them with a worthy Argument against Kneeling thereat, grounded upon the imitable practise of Christ and his Disciples: a poynt often insisted upō by the Apostle, and in the beginning of the sayd chapter, recommended by him unto the Corinthians: so as they could not be ignorant; that being tyed to the imitation of Christ and his Apostles in actions imitable; they should transgresse against the Lord, in case at his holy Supper, they interteyned the gesture of kneeling; in lieu of sitting. Moreover what position and gesture of body, was by the Corinthians observed & practised, at the time of presenting themselves at the Lords table; the same was undoubtedly interteyned by them, with the direction or allowance of the Apostle: but sitting (as hath ben above proved in our 3. Argument) was the position and gesture of body, which the Corinthians at the time of their banqueting at the Lords table, ordinarily observed. Therefore sitting was assuredly, with the direction or the allowance of the Apostle, interteyned by them: and so by consequent, an important reason against the practise of kneeling at the Lords table, delivered & suggested by the Apostle unto the Corinthians.

Their 14. Argument.

Kneeling at and in the performance of Divine service, is a matter indifferent.

Kneeling therefore may be used in the act of receiving the Sacrament. This reason is in every bodys mouth almost, but let them know, the Antecedent part thereof is untrue, as may appeare, both by the conclusions already made against the practise of kneeling at the Communion, and by the dispute following:

No action that is a part of the Lords worship, is a matter indifferent.

Kneeling at and in the performance of Divine service, is an action that is a part of the Lords worship.

Kneeling therefore at and in the performance of Divine service is not a matter indifferent.

The Proposition of this syllogisme will finde no encounter, The Assumption is it I am to cleare. But before I proceed thereto, it

Argu: 14.
D. Covel,
pag 145.
M. Rogers
often.
Answ.

shall not be a misse to remember unto the reader, that as there are diverse branches of corporall worship, and of them, the same not used amongst all Nations, to expresse the same degree of adoratiō: so that branch thereof, which is in these parts by us usually observed, to represent and testifie an adoration of an high nature; is the casting of our selues upon the knees. And if it be not the same for particular fashions and forme, which the Iewes used when they prostrated themselves, and would thereby set forth, some extraordinary degree of humiliation & reverence: yet for intent & use, it is to us the same. And therefore what places of scripture speake of prostrating our selues, or of other formes of personall adoration; those I interpret as meant also by the holy Ghost, of the formes and fashions of corporall worship interteyned amongst us, in this climate of the world: and so to conclude, with as much pertinency and strength for or against ours, as they doe for, or against those of the Iewes. Having premised this remembrance; let us now attemp the demonstration of the sayd Assumption, namely, that kneeling at and in the performance of diuine service, is a part of the Lords worship. Which I proue in this sort:

The Lord hath enioyned us, to make tender unto him selfe of all religious Kneeling.

For breuities sake I call kneeling at and in the performance of the Lords Holy and Diuine service by the name of religious Kneeling.

Religious Kneeling therefore, is a part of the Lords worship.

The Antecedent of this reason, hath warrant and prooffe from the text of the 2. Commandement. For in it the Lord forbidding all incurvation, and bowing of the body unto Images, doth in effect and meaning challenge it as proper unto himselfe; and commande that whensoever it is performed, at & in any his diuine services, it should not be applyed to any other use, but tendered by way of adoration to his Maiestie. But to prevent all iust exception against this interpretation; I am to cleare these 3. poynts. First, that religious kneeling, howsoever there be no expresse mention thereof in the 2 cōmandement, is notwithstanding cōprehended and meant by

by the Lawgiver, under that generall of bowing downe. Secondly, that being prohibited to performe religious kneeling unto Images; we are upon that ground of such prohibition, directed and eniyned to performe the same unto the Lord. Thirdly, that at & in any the Lords diuine serices whatsoever, in case the sayd kneeling be used, it is to be applyed to none other use, then to the adoration of the Lord. Touching the first of these 3. poynts, to omit the testimony of all interpreters both ancient and moderne, if under the generall termes of bowing downe the body, the sayd Kneeling be not included; it will follow that kneeling unto Images, is not prohibited in the sayd commandement: which were absurd to avouch, and giveth passage and allowance unto Idolatry. When the Prophet David psal. 95. exhorteth us to cast downe our selues, and kneele before the Lord who made us: either this kneeworship, the performance whereof he solliciteth at our hands, is commanded in the law; or else he maketh that a speciall part of diuine worship, which the Lord in his law hath not appoynted to be a worship. The Lord himselfe Isai 45. 23. speaketh thus: I haue sworne by my selfe, that every knee shalbe bowed unto me. We see here, that the Lord maketh the bowing of the knee, a perticular worship; and under the name thereof, signifieth the whole worship of the Gospell, whereto the Gentils should be called. If then bowing of the knee, be in the speech & sense of the Lord a worship: I trust it will not be denyed, but that the Lord hath commaunded it in his law; though not in expresse words, yet under generall termes, and by way of necessary consequence.

Concerning the second of these 3. poynts, it is cleare, both by the text it selfe of the law, and likewise by the exposition thereof, set downe in other places of the word. In the text of this law, the reason is rendered why the Lord will not haue images honored, with the sayd kneeworship, or with any other bowing of the body. I am (saith the Lord) a jealous God: that is, I cannot endure that what is proper to my selfe, should be communicated to others.

All religious incurvation of the body, is a worship, wherein I have a proper and incommunicable interest: such an interest as an husband hath in the loue of his deare wife.

I cannot therefore endure, that the sayd religious bowing of the body, whether it be prostration on the knee or other wise, should be rendered to any other then my selfe.

That the sayd text of the law is thus to be expounded, the Lord himselfe doth witness, 2 Kings 17. 36. where he is introduced speaking to this effect. Bow not your bodyes to strange Gods, but bow your bodyes to the Lord. Doth not our Saviour Christ testifie as much. Math: 4. 9. & 10? where speaking of prostrating our bodies by way of adoration, he proveth out of the written law, that it is to be performed by us to the Lord, and to none but to him. Thou shalt (saith Christ) adore the Lord thy God: and him onely shalt thou serue: that is, by this forme of corporall prostration, thou shalt worship the Lord thy God: and him only shalt thou worship therewith. It is evident then hereby, in case religious kneeling be comprehended, under the generall name of bowing & prostrating our bodies; and in case the Lord 2 Kings 17. 36. and our Saviour Christ Math: 4. doe in their speeches rightly interpret the Morall Law, in the poynt of outward worship; that we are enioyned by the morall law, to honor the Lord with the sayd religious kneeling.

As for the 3 poynt, the truth therof I make apparant thus: If when the knees of the soule, be bowed unto the Lord by way of adoration, the bowing of the knees of the body at the same instant, be no adoration of the Lord, as being applyed to some other use: then is there no correspondence betwixt the inward worship of the minde, & the outward cariage of the body, but a strange & grosse discord: then doe the sayd inward and outward cariage, procede from different causes and apprehensions, and are directed to different ends & intentions: and so shall not the knees of the body, set forth and represent that due reverence & subiection, which at the same instant the knees of the soule doe acknowledge & render unto the Lord. If these absurdities doe ensue, in case the knees of the body be transferred to some other use, when the knees of the soule, are employed upon a serious adoration of the Lord: then doth it follow,

follow, that if we use kneeling at & in any the Lords divine services, at the same instant that the soule presenteth a worship unto him, we are to use the sayd kneeling, as a part of an holy worship unto the Lord: will the Lords ielousie moue him to anger, when we bow our knees to an Idol? And will he patiently endure the bowing of our bodily knees to other service, the the soule boweth her knees unto at the same time? To apply Kneeling at and in any divine service whatsoever, to other purpose then to adoration, is to overthrow the foundation and originall of kneeling. Doth not this kneeling arise, first from an apprehension in the soule, of an admirable excellency in the Lord, of Maiestie, power, wisdom, holines, goodnes? And then from a ready affection in the soule, to expresse and testifie her reuerent acknowledgment, of the sayd admirable excellency in the Lord, and of all subiection on her part? That kneeling at & in divine services, groweth from this roote of apprehension and affection in the soule, the law of nature telleth us: which hath so ordered and guided the practise of Iew & gentile, of Grecian and Barbarian, in this poynt; as there can be no instance given, either out of example in scripture or otherwise, of kneeling at and in religious exercises, as growing from other cause, then from the sayd apprehension and affection in the soule of man, touching that partie with whom he doth negotiate and treat. The same apprehension and affection it is of the heart, that is a direction to our knees, in our civill carriage: so as we never prostrate our selues upon them, but where there appeareth some eminency of greatnes, power or goodnes. To apply therefore to another use then to adoration, religious kneeling, which is the worthiest corporall representation and acknowledgement on our part, of the reverence and subiection we owe unto the Lord; in regard of that unspeakable, and admirable excellency in him, of power to dispose and blesse us at his pleasure, of wisdom to understand our secretest thoughts and actions, of Iustice against sinne, of mercy and goodnes towards us: is to offer wrong unto the Lord in the poynts of his honor, by omitting a fit oportunitie of glorifying him

with our bodies; by transferring a most humble and reverent corporall action and gesture, from his proper use in divine service, to an use improper and such as is base in comparison of adoration: by giving an other source and beginning unto the sayd religious kneeling, then either God in nature & his word hath appoynted, or man hath conceived of, for the practise of the same: by imploying at the same instant, the soule to one service, and the body to another. So as, whereas the soule is the prime and Soveraigne movent, of all voluntary positions and conformations of the body; it will fall out, that either the soule must lend her direction to the body, and her concurrence also with it, in that his object which is not a worship; and so divide the imployment of her selfe and her faculties, betwixt an adoration and that which is none: or else, in case the soule imploy her selfe and her faculties, wholly upon the offer of a worship unto the Lord; she can afford unto the body, no direction for a different service; or at least no concurrence with it in the same, which were absurd once to imagine, that the body in his voluntary actions and formes of cariage, should not be directed, and concurred with by the soule. Hereupon (I trust) I may conclude, that sith so many inconveniences and absurdities doe accompany kneeling, in case, at & in divine service when the soule boweth her knees unto the Lord; it be applied to other use then adoration; therefore at such time we ought not to performe it, to other purpose then to adore the Lord therewith, accordingly as the soule doth.

But seeing we are entered into this question, of the application of kneeling at the Lords table, to some other use then to that adoration: let us a little consider, what that other use may be, & whether it be such as may warrant the action of kneeling.

If there be other use of kneeling at the Lords Supper, then to attend upon the adoring of the Lord, according to the apprehension and imployment of the soule: it must in probable discourse be one of these two, namely either, a fit site of the body and table gesture, or else, a signification of the reverent conceit, we have of the visible Elements.

But

But it can be neither of these two:

It can therefore haue no other use at the Lords supper but to attend upon the adoring of the Lord &c.

That kneeling should be indged a fit cariage of the body, when we are to eate and drinke at a banket; it argueth an extraordinary want of tablegestures. It is evident that kneeling (as hath ben a fore prooved) debarreth us from partaking with the inuitant, in the personall liberties and prerogatiues of his table: and that it is altogether unsutable to the proper cariage of a guest: which ought to be answerable, as well to the law of nature, and the receiued practise of all Nations, for poynts of decency, order, commodiousnes, representation of sociall and kinde interteynement, as to the person imposcd upon & borne by a guest at a feast. Kneeling therefore being such an action, as is repugnant to the proper cariage of a guest, and to the person susteyned by him at a feast, such (I say) as makes him uncapable, to enioy the prerogatiues of the table, whereto he is inuited; and by consequent, such as crosseth the law of nature, and confoundeth the distinct cariage of a suppliant and a guest: how can it by a man of common sense, be reputed and held a fit and convenient tablegesture. Answ.

2. *That Kneeling is to be used, to testifie therby the reverent estimation we haue of the Sacramētall bread & wine; is no lesse strange then to obserue and practise it for a tablegesture. For if Kneeling be requisite for this purpose, of testifying our reverent conceite of the outward elements: then was the testification, made by the Apostles and the Apostolicall Congregations, of their reverent conceit in this behalfe at the Lords table, imperfit and defective: then likewise most of the reformed Churches in these dayes, doe bring with them to the sayd holy table, a piece of reverence only, in that they omit kneeling thereat. But if we are not thus to censure, either the Apostles and Apostolicall Congregations, or the reformed Churches now a dayes, as sayling in this poynt of testifying their reverent apprehension, and estimation of the visible Elements. if they shalbe thought to bring with them to the sayd table,*

ble, an accomplished reverence in this behalfe; who bring with them a true faith, really accompanied in their inward & outward carriage, with answerable graces and effects, though falling on the knees be set a part: then undoubtedly this service, of signifying by the gesture of our knees, how reverently we esteeme of the sayd Elements, is no sufficient ground for the practise of kneeling at the sayd Supper.

Revelat. 22.
Actes 10.

Moreover, if it be warrantable to kneele, thereby to afford an outward testimony of our reverent conceit: then might S: Iohn & Cornelius haue excepted, against the Angell & S: Peter, for their reproofe of kneeling: they might haue iustified their fact, upon this ground of manifesting the worthy & reverent estimation, they had of them; and so haue informed the Angell and the Apostle Peter, touching another use of Kneeling, even in some cases divine and religious, then that of adoration.

Further, to use kneeling for this purpose, of making knowne at the Lords Supper, in what reverent regard, we hold the deinties presented therat, if it be not a breach of the 2 commandment (as I haue aboue proved it to be) considering that in so doing we doe at and in divine service, bow our knees before a creature, and directly towards it, and with a very reverent respect of it. Sure I am, it is in regard of our naturall pronenes to Idolatry, a matter of great hazard to our soules, and ready inducement that way: it is the holding of such an externall correspondence with the Papists at the Masse; as is or iustly may be, not only very offensive to the true Christian, who abhorreth all Popery with the fashions and formalities thereof; but also a meane to confirme and harden the Papist, in his opinion of the corporall presence of Christ, and so of all worship due to his forged & breade Messiah: it is the abusing of that to an improper end and service, which the Lord hath ordeyned to be in his divine service, a part of his worship.

Besides, if we are to kneele to giue signification thereby, how reverently we apprehend of the Sacrament: why doe we not likewise upon this inducement and warrant, cast our selues upon the knees, when

when we tender our presence at the hearing of the word preached, and at the administration of Baptisme? To say, that the Lords supper is of greater dignity and value, then either Baptisme or the word preached; is an apparant untruth and flat Popery. To say, that the Church hath prescribed kneeling at the one, and not at the other, and therefore that we are to use it at the one and not at the other; is a conclusion made after the Logike of the Church of Rome, and so to be reputed by us: unlesse it shall appeare that our representatiue Church hath some iust cause, either so to honor the sayd supper, aboue Baptisme and the word preached: or so to distinguish betwixt our carriage at the one and the other: which I know, the Church of England hath not.

Their 15 Argument.

If the Church in commanding the practise of kneeling at the Lords supper, doth institute nothing, but apply to the sayd supper, an action already instituted by him to his service, then may kneeling be lawfully used at the sayd supper. Argu: 15.

But the Church in commanding the practise of kneeling at the Lords supper, doth institute nothing but apply to the sayd supper, an action already instituted by him to his service.

Therefore may kneeling be lawfully used, at the sayd supper.

This Argument though it be one of the last I will deale with, yet Answ. is it not their least, but of great account with some great ones with whom I haue dealt in this question. For answer whereto I say. That the Proposition can receiue no allowance, in regard of the inconsequence thereof. It is not the applying of a thing already instituted by the Lord indefinitely to his service, that maketh the use thereof in that perticular whereto it is applyed, lawfull and warrantable. For if this application could upon such ground and regard, iustifie the use of the thing so applyed: then in case the Church should command us, in the act of communicating at the Lords table, to reade any part of the Scripture; or to pray for the good estate of Christian Princes professing the Gospell; or for a blessing upon the actions of our severall callings, and such like, it would follow, that for asmuch as reading of the scriptures and praying to these

and such like purposes, are actions already instituted and com-
mended by the Lord, therefore we might lawfully intermix the prac-
tise of them when we eat and drinke at the sayd table. If the ac-
tion applyed by the Church to the Lords supper, be not suitable to
the nature of the sayd Supper, and with the carriage of the guests
thereat: if it encounter either any poyns of decency, commodi-
onnes, representation of sociall intertynement thereat, or the
practise of any duty requyred at our hands, during the tyme of our
banketing at that holy feast, as the action in question doth: (as
haib ben proved) then howsoever the sayd action so applyed be o-
therwise the Lords name & ordinance: yet, for that there is here,
by a profanyng of the Lords ordinance, it cannot be lawfully obser-
ved and practised.

The sayd action so applyed is in this case also, an humane insti-
tution, howsoever the Assumption supposeth it to be otherwise.
For, what action is added without warrant from the Lord, upon the sole plea-
sure and iudgement of man, to the Lords publike and solemne service, the
same is an humane ordinance.

But Kneeling applyed by the Church, to the act of receyving the sacramentall
bread and wine, is an action added without warrant from the word up-
on the sole pleasure and iudgement of man, to the Lords publike and so-
lemne service.

For how should in the Lords publike service, an application of a
private worship, and the same made to such an use, as wherewith
the thing applyed, hath by the Lords appoyntment, in nature no
correspondence, have warrant from the word? The Lord appro-
veth not any repugnancy to his owne ordinance viz. an act unsu-
table and indecent, and a private act in a publike exercise.

Kneeling therefore applyed by the Church to the sayd act of receyving the sa-
crament, cannot run in the account of a divine institution, but may be
ranked amongst the devices and gradations of men.

Thus we see the weaknes of both Propositions of this Argument
to be such, as can give no strength to the same.

Argu: 16. Their 16. Argument, is such as is contained in the
words of the Church, which cateches for kneeling.

If this Church may lawfully use kneeling, then may any Church.

per, then may we lawfully disobey some commandement of the King and of the Church under his government, in matters indifferent for their nature and use.

But we can lawfully disobey no commandement of the King, and of the Church under his government, in matters indifferent for their nature and use.

Therefore we of this Church, may not lawfully refuse to kneele at the Lords Supper.

Such as ground their practise of kneeling at the Lords table upon this Argument; ground it upon a foule inconsequence delivered in the Proposition. For Kneeling at the sayd table, in the act and for the purpose of receiving the Sacrament, being not for the nature and use thereof a matter indifferent, as is supposed in the sayd Proposition and taken for granted; but as and in divine service a part of divine worship, (as hath ben proved) and yet a carriage of such sort and quality, as is at the Lords supper altogether unlawfull; as hath ben afore cleared by sundry reasons: how can it follow, that upon our lawfull refusall to kneele at the sayd Supper; we may therefore lawfully disobey some commandement of the King, and Church under his Government in matters indifferent. If it shalbe proved unto us by the force & light of any sound reason, that kneeling to receive the Sacramentall bread and wine, is at this day no divine worship, but for the nature and use of it a matter indifferent, and of no wrong to the law of Christe: I doubt not but such as now oppose against the sayd kneeling, will with all readines obey his Majesties commandement, and the Churches direction in this behalfe. In the meane time, I hope his Majestie & such as are in authority under him, will hold a favorable proceeding with those; who for their consciences sake, have (as they are perswaded) not departed out of scripture and defence of reason.

Thy humble servant, *John Donne* (as I could) am I
of the nature of the dispute, as hath been said, the receiving of
the Sacrament, and the gesture, as touching the kneeling
itself, is a matter indifferent. *Unwerso hac manifestum est.*
The same is manifest, as the Popollican Libellus sheweth.

and such like purposes, are actions already instituted and commanded by the Lord, therefore we might lawfully intertaine the practise of them, when we eate and drinke at the sayd table. If the action applied by the Church to the Lords supper, be not suitable to the nature of the sayd Supper, and with the cariage of the guests thereat: if it incounter either any poynnt of decency, commodiousnes, representation of sociall interteynement thereat, or the practise of any duty requyred at our hands, during the time of our banketing at that holy feast, as the action in question doth: (as hath ben proved) then howsoever the sayd action so applied be otherwise the Lords name & ordinance: yet, for that there is hereby a profanyng of the Lords ordinance, it cannot be lawfully observed and practised.

The sayd action so applied is in this case also, an humane institution, howsoever the Assumption supposeth it to be otherwise. For, what action is added without warrant from the Lord, upon the sole pleasure and iudgement of man, to the Lords publike and solemne service, the same is an humane ordinance.

But Kneeling applied by the Church, to the act of receiving the sacramentall bread and wine, is an action added without warrant from the word upon the sole pleasure and iudgement of man, to the Lords publike and solemne service.

For how should in the Lords publike service, an application of a private worship, and the same made to such an use, as wherewith the thing applied, hath by the Lords appoyntment, in nature no correspondence; have warrant from the word? The Lord approveth not any repugnancy to his owne ordinance viz. an act unsuitable and indecent, and a private act in a publike exercise.

Kneeling therefore applied by the Church to the sayd act of receiving the sacrament, cannot run in the account of a divine institution, but must be ranked amongst the devices and traditions of men.

Thus we see the weaknes of both Propositions of this Argument to be such, as can give no strength to the conclusion.

Argu: 16. Their 16. Argument, is such as is comon to all the advocates for Kneeling.

If we of this Church may lawfully refuse to kneele at the Lords supper,

per, then may we lawfully disobey some commandement of the King, and of the Church under his government, in matters indifferent for their nature and use.

But we can lawfully disobey no commandement of the King, and of the Church under his government, in matters indifferent for their nature and use.

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Thus with as much breuittie and perspicuittie as I could, am I come to an end of this dispute, as well concerning the aerring of our 3 Arguments against this gesture, as touching the annulling of their reasons for it. Si vniuersa hæc manifesta esse ostendimus, non sumus extra Apostolicam libertatem et

156 A DISPUTE UPON THE QUESTION, &c.
modestiam (to use the words of Hilarius) If all we have affir-
med be manifestly proved; then are we not out of the li-
mittes of Apostolicall libertie and modestie: howsoever by
the charity of Thomas Rogers and the compilers of the 27 Ca-
non, we are condemned for Schismaticke.

All that is sayd in this dispute, (in my perswasion) is playne to
him that will understand, and right to them that would finde
knowledge. If any one of the 2 arguments propounded against this
Kneeling be good and sound, it is enough, to deserue a more spa-
ring censure, and milder course then is used against us, and to sup-
port us in welldoing, and if need so requyre in suffering for it. If
none of them will abide triall, let the insufficiency of them be layd
downe, in as good order and teames as they are propounded: I
(for my part) upon the sight thereof, will with all readines
and meeknes, imbrace the change of my iudgement and
practise, and doe my best that others may doe the like
with me. The Lord open all our eies to see the
truth, and giue us grace to follow it. Amen.

Gentle Reader correct these few faultes according to the
direction following: the rest are literal and such as
thou mayst easily amende without help.

pag 7. lin. 22. read *Mark* not *make*.

pag 44. lin. 24. read *sitting* not *sister*.

pag 47. lin. 23. put in the word *the*, before the word *protogynues*.

pag 76. lin. 27. read *Deposition*, not *desposition*.

pag 83. lin. 8. put in the word, *of*, after the word *time*.

pag 119. lin. 11. read *telleth*, not *tellell*.

modestiam (to use the words of Hillarie) If all we have affirmed be manifestly proved; then are we not out of the limites of Apostolicall libertie and modestie: howsoever by the charity of Thomas Rogers and the compilers of the 27 Canon, we are condemned for Schismatickes.

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A DEFENCE

OF THE MINISTERS REASONS, FOR
REFVALL OF SVBSCRIPTION TO THE
Booke of Common prayer, and of Conformitie.

AGAINST THE SEVERALL ANSWERS.

OF

T. Hutton Bachiler of Divinity, in his two Bookes a-
gainst the Minist: of *Dev. and Cornwell.*

William Couel. D. in Divinitie, in his Booke against
M. I. Burges.

Tho: Spark. D. in Divinitie, in his *Brotherly perswasion*
to Vnitie and Vniformitie.

SO FARR AS ANY THING IS SAYD BY THEM
concerning the holy Scriptures, and Apocrypha.

Devided into two partes.

The first parte, concerning the holy Scriptures.

The second parte, concerning the holy Scriptures and
Apocrypha.

by Sam. Hieron.

Proverbs 19. 27.

My sonne, heare no more the instruction, that causeth to erre
from the words of knowledge.

Hieron lib. 1. adversus Pelagianos:

Quæso ut patienter audias, non enim de adversario victoriam, sed con-
tra mendacium querimus veritatem.

I pray thee patiently to heare, for we seeke not victory against an
adversary, but truth against a lye.

Imprinted. 1607.

The contents of the first parte.

- Cap. 1: Of the Ministers protestation page 1:
Cap: 2. Of translations in generall, wherein is proved, that the subscrip: reacheth to the transla: in the Serv: B. and that the corruptions of that transla: are such, as for which it ought not to be subscribed to. page 5.
Cap: 3. Of mistranslating psalme 105.28. page 37.
Cap: 4. Of mistranslating psalme 106. 30. page 54.
Cap: 5. Of mistranslating Math: 1.18. page 63.
Cap: 6. Of mistranslating Luke 10:1. page 68.
Cap: 7. Of mistranslating Iohn 1:1. page 70.
Cap: 8. Of mistranslating Rom: 13.13. page 74.
Cap: 9. Of mistranslating Galath: 4.5. pag 77.
Cap: 10. Of mistranslating Galath: 4:25. page 80.
Cap: 11. Of mistranslating Psalm 17:4. & 18.26. pag 84.89.
Cap: 12. of mistranslating psal: 68:6. & 107.40. pag 91:95.
Cap: 13. of mistranslating psal. 125:3. & 141:6. pag 98:102.
Cap. 14. of mistranslating Esay 63.11. & Math: 27.9. pag 105.108.
Cap: 15. of mistranslating Luke 1:28. & 48: pag 110:115:
Cap. 16. of mistranslating 1 Cor. 9.27. & Philip. 2.7. pag 119.121.
Cap. 17. of mistranslat: Heb. 9.25. & 1 Peter 3.20. pag 127:129:
Cap: 18. of mistranslating Ephes: 5:13: & 3 15: pag 131:137:
Cap. 19. of mistransl: Luk 1.36. psal. 58.9. & 68.30. p. 140.142.145
Cap. 20. of additions, & namely 3 whole ver: to psal. 14. p. 147.149
Cap: 21: of additions to psal: 13:5: & 26:4: to Math: 9:25: and Jeremy 23:5: pag 158:162:164.
Cap: 22: of additions to Luk 19.24. & 24.36. & 2 Tim: 4.5. pag 165:167:169.
Cap. 23: of omissions, and namly of omitting the titles of the psal. Higgajon and Selah. pag 172:174.
Cap. 24. of omitting Halleluiah, & the last v. of psal. 72 p. 201.204.
Cap: 25. of omitting parte of the Lords prayer: pag 206:
Cap: 26: of omitting parte of the ten Commandements, and parte of Coloss: 3:12: pag 219:221.

As the Apostle Paul was about to open his mouth in his defence, against the accusation of his adversaries the Jewes, Gallio Deputy of Achaia stopped it, (under pretence, the matters in question were of no weight, but of words and names) and so droue both him & them from the judgment seate. This is the case of many Pauls, or Ministers of God at this day, who being accused as the Apostle was, and opening their mouthes for their defence, as he did for his, may not be suffered by some subordinate Magistrates to speake, but are driven from the judgment seate, all benefite of law being denied them, and they debarred of other meanes by conference or writing for their defence. This onely is the difference, that where Pauls adversaries were driven from the judgment seate with him, and were suffered to speake no more then himselfe: Ours haue free liberty to speake and write, in Courts, in Pulpits, and in print, what they list without controulement, yea with preferment. The pretence of stopping our mouthes is the same, with that of stopping his, to witt: *the matters we stand for, are but questions of words and names, matters of no substance, toys and trifles not (in deed) to be stood upon.* VVhich if true: what meaneth such urging & pressing of them, and the more severe punishing of the not observing them, then of the weightiest matters, not of our law, but of the lawe of God himselfe? VVhat meane also those diuerse and large Treatises daily published (by them that call them trifles) in their defence? If trifles? So seriously to mainteyne them, (a) *argueth want of iudgement to know what is meete to be downe.* If trifles? they ought as that worthy Iuel writeth (b) *to be the lesse stood upon, there is the lesse hurt in leaving them, more wilfulness in mainteyning them, they ought to be put to silence in the Church of God.* Not onely then to reteyne them, but so stiffly to mainteyne them, and that by silencing and depriving of so many Ministers for them, to the spoyle of them and of the Churches of Christ, is not onely, to looke to small things and not to great, a fault blamed by the (c) *Heathen*, but the same (if not worse) for which our Saviour crieth woe to those blind guydes, (d) *that sicke out a gnatt and swallow a Cammel.* In deed, we cannot say as Tully sometimes did of the Stoicks & Accademicks, (e) *the contention between us, is not for bounds and meeres, but for the whole possession and inheritance,* (for that is the case between the Papists & us) yet we may say (and that truly) it is not for mounds and meeres onely, but for some parts of our best freehold and spiritual inheritance, as (besides other bookes) this Defence sheweth. VVherein we shal see, concerning the holy scriptures (which are an excellent parte of our inheritance, and the courtroles or evidence of the whole) how in the transla. of the Serv: B. enjoyned to our Church, for publike use, and required to be subscribed unto, some places are so

Agas 18. 14:10

a Sponde ta me
spondes akia, e-
lenthein con a-
toxon est;

b Apolog. pag
34 & answer to
Hardings prefa-
pag 4:

c Aristot: Ta mi-
cra Horan, caj
ta megalaparo-
ran.

d Math. 23: 24.
oi diulizontes
ton conopa, ten
camelon cata-
pinontes
g Accadé quest.
non de terminis,
sed de tota pos-
sessione cōtēuo.

corruptly translated, that the sense (which is the scripture of the scripture) is perverted to other some, such additions thrust in, as thrust out the meaning of the places: from other some, much of the very text cut out, and so cutt off from the Churches publique use: much also (however translated) forbidden to be at any time (in the publique Leiturgie) read to the Congregation, (as if the breath of God were perished in them) instead whereof much Apocrypha, (never breathed of God) thrust upon our Church not as equal onely, but preferred before it, as more excellent and tending more to edification. Further as the Ministers are silenced & deprived, for not approving the same by their subscription and reading them to the people: so these three men with who I deale, haue written 4 bookes for the justifying hereof. Beloved this is no trifle, it is not a matter of words or names or of our law, (as many prophane Gallioes call it) but of wronge and evil doing, first to God and his holy truth, then to the Churches of God, his Ministers and people amongst us. How shall we then be silent hereat? wisdom must be justified of her children, (her Ministers especially) who must acquite themselves, not onely, in their standing stedfast in the truth, by holding fast the inward comferte, confidence, and profession thereof without wavering, unto the end: but also in contending earnestly for the maintenance of it. that being true of every Christian of us, which our Saviour affirmeth of himselfe. (k) For this cause am I borne, and came into the world, that I should beare witnes unto the truth. Otherwise, what else doe we, but deny and betray the truth, it being (l) almost all one, to deny the faith and not to mainteyne it, for by one and the same silence he strengthneth error, who for feare or negligence holding his peace, affirmeth not the truth: as a sleepey Centinel betrayeth the tents of the camp, not onely when he hath a wil to betray them, but when neglecting the watch, he descryeth not the enemy, that commeth to assault. And therefore to walke in that meane way (of not meddling and defending the truth) is no way for a Christian to walke in, such modestie as drowneeth or hideth the truth of God, being accursed, not (m) by men onely, but by (n) the Lord himselfe.

2 VWhereas our not approving by subscription the former faultes, is one and a cheefe cause, for which so many of us, are turned out from that high and heavenly calling of the ministrie: (not to grow rich (o) but to seeke our bread in desolate places, for any meanes of maintenance lesse to many of us) yet in the sentences of our suspensions and deprivations, in pulpits, in courts, and in al places, by al sorts, and meanes, we are cried out on, as men that suffer unjustly and for evil doing, for our disobedience to lawfull authority in thinges lawfull and indifferent. Which if true? The woe (p, for not preaching the Gospell so often, though wrongfully, throwne

i Andrize the
1 Cor: 16 13,
Heb. 3, 6. & 10.
22, 23
epagonize the
Iud 3.
k Iohn 18 37
1 Fulgentius ad
Transil. lib: cap.
1: paze id esse,
fidem nolle alle-
gere quod nega-
re &c.

m B. Jewel ansv
to Hard. preface
n Math 12. 30
Iu. 8 23
Mark 8 38

o As Memus
would make
the world be-
lieve who cal-
leth the time of
their deprivatio
& imprisonme
the time of their
harvest:
p 1 Cor. 9. 16

throwne upon us, would in deed take hold of us. But being not true, we gaue as authority required, reasons for our refusal, and did proue as we are perswaded. that the matters injoynd to be subscribed unto, & practized by us, are not indifferent, but such, as, for very many poynts thereof, are contrary to the word of God, and cannot in a good conscience be subscribed unto, nor allowed by practice: and therefore *that we suffer not for evil, but for wel doing.* Some of which reasons are printed by our aduersaries with certeine answers to them: and we accused to be persons, turbulēt, factious, schismatical, seditious, troublers of the State, onely because we suffer not these grieuous imputations to lie upon us, but stand in the just defence of our innocencie. VVherein they deale with us as Tully reporteth (q) *Fimbria* to haue dealt with *Q. Scevola*, *q orat. pro S. Roscio Amerino* who having caused him to be wounded and seeing that he died not of it, con- *quod non totū* vented him before the Iudges and there cried out upon him, because he had not *telum corpore* suffred the whole weapon wherewith he was stricken, to enter into his body. *recepisset.*

This is our case, this is the question between us, it is not a matter of wordes and names, but of outrageous wronge and iniurie done unto us. Should we hold our peace hereat? No, in no case: least, as Cyprian (r) saith, *it begin to savour, not of modestie and shamesfastnes, but of distrust of* our cause that we keep silence and whilest we be carelesse of refuting false cri- *r Contra Deme- trium. Tacere nō oportet ne jam non verecundia sed diffidentia incipiat esse quod tacemus &c.* minations we seeme to acknowledge the crime imputed. we must in our case say, as holy Iob did in his. God forbid: *We should so iustifie our aduersaries, so long as our soule is in us and the spirit of God in our nostrils, until we die, we will never take away our innocencie from our selues, we will keepe our rightuousnes and not forsake it. our heart shal not reprove us of our dayes.* *Iob 27. 3, 5, 6*

3. VVhereas many worthy writers, not strangers onely, but of our owne Cuntry also, mencioned in this Treatisse, some of whom may worthily be called as *Ambrose* was. (y) the eye of the world, as *Austin* was, (w) the hammer of heretiks, & counted (as (x) Cyprian was by *Austin*) as one of a 1000 of the rarest men: between whō & the most of their followers, ther is (as *Nazianzen* wrote of *Basil*) no more comparison, then between *Pillars* & *Shadows*. whereas these men I say, some of them haue condemned the vulgar latin and Rhemists english translation: for many not of the like onely, but the very same corruptions also, for which we blame ours, they haue their eyes thrust out as *Ambroses* were (y) and they made as blind guides (as wel as we) that could not see the truth but found fault with those translations without cause: the letters of whose names are in a manner changed (as Cyprians were, y into a: Cyprian into Caprian) and they esteemed, as he was, to haue written of trifles and vanities, they are counted; not as *Pillars* but as *Shadows*, not the hammers of heretikes, such as beate their heresies to peeces with sound arguments, *v Orbis terrarū oculus. w Hæreticorū malleus. x lib. 6. De Baptis. Cont. Donat. ca. 2. inter raros et paucos excellētissimæ gratiæ viros. y By far meener & worse sighted me, then Picus Earle of Mirandula was.*

z Sacrorum li-
brorum traditores

a Some of whō
cannot now
speake, they be-
ing a sleep in
the Lord.

b So many at
least as we deale
with.

c who are able
to speake more,
then we haue
yet written, if
we might be
suffered.

d De Baptis cō-
tra Donatist.
non convicti
sed conficti tra-
ditores.

e M Hutton espe-
cially.

f lib. 1 Epistle 3
ad Cornel. quasi
veritas post eos,
navigare non
posset:

g Ad Domitian
et Rogat. et in
prefat in Ezram
et Nehemiah.

h As Esop wil-
led Solon when
he spake before
Cræsus aut quā
minima, aut quā
dulcissima.

i Hesiod, Aref-
kein to Momo;

may, underhand they are made the wrongers and strikers of them with-
out cause. Other some of them, to witt, the most of those produced a-
gainst us, by a strange breath put into them, are forced to speake, not
their owne minde, but the minde of our adversaries, sometimes contra-
ry, oftentimes (if not alwayes) besides their owne meaning, drawne in
cunningly, and yet perforce to uphold that which they playnely con-
demne. This being done, as the *Donatists* in Affricke exclaimed against
the *Orthodox* and sound beleivers, *that they were Traytors* (z) *against the*
holy books, themselves being in deed the oppugners of them: so are we
charged to oppose to all the writings of the learned, by them who haue
their hand cheefe in that trespas. Is not this, *to take away the righteous-
nes of the righteous from them*, to iustifie the *Papists vulgar latin and*
Rhemists English, & to make voyd all the writings of our *worthyes* writ-
ten in condemnation of those corrupt translations? Shall we call this a
trifle? Is it not meete to open our mouth aswel in the cause of the dōbe
(a) for the iustifying of their exceptions (b) to be iustly taken against
those translations: as in our owne (c) defence, for the making of it
playne (as Austin (d) did against the *Donatists*) that if *we be Traytors*, it is
not by *conviction*, but by *confiction* and *false accusation* of our enemies, and
that they which thus declaime against us, are in very deed, *the traytors*
and opposers to the holy bookes both of God and goodmen? Verely no
man that readeth and considereth, but will iudge it more then meete.
Now as diuerse other books written against us, doe in these and many
other respectes call for our defence: so doe these foure with which I
deale, the three authors (e) whereof like them of whom Cyprian wrote
(f) to Cornelius: having taken shipp doe sayle towards Rome, with their
severall vessels full fraught with a Marte of unsound reasons and un-
truthes of the former kindes, against us and our cause, *as if the truth,*
could not make after and overtake them: we could not therefore but send
out first that little Pinisse called the *Removal*, & now this greater Barke
called *A Defence*. That for discovery of that enemy who may well be
called, *The accuser of the Brethren*, and removal of some *slandorous impu-
tations*, wherewith we and our cause, are miserably slandered & tongue-
rente in these dayes, as *Hierom* (g) complayneth himselfe and his cause,
to haue ben in those dayes. This, for the maintenance & making good
of the Ministers reasons so farr as they concerne the scripture and Apo-
crypha, for refusal of Subscription and Conformitie, against the many
and cunning oppositions to them by our adversaries. That so well per-
formed as the *Author* thereof speaketh (h) *very little and very sweete*, yet
sufficient and enough to cleare the matters dealt in, and satisfie not the
wel meaning Reader onely, but even *Momus* himselfe, or else as one (i)
saith

saith, *to dist up for ever his envious mouth*, though as I heare, he scorneth it as a *trifle not worth the reading*. How this is done, I leave it to the judgment of the Christian reader, *without prayse or dispraise*, avoyding(k) in my owne case, *the one as vanity, the other as folly*. Only thus much cōcerning the use of this(l) first part I say, first, that here, may the silenced & deprived Ministers see the ground they stand on, & the reasons wheron they ground their refusall of Subscription & Cōformity, to be founded and built, as the house upon the rocke of truth, which cannot be shaken by the rainy wyndes and stormy weather of their adversaries, and therefore with what comfort they may hold up their heads in these their sufferings for wel doing. 2. That they which remaine in doubt & unresolved what to doe, to Subscribe or not: may here see cause enough, were there no more then these here mencioned, to resolve negatively 3. They who haue already subscribed to the Serv: Booke *that it conteyneth in it nothing contrary to the word, and may lawfully so be used*, may hereby discern cause to change their mindes and recover themselves. 4. The Reader of what sorte soever he be, may here see, 1. That the subscription requyred of the Ministers, extendeth to the translatiō in the Serv: B: aswel as to any thing else. 2 The true sense of many places of scripture given, and they freed from the corruptions and absurd sense, that translation maketh the subiect to. 3 Diverse places of scripture purged of diverse additions, some of them perverting the Holy G: meaning. 4 that diverse wordes, sentences and verses of excellent use, are cut out of the text by the sayd translation, and so cut off from the Churches publique use. 5: That the answers and arguments brought against the Ministers reasons, for refusal of Subscription & conformity, concerning the poynts here handled, being many of them the same, which the Papists bring against our writers, are here confuted, & the cause of our sayd refusal, made good in the cōscience of any man that hath eyes to see the truth. 6 That their is just cause to doubt of, and suspect all our adversaries other reasons for justifying the other corruptions, not here dealt in: seeing if there be little truth and weight in these, there is lesse in those, as I dare boldly say, and doubt not, but one day will appeare. 7: That he which dispute I against these corruptions before diverse Nobles Anno 1584: (m) and not speaking against them before the K. Maiestie and his Nobles, (n) Anno 1603, (though he were well provided for it and promised faithfully to haue done it:) doth now before all the world strive tooth & nayle for them Anno(o) 1607: so destroying the things in the end, which he built up in the beginning. And therefore what cause they *which thinke they stand, haue to take heed lest they fall*. Lastly that the matters in question to be subscribed & conformed

k Arift. apud
Valer. Max. lib.
7 cap. 2: Laude
re vani. vani
perare stulti.
l The 2 parte
shall declare his
ownt ute.

m Conference
at Lambith 10.
& 12 of Decem-
ber 1584, by D.
Sparke and M.
Traverse with
the two Archbi-
shops & the B.
of Winch in the
presence of the
Earle of Leice-
ster, the L: Treas-
urer the L: Gray
of Wilton: S.
Francis Walsing-
ham & others.
n Conference at
Hampton Court
o In his Booke
called a brotherly
perswasion to
vnty & Confor-
mity:

p mentioned in
the first chap. of
this Treatise;
q Quintilian ve-
la ventis permis-
tens, oramque
solvens, & c.
Adverti error
Joh; Hierosol.
Quæso Lector
vt memor tribu-
nalis Dei, et de
judicio tuo te in-
telligens judica-
dum nec mihi
nec adversario
meo faveas, ne-
ve Personas lo-
quentium, sed
causam confide-
ras.

to, are no trifles, as the world is made beleve: but matters concerning the very truth & word of God, & therefore henceforth those hard & vulgar censures of the Ministers ought to be left. Thus with our (p) protestatiō before made, loosing frō the shore & committing sayle to the wynde, we send this Defence as it were into the maine, praying thee as Hierom did his Reader, that remembring the iudgment seate of the Lord, and understanding that as thou iudgest, so thou shalt be iudged, thou neither favour us, nor our adversaries that write against us, and that thou regard not the persons, but the cause. And praying for thee, as the Apostle did for Timothy and others, that thou mayst consider what is sayd, that the Lord would give thee understanding in all thinges, that thou abounding in love, in knowledge and in all iudgment, maist discern the thinges that differ, and be delivered from every evil worke, even preserved pure and without offence, filled with the fruites of righteousness, untill the day of Christ and vnto his heavenly kingdome. Amen.

Gentle Reader, before thou reade, correct some faults escaped. In the body of the Booke, these.

pag 2. lin. 26 reade, their reasons for refusing of subscriptiō. p. 10 l. 14 put out more. p. 11 l. 33 pouring not purging. p. 15 l. 26 reade Ordinaries. p. 21 l. 30 ceremonies for cerm. pa. 23 l. 1: yeilded for yeilding. p. 38 l. 22: put out Heb: which signifie to. pa. 74 in the title reade Rom. 13: 13. pa. 83 l. 23 put out the first to. pa. 84: l. 23 put out in: l. 28 put in a. pa. 85 l. 28 reade 3 verse. pa. 86 l. 32 reade excepted. pa. 90 l. 9 read wel for wil. pa. 91 l. 35: to Bellarmin, add as. p. 94 l. 21 reade opposition not exposition. pa. 96 l. 27 reade can it: not it can. pa. 107 l. 8 reach not retcher. pa. 117 l. 16 put out the third, and in the margin put: Demost. the 3 Philippica. pag 123 l. 21 reade thus. Fathers compare Christs. pag 125. l. 35 reade Clichtoveus not Cliteus. pa. 141 l. 9 reade in the grecke. pag 144 l. 17 reade thornes, not pots, & after Hos. 2.6. put in, is it not sensles to say I wil hedg thy way with potts. pag 160 l. 29 put out al. pag 210 l. 14 reade modestly.

In the margin these.

pag 8 reade rivulos bibant. pag 9 reade si enim. pag 96 reade amissit. pag 136 put out o after assert. pag 167 read, prima, not secunda.

Abbreviations are thus to be read. Def: Defence. Subscr: Subscription. D.S. Doctor Spark. DC. Doctor Covell. M. H.M. Hutton. M.B.M. Burges. DD. Doctors. D. Doctor. L. Lord. Transla. Translators. transla. translation. Com. B. Communion Booke. Serv. B. Service Booke.

THE FIRST PART OF THE DEFENCE
OF THE MINISTERS REASONS FOR REFV.
fall of Subscription &c. Concerning the Scriptures.

CHAP. I. OF THE MINISTERS PROTESTATION.

WE protest before the Almighty God, that we acknowledge the Churches of England (as they be established by publique authoritie) to be true visible Churches of Christ: that we desire the continuance of our Ministry in them, above all earthly things; as that without which, our whole life would be wearisome and bitter unto vs. That we dislike not a set Forme of prayer to be vsed in our Churches. Finally whatsoever followeth, is not set downe of an evill mind, to deprave the book of Common prayer, Ordination, or Homilies; but onely to shew some reasons, why we cannot Subscribe to all things contayned in the same booke.

Def. To this graue and religious Protestation set before their reasons, washing of certaine false & hatefull aspersions; M.H. cutteth (a) a short answer, false, impertinent and uncharitable viz.

That man his protestation is in vayne, whose deed agreeth not with his protestation. And a decree of a very auncient Councell provides, That no man should be admitted to speake against that whereunto he had formerly subscribed &c. But leaue we this their fayre glossing, &c. I say false, for 1 He falsely insinuates a contradiction, betwixt the deedes and the protestation of the Ministers, opposing the very slander which they ment to put of, unto their solemn protestation made in the name of the Almighty: as if it were prooffe enough barely to accuse them. If the Ministers had actually seperated from the Churches, refused to ioyne with them in the set

calumniari dici
tur qui non pro-
bat, quod inten-
dit.

Plutarch in
Alexand. forti-
ter calumniari.
nam etsi vulnus
curetur, cicatrix
tamē remanebit

formes of prayer, or had not importunately sought the continuance of their Ministerie. If they had not offered to use the Communion booke, (as a godly booke though not in all thinges iustificable) then might He haue taken up this parable against them, and said, That mans protestation is in vayne whose deed agreeth not with it. But without prooffe or colour to charge their decdes with contradiction to so weightie a protestation, is to caluminate. If he reply, that their exceptions and reasons against the Communion booke doe deprave it, (what ever thereof they protest) & thinke so to escape. I answer, He ought to consider that their protestation is onely of their minde, with which they giue those reasons: whereof seeing they take God (who onely knoweth the heart) to be witnes, how doth he charge them? And what is this but stoutly to caluminate? It seemeth, he is well acquainted with that rule once given in Alexanders Court, (b) not much differing from that of Machivels, knowing that it will prevayle with many, be it never so false, and that however it may be possible to heale up the wound, which such accusations doe make, yet never so fayrely, but there will ever remaine some scarr behind.

His next speach of the decree of that auncient Councel; is to all the poynts of their protestation impertinent; though against their disputing for denyall of Subscription, it hath some shew. And to speake truth this decree doth no wayes smite the Ministers but through the Bishops sides, who contrary to that decree, not only admitted but commanded the Minist. to giue in their Subsc. Thus it falleth unto men, that flourish blindfold, to smite their frendes. As for the decree it selfe, it is neither without reason, nor yet without exception. For to restrayne men from opposing, what they haue voluntarily, advisedly, and justly approved, is but reason. And yet to foreprize the second thoughtes by the first, and to confirme the first error by a perpetuall obstinacy or silence, is most unreasonable, and no better a remedie of inconstancie, then a deadly lethargie is of a light phrensie. For thus shall Subscrip. to an
error

error become like hell, from whence their is no going backe (c) Liberius must never speake against Arianisme, nor those Fathers which subscribed the Arimine Councell, speake for Homoufios, nor M. Cranmer against the Popish articles, nor M. Bell against Popery, nor may by this decree (if M. H. his exposition of it be good) the K. Majestie his Nobles and Ministers in Scotland be admitted to speake against the Discipline there established; to which they haue not alone Subscribed, but sworne. Wherefore the Decree must be restrayned unto such Subscriptions as were first, free, then aduised, and lastly, to such thinges as are perpetually good & vary not by any circumstances: seeing no man will commend a forced or rash Subscription: and all wise men grant: that such thinges as by circumstance be variable, may as well be impugned when time yeildeth them incommodious or unlawfull, as imbraced whilest they were good and profitable. Now the Subsc. imposed, was not free and voluntary as theirs was at Councils (where men set their handes to their owne Actes) but a forced thing upon forfeiture of Ministerie or maintenance which undoubtedly causeth too many to be willingly ignorant of those exceptions, which they cannot know without preiudice in the one or other of those two great poynts, of their conscience or maintenance. Againe their Subsc. in Councils was after full debate and examination, so as a man could hardly plead any want of information: but this, is in the darke, or by twilight. For men are suddenly called to Subsc. to fīue bookes (e) at once, whereof some are hard to be gotten, some very large, and all of them together would aske great time to read, but farre greater to examine well, and more helpes then a mans owne head. And it is without question that the best comfort, some haue of their Subsc., is, that they know not the thinges to which they Subscribed; being undoubtedly true that scarce one of many, examineth (before he subscribe) all those thinges to which he Subsc. Men (by humane frailtye) being well enough content, not to know the worst.

3 I may add, that experience discovereth the hurtfulnes of some

things, which either were not indeed or were not marked to be so dangerous. To say nothing of the late glosses which the Canons make, and stricter pressure of some things by them urged, or that Abridgment touching our liberty of omitting the Apocryphal writings, which D. C. ingenuously confesseth to be made by the late Canons, howsoever D. S. (without reason) denjeth it. Whereof we shall speake in his owne place.

4. I might further plead: that all the Minist. haue not Subscribed, and many of them with such exceptions and qualifications, as giue them scope enough to object something against the Subsc. and Conformity now urged, without crossing their first Subsc. or this alleadged Decree. But I will content my seife to put the reader in mind, that the perswaders (b) of Conf. and Subsc. doe beare us in hand, that we may (without any shame) Conforme our selues and Subscribe; notwithstanding our former profession, or practise to the contrarie. who therefore (perhaps to hide their owne retraits) propound the imitable and memorable example of Austins retractations, as getting him most loue, honor and commendation: wherein (saith M. Hooker) he carefully collected his owne errors and sincerely condemned them. And which M. H. calleth, (c) the the glorie and crowne of all his writings, to which purpose also M. Hooker further telleth vs. (d) That though there be many speeches of Iobes wherein his wisdom and other vertues appeare, yet the glorie of an ingenuous mind he purchased by these wordes onely (e) behold I will lay my hand upon my mouth I haue spoken once yet I will not mainteine argument, yea twice, how be it for that cause I will not proceed. M. Hooker heerby remembring vs with M. H. (f) that second thoughts are better then the first; Where men will spare a litle time to keepe repetitions, and read ouer againe at leasure, that which they ran ouer in hast. Whereby appeareth, that these men hold it not a good rule to stand to what we haue once done; but to what we haue well done. Who also requyring our charitable opinions of those which long, withstanding Conformance and Subscription, doe now stoope unto both: should as charitably conceaue of our refusing, upon better advice to doe agayne, what we haue sometimes ignorantly or negli-

b M. H. D. Spa:
M. Hooker and
others

c r, part pag 66,

d preface to Ec-
clesi. poli. pag 44

e Iob 39. 37

f preface part 2.
dueterai pliron:
ides tophoteai

negligently done, seeing their alteration which is attended with safetie and profit, is more suspicious, then ours, which draweth danger and losse unto us. And if the former generall Councils may be corrected by the latter, as Austin saith (g) when by any experience, that which was shut, is opened, and that knowne, which lay hid. Then let our better thoughts correct our first errors. (For as Linwood (h) saith, he breaketh obedience who doth it without cause) if we can giue reason for it: or else let them proue that our first acte was better.

g lib. 3 de baptis-
mo, cap. 3. Quamvis
experimento alio
quo aperitur
quod clausum
erat, aut cognos-
citur, quod lau-
bat.
h obedientiam
infringit qui si-
ne causa id facit

Finally M. H. closeth up his answer to the Minist. deep protestation, with an uncharitable censure. Calling it faire glosing. The pietie or charitie of which speech, I referre to his owne second thoughts, and pray him to remember, that in summoning us so often in both his bookes to follow the truth in loue, and performing it so little himselfe, both here and every where else; he resembleth those regraters, that haue double waites and ballances, some for buying and some for selling. God grant us more use of charitie in our heartes, then onely to upbrayd others with the want of it, and not feeble our owne want in the practice.

CHAP. 2. OF TRANSLATIONS IN GENERALL.

THe Ministers exception against Subscription in regard of the translations (as M. H. hath layd it downe in his first booke) *a* is, That where as there was a new translation of the Bible in hand (by his Majesties gracious appoyntment) they doubted not, but all such faultes as were in the Translation, (appoynted to be used by the Communion booke) would be amended. And therefore they could not Subscribe to the Booke as it was, but they should prejudice themselves, the persons imployed about the new Translation, yea and crosse his Majesties purpose of reforming the Translation (appoynted by the booke) according to the new. *Let us see what they say to it.*

apag 18 24.4

The sume of H. answer (b) is. The translation of the Bible no just cause of exception. D.Sp. otherwise. I hope shortly (saith he) (c) all occasion of that objection wilbe removed when the new translation shall be finished, and all faults in the translation reformed. The one denyeth, the other granteth. D.Cov. (d) walketh between them both.

And I to begin with M. H. (because he is largest, and hath much the same with the D.D.) He indeavoreth to proue the New Translation in hand to be no iust cause of exception to Subsc. by a threefold reason, as if he would giue us a cord, that should not easily be broken, but being of three severall twists; when they are stretched, they cracke to peeces. And before he enters upon them he is pleased (as it were by preface) to compare the Ministers, to the Manichees saying. As if Manichee like they dreamed of contrarietie either in the old translation to the new, or in the new to the old. Where First, it shall not be amisse to answer him as Austin answered Petilian when he accused him to be a Manichee upon hearesay; as M.H. doth heere the Minist. by resemblance, I say (saith he) (e) I am no Maniche, speaking of my owne knowledge. Petiliā saith so; I deny it, choose whom you will belecue. And as he addeth further. I am a man pertayning to the floore of Christ. If evill? Then am I chaffe. If good? Good corne. Petilians tongue is not the fan of this floore, the more he accuseth my faulte (doe it with what minde he will) the more I commend my Physition that hath healed it. So may we add, whatsoeuer we be, and to whomsoever like. H. tongue is not the fan of this floore, the more he likeneth us to the Maniches, (doe he it with what minde he will) the more we prayse our Physition, that hath not only healed us (as he did Austin) but preserved us in health from being sicke at any time of their disease.

2 We may heere put it to the question (as Salust (f) did of Lentulus) whether he be more foolish or wayne in likening us to the Manichees. For what agreement? Whatsoever the Manichees dreamed of, the Minist. dreame not of their dreames. The Manichees for ought I can find) were so farre of from dreaming of contrarietie in translations; that they denied the most part of the scriptures

pag 4.43.
cap 9

pag 92:

e lib 3 de bapt.
cont. Donarist
cap 10. and 12.
Petilianus ait.
ego nego. eligi
te cui credatis.
Non est huius a:
sez venti labru
lingua Petiliani
quantum ille ac
cusat vitium me
um, tantam lau
do medicum me
um.

f Roldior ne ef
fau an vanior.

tures, all the Old Testament, a great parte of the New, and that which they received they turned into an allegorie. 2. What occasion hath he heere to dreame of contrarietie in Gods word. Did any of the Ministers dreame and stumbe at it when they had done (as he untruely affirmeth) that varietie of Translations doth proue contrarietie in Gods word? I trowe not: if he forgot not himselfe he would never haue stumbled on such a dreame & print it when he had done. It being cleare, (to the seeing eye that is not shut) that which they affirme, is. That the New Translation in hand, will proue (not contrarietie in the word of God, but) that the translation which the Booke appoynteth hath divers thinges in it contrary to the word.

3 To conclud, H. himselfe dreameth more like the Manichees then the Minist. doe, seeing he denyeth some part of the Scripture after a sort, speaketh doubtingly of some, iustificieth the denyall of the publique use of much, and maketh that which was never breathed of God, equall with, and in some respect above the very inspired word. The glasse of the Manichees therefore which he setteth up for the Ministers to looke in, is fittest for himselfe to see his owne liknes in. For as Austin (g) of the Manichees sayd, They professe abstinence from wine and hatred against it, and yet filled their bellies with grapes: so may I of him, he professeth abstinence and abhorring from the opinions of the Manichees by reproching the Minist. for being like them, but he himselfe retaineth a liquorish smack of them in many thinges.

all which his
bookes suffice
ly proue.

g. de hareta
cap. 46.

Let us now come to the substance of his answer, and because (as he saith) it is an exception wherein all the Minist. doe concur I doubt not but he and the two D. D. haue left no stone unmoved that laye in their way, for removall thereof. Let us also leaue no meanes vnused to trie out the validitie and force of whatsoeuer they say, that if their answers will abide weight in the ballance of the Sanctuarie, we may allow and giue way to them. If not: Cast them out of the scales & as is meete out of doores too. The 1 reason. M. H. We must know (saith he) that varietie of translations proveth

not contrarietie in Gods word.

The consequent whereof must be. Therefore the new translation of the Bible now in hand, is no just cause of exception to Subscription. *For else he speaketh not to the purpose.*

Def. Now the consequence followeth not. For though the word of God be Translated never so often (every translation varying one from another,) yet the word it selfe remaineth as the L. himselfe, yesterday and to day and to morrow one and the same for ever: (the fountayne of the scriptures being so walled by the providence of God, soe close sealed and covered, that by no meanes or mallice of men can any such thing fall into it, as once to trouble the cleare and sweete water thereof,) but as for the Translations which are but the writings of men, they have no such privilege, neither are they layd up in any such durable wood of Sittim: but they may be & have ben corrupted, as experience sheweth. And he that readeth the variety of Translations shall often see one so contrary to another, that both are not agreeable to the word. Which is that the Minist. object against the translation in question, the same which Hierom in the like case saith, (i) I thinke not that the L. words are to be corrected; but I indeavour to correct the falsnes of the latin bookes; which is plainly proved by the diversitie of the Greeke from the which (they deny not but that) they were translated, who if they mislike of the water of the most pure fountaine, they may drinke of the very puddles. *meaning the latin.* But let us goe on and see how he reasoneth.

M. H. No doubt (saith he) sometimes but not often a more significant word may be given, and in case, a sentence were somewhat doubtfully translated, it may peradventure be more familiarly explained. *his inference.* But that no hinderance why we should thinke the Communion Booke contrarie to the word of God. Which we willingly yeild him, for it is indeede no hinderance, but rather a furtherance of that thought. But we will take his meaning to be, No hinderance to Subscription.

Def. Where we may observe He would have us beleene that in

ad Marcellum
Tom. 3. ut ali-
quid de domini
eis verbis qui
bus si displicet
fontis vnda pu-
mum, cernos
ribulos bivant.

all varietie of translations past or to come, there neither is, nor shalbe any contrariety especially to ours in question, but onely some such small differences as above sayd. And in effect D.S. affirmeth as much, when he saith the faultes are such as are not full with the original. D.S. proveth nothing: M.H. indeavoureth to prove it thus. Alwayes (saith he) in the better ages of the Church where there hath been infinite translations in the same tongue, in many places not one agreeing with another, yet no depraving one of another, specially that which was receaved by publique authority. For which he citeth in the margin Hierom & Austin.

Def. As there is no truth in this proove of the antecedent: so there is as litle reason in the consequent. The two witnesses cited by him, are with divers others flait against him. They both in deede speake of the variety of the latin copyes and so farre they agree with him; but they are so farre of from proving that for which they are cited. viz. Though they varied one from another, yet not one contrarie to another, all sound, one helping another, in giving a word more significantly or explaining a sentence doubt full, more familiarly) that they avouch the cleane contrary viz. That as each varied from other: so the most of them from the truth. Hierom saith, (b) If we must beleue the latin copyes, let them tell vs which? For there be in a manner as many divers copyes, as bookes: but if they thinke the truth is to be sought, out of the greater parte, why returne we not to the original and Greeke? And correct those thinges, which either haue ben vnskillfully translated, or of ignorant presumptuous persons, foolishly amended, or of some negligēt writers added or changed. Whereto (besides his former speech to Marcellus) we may add the very place quoted by M.H. (c) where he (complayning of the corruptions of latin translations in his dayes) saith. There were amongst the latins as many copyes as bookes: yet every one at his owne pleasure added or detracted as best pleased him. Which last clause (being the bane of H. cause,) he therefore very cunningly leaveth out. As for Austin and divers others. Tertullian, Cyprian, Hilarie, Ambrose, &c. they haue all and often left the ferula in the translators hands, sometimes in one, sometimes in another, most of all in the old; (which our Com. B. most followeth) it being of all others most checked by Erasmus, yea by Hierom also, if we may beleue

which they must
proove or else
they are idly ci-
ted.
b ad Damasc.
in præf. in 4. E-
vangel Si in lati-
nis. exemplaribus
fides est adhibe-
da. respondeant
quibus &c.

c præf. in Ios. s.
maxime cum a
pud latinos tot
sunt exemplaria
quot codices, &
vniuersique pro
arbitrio suo vel
addiderit vel
subtraxerit.
quod ei visum
est

d in Scholiis in
epist Hieron ad
Pamach aperte
damnat suprio-
rem translatio-
nem, qua nōs ta-
men maxime v-
timur.
e Bib. vulg. edit.
Rom Ann. 1590
1593
f in his preface
before his Bible
loca octo millia
annotasse atque
emendasse &c.
g pag 94.

h in the Confe-
rence 1584

Erasmus, who writeth thus of him (d) He plainly condemneth the former translation, which we yet for the most parte use. *The like haue many, that haue been counted pillars in the Romish Church as Beda, Burgenfis, Lira, Iansenius and others, done. And to omit Pope Sixtus the 5. and Clement the 8. who corrected (e: many faultes in the vulgar latin; Take Ifidore Clarius (one of their learned Bb.) who bewailing the corruptiō of it, & the negligence of the learned in not reforming it, saith, (o) that he had noted and amended 8000. places therein every one changing the meaning of the text. All which as it crosseth D.C. who (g) with another Ifidore preferreth that translation before the rest: so it cutteth off M.H. handes from laying hold of any prooffe alleadged by him to iustifie the translatiō in question, which in many places is much more worse then the vulgar latin, and contrary not to it and others onely; but even to the translation of the Bible appoynted to be read, as (this Def. following shall shew, and) D.S. himsele once avouched, when (h) he sayd. Whereas we haue diuerse translations of the holy Scriptures, that which by our Serv. B is appoynted to be read, is the worst of all, and to be charged with sundry grosse and palpable errors contrary both to the truth, and to other translations allowed and authoized and namely to that which is comonly called the Bishops.*

Thus much for his Antecedent. To his consequence we answer that if there were no other differences in transl. but those two mentioned by him, and the faultes (as D.S. saith) were onely such as stand not full with the originall &c. yet surely it will not follow, that therefore we shall receiue for good and currant this in question, and lay by the better. For how soever too much curiositie in examining translat. breedeth endles and fruiteles contentions: (the variety of signification in the wordes translated (specially in the Heb. tongue) and of mens wits and iudgments in the apprehension & conceipt of them, feeding that fire) yet to much negligēce, in making or mending, where they are either perished, (as in that gulfe of Popery) or (by miscarrying in the doers, mistaking of the printers or change of speech) corrupted or confused; is a fault and that

that of no smal consequence, what account forer these men make of it. For whenas the whole Scripture (as Gregorie & Chrysotome speake is Gods Epistle to his Church, and as Austin saith, the testament and will of our heavenly Father. How can we be to exacte in writing forth the copies of his Epistle and of his will and testament? Wherein all our inheritances and legacies, with the conditions of the same, are bequeathed & recorded. And surely as God did first (with his owne finger) enter and sanctifie the writings of his word, in the tables of stone: so hath he shewed what our care should be, for keeping the fountaine of life pure, and as a spring shut up by his owne care heereof; made manifest unto us, partly in the charge, he hath given the Church (as the keeper of his records) to take heed of adding thereto, or detracting there from; partly in the order he tooke to put one copie into the Arke, that might be a certeine Authentique; partly in his owne wonderfull providence and protection over this word of his, that after the most furious rage of Tyrants old and new, seeking to burne the L. Court-roules, and indeavour of Heretickes to disclatme all, or partes, or to corrupt some: yet it is kept to this day (when many other desired Monuments haue fayled) without losse or corruption of any one booke or sentence. If the faultes then were onely such as they say, is it nothing? Shall we neglect the proper force and extent of words, under pretenced feare of curiositie? The H. G. hath gone before us in his gospel, (i) where because upon Christ his wordes. If I will that he tarry till I come what is that to thee? Some gathered that that Disciple should not die. The Apost. (to let us see, what error may come, by not marking strictly what is spoken, & how,) saith, how be it Iesus said not, that that Disciple should not die, but if I will, that he tarry till I come, what is that to thee? Not so. I will, as the Rhemists english and Popish latin read against the hare: And verily, when it is confessed of all men, that the turning of things out of one language into another, is as the purging of wine out of one vessel into another, which doth abate the verdure: it becometh to be

i Ioh, 21. 22, 23

so carefull in the pouring, that no more winde be taken in a bigger
 went made, then needes must, least much spirit and vigor doe eva-
 porate. Moreover when observation sheweth, what difference is
 made in the change of a word, a little syllable, or letter, an accēt,
 or poynting, in any writing; how can men be too religious (I say re-
 ligious) in that word? In which to make an error is as soone done
 as elsewhere: but no where so dangerously. And it is not in wayne
 that God hath let us see the first stumble of many heresies and er-
 rors, to haue been first taken at some stubs of humane negligence
 or ignorance in the transl. For (to passe by al other) let them tell us,
 where Arrius (like that Star called wormewood which made
 the waters bitter, that poysoned and drowned yea set the Church
 on fier) tooke his fall first, but at the rub of a transl. For whereas
 the Septuagint turned that of the Proverbs (which is said of the
 eternall wisdom of God, even Christ his sonne) In the begin-
 ning God created me, in steed of, God possessed me, And
 Ben-Syrach writing in Greeke, (imitating Salomon in the
 matter) did also follow the Septuagint: in the wordes Arrius
 here stumbled, here he fell, and hence he tooke his conceite. That
 Christ though made before other creatures, yet was crea-
 ted himselfe. God in this one example teacheth all ages, to looke to
 transl. a heedles mistaking whereof, occasionyng an heresie so foule
 and damnable, as was that of Arrius. In which also the more heed
 is requyred, because it may fall out, that not all godly or learned
 men, can find the fault or remedie in the transl. and so being put to
 other helpes, rather tricks of wit, then evidences of truth shall con-
 firme, whilst they weakly confute an error so grounded as did the
 Fathers that of Arrius. Who (not understanding or not regard-
 ing (as did Hierom and Epiphanius) that the originall Heb.
 said not so as Arrius read in his Transl.) made many honest and
 wittie defences, which seeming rather evasions to them, then an-
 swers, confirmed Arrius.

of which you
 may alter
 haptohear
 some.

Besides when a man hath stumbled at an euill Transl. & then
 by fleshed in an error; it will be to late afterwards to reduce him to
 the

the original, specially if he be ignorant or wilful, for he will say (as some haue done) either the text is corrupted, or the wordes are violated, being (which is incident to the corruption of nature) willing to suspect any man sooner then himselfe, and so that error, which might at first haue been prevented, shall not be cured afterwards. Moreover where as the Church of God is ever under iellousie of enemyes, whose malice yeildeth them a like sharp sighted to discover and rigorous to sentence her faultes, it behoueth her to be the more warie, that she be not taken grossly tardie in so great a trust as is the delivery of Gods word. Wherof this Church hath the more cause to take heed, seeing it hath so iustly scourged that treacherie in the Papists, wherof (as experience hath already shewed) it shalbe sure to beare, if it can be found to suffer in it selfe that fault in any degree, which (though in a farre greater) it hath condemned in them.

But were not these perils such as they be, undoubtedly when we professe to render Gods word, we shalbe greuously guiltie, if we clip his coyne or imbase it; if we pervert his law or darken his light willingly, or willingly suffer it, (being done ignorantly) much more when we approue the doing of it by Subsc; most of all when God hath stored us of better Transl. shall our fault be great, to tie unto the worst, no feare of scandal, no hope of better adification perswading that, but both to the contrary. And if the mistranslating, yea but of a mans word is blamed of insufficiencie, or falshood? What thinke we, in Gods word wilbe requyred? Yea if they be called false witnesses, who avouched Christs wordes but in another sense? What is it to avouch other words and sense? in translating the scriptures, where the shape of words in substance are both of God. And where as Basil sayd, (i) There is nothing which is not of great moment, however it may seeme to us, to be litle or nothing. By this (which I haue sayd) it may appeare, a transl. is under challenge of contrariety to the word, not (k) onely when it speaketh directly contrary to the place translated, nor then onely (l) when it importeth error against any necessary truth elsewhere taught in the scriptures or in faith contrary to the doctrine of the Church. But then also when by reason of any

i Basil ad Amph.
k in which tēce
M. H. seemeth
to take the state
of the question
onely
l as the two D.
would have it.

addition, omission, alteration or obscuritie; it suffereth not the true beame of the spirit to giue the light of that place unto the Church of God; it omitteth or addeth any weight or sence of words; it rendreth though not a contrary thing, yet not the same which God spake; it perverteth the sence (which is the Scripture of the Scripture) to another; though not heretical, yet so senseles or obscured, that it cannot well be found out. For as some sinnes are against the law of God in particular opposition to some speciall precept (as envie against the sixth commandement) some other (as neglect of our brethré) against the body of the law at large, which requyreth loue of our neighbour: so some Transl. are against the word, in respect of direct contradiction to the place translated, or some other; other in respect of crossing the general rules, which God hath given for the safe keeping and conuoye of his word through all languages and Churches, of all which the transl. is accused, and hath so stood indited ever since the yeare 1584. by D.S. himselfe, as we shal heare hereafter (m) and for the present let one instance be that of the Rom. 4.9. Which place (sayd he) is so altered and mistranslated, that the meaning of the Apostle is wholly perverted. For where the Apostle saith (as we also read in all other translations and must needs be so taken to haue any agreement with his purpose) *Cam the blessing upon the circumcision and not also upon the vncircumcision.* The Booke (appoynted to be used) readeth cleane contrary. *Cam the blessing upon the vncircumcision onely and not also upon the circumcision, directly against both the wordes and purpose of the Apostle.* Thus much for the first reason: let us proceed to their Second.

in the epist. for the day of Chr. Circumcision Note that this place in the later editions of the service book is amended, if al the rest were so. *actum esset de vitamine.*

a 1 part pag 45

M.H. (a) Should the ods be greater then is either possible, or probable, yet the transl. of the Bible hindreth not Subsc. Because the confession, Leiturgie, forme of Bapt. and the L. Supper thanksgiving and prayers (whence the booke is named the booke of Com: prayer) admitting no alteration, but abiding the same, cutteth of that needles feare &c.

b pag 51.

D.S. (b) Though the booke appoynteth epist: gosp: chap: and psa: to be read, yet no where shall we finde there, that they are said to be any parte of the booke.

c pag 93.

D. C. (c) Neither you nor any other are requyred to allow by Subsc. the translation but onely to approue the forme of diuine service.

The

Def The whole is breisly concluded thus. The Psal Epist
and gospell are no parte of the booke. Therefore the faults
charged upon the translation of them, hinder not subsc. if
they can make good the Antecedent, we will yield them the conseq.
And 1 let the Reader obserue that D.S. was of another minde, (d)
when dealing against the corruptions of the Com. B. in regard of
the canonically scriptures, he sayd we haue two thinges to say wherein we
esteeme the booke (whereof we are in question) not to agree with the
word of God 1. for omitting much of the Canon and taking in of the
Apocrypha. 2. for appoynting a corrupt transl of the psal epist & gosp
to be read. This was his iudgment then, but the times are chan-
ged & he with the. 2 Though these 3 agree in one (viz. that they
are no partes of the booke) it mattereth not. The Bishops and
namely he of Lincolne, D. S. his ordinarie (to whom M. H. (e)
the Canons, & the Com. B. it selfe, f) send him for resolu-
tion & re-formation of iudgment) is of another minde, who resolved M. B.
and other Minist. of his Diocesse, That the transl. in the Booke
must be used onely and subscribed unto, which may be the
rather beleevd; because D. C. in his answer thereunto, g) hath no
one word of the B. denyall of it; however he himselfe seemeth to be
otherwise minded. And therefore as we cannot see how to iustifie
D.S. who perswading others to vnitie &c. dissenteth himselfe fr
the professed iudgment of his owne Ordinarie: so (wishing him
to returne to his former mind) h) we for our parties must professe
we are not so far fallen from canonically obedience as in this poynt
to beleevue him or them before our Ordinances, unlesse they can
bring better reasons then these that follow. M. H. hath only two his
first is. (i) That the Booke understood as our Fathers in K. Edw. dayes, and 16
understood it. they are no partes. We answer That to make this reason
good he must make good two things. 1 That the Fathers in K. Edw.
dayes did so understand it. 2 That the Fathers in K. James his
dayes doe so understand it. The truth is he doth neither. He assay-
eth to proue the first by the Com. B. translated into latin and cen-
sured by Bucer wherein (saith he) l) we finde only prayers &c.
mentioed but mouthe psal epist and gosp. because they might be had in

d in the Com
1584

e 1 part pag 10
f preface.

g pag 91-95

h chap of 1576

i 1 part pag 16

l pag 16.

TO PART I. CHAP. 2. CONCERNING THE

their owne Bibles. Which is also D. S. his reason when he saith; (m) they are left out in the latin translation thereof. I answer them both by M. H. his owne pen in the same place where he giveth a reason why they were not Translated; but left out; Because they might be had in their owne Bibles the transl. of the was needles, they were already transl. 2 This reason no more proveth them to be no partes of the booke, then the like proveth the New Testament to be no parte of the Can: Scripture. As if the Iesuites should now Transl. the Old Testament: and send it to the Papists in England without the New Testam: because they haue it already Transl. in their handes. And as if they that transl. the sayd Com. B. into latin had left out the L. prayer and the ten Commandements, and not Transl. them; (because they might be had in their owne Bibles) it would therefore follow also, that they are no part of the Com: book. Thus he sayleth in prooffe of the first. And surely he fainteth in prooffe of the Second, whilest he barely supposeth it, onely saying. so that the Com. B. thus vnderstood, not daring to affirme so it is or, so it must be vnderstood, knowing well enough that his Fathers the Bb. doe not so understand it.

n pag 45.

M. H: Second reason is (n) The booke hath his denomination (the booke of Common prayer) from the Confession, Leiturgie prayers &c. Therefore the Psal. Epist. and Gospell are no partes of it.

o pag 132

Def. He shall answer himselfe with his owne quill, where he saith, (o) the denomination followeth the greater parte, Davids psalmes they are called and the psalter of David, though soe were pened by Moses & other servants of God. Now if these be a parte of that booke notwithstanding the denomination; why not those? I add further, the booke called the Actes of the Apostles, hath that name because the cheife actes therein, were the Apostles; yet part of that booke standeth in many actes which were none of the Apostles; the Temple is called the house of prayer, from that principall part of Gods worship performed in it; and yet we know other partes of his worship to haue been used there as well as prayer. Man also, hath often in the Scripture his denomination from

from the soule (which is onely indeede a principal parte of him) yet none will thence conclude, that the bodie of man is no parte of him: how then will it follow? That because the booke hath his denomination from the collets prayers &c. Therefore the psal. epist. and gosp: are no partes of it. Thus much for his two reasons brought to proue them to be no partes of the booke. Now (before we come to two other which D. S. hath to the same purpose) it shal not be amisse for the Reader to obserue how cunningly H. hath dealt herein. For whereas pag 16. he referreth us to this place for further prooffe, not meaning to rest upon that answer of his there; and here in the place of reference (where we haue our full answer) reasoneth onely by the way of supposal. It may appeare that this second reason is but a stale to make those stoope that discern it not, (not that he speaketh as he thinketh,) which elsewhere (p) he discovereth when to the Ministers protestation that whatsoever they objected either against the translation, or other matters in the booke, it was not done of an evil minde to depraue the booke, he telleth them. 1 Their deed & protestation agreed not. 2 That by an auncient decree, they ought not to be admitted to speake against that, wherto they had formerly subscribed, by both implying that the translations are parte of the booke, and subscribed to also. And this his dealing is but like to the Bb. proceedings in like cases: who use to lay diuers strings of answers, by the choyce whereof they may make it fast and loose at their pleasures. By which slight they haue caught many an honest man in Oxford and elsewhere pretending in words not to requyre their subscription to Translations, or Rubricks, and yet afterwarde they boast of the same as tendred to all. And if any man deny it, they shew his hand against him; if he disclaime; they taxe him of hipocrisie scorning whom they first deceived, as Ammon thrust away his Sister when he had forced her, which iniurie (as she (q) sayd) was worse then the first. Concerning the truth whereof we speake that we know, as well as testifie that we haue heard.

D. S. His two reasons follow. Though the booke (saith he) appointeth epist. gosp: chap: and psal: to be read, yet no where shall we find there either that they are sayd to be any parte of the booke. 2 that it tieth

p 2. part pa 14

g 2 Sam. 13

pag 50

or bindeth us to use any one certeine translation of the same.

Def. *The 1 reason standeth thus.* The booke doth no where say they are any partes of the booke. Therefore they are not. *the meaning is,* say expresly, for so he declareth in these wordes following. But if it expresly did. Now if this be a good reason: Then hath the D. shut out al that is inclosed within the cover of the booke, even all the Collects, prayers, thanksg: &c. from being partes thereof. For (to use his owne wordes) though the booke appoynteth them to be read; yet no where shall we finde there, that they are sayd to be any parts of the book. And the truth is, he cannot bring any one sentece or sillable in all the book to proue these; but the same will also proue those to be parts therof. And therefore the D. hath here forgotten himselfe.

The 2 reason standeth thus. the booke bindeth vs not to any one certeine translation. therefore not to this in question.

2 a dayes Conf
1584.

Def. *He was of another minde, when he affirmed.* (s) That there were two translations authorizEd & appoynted to be read in the publike leiturgie, viz. that of our Com. B. and that which is comonly called the Bb. the one contradicting the other &c. 2 He speaketh beerin against, both his heart, (if it be not changed) and a sunshine light. For otherwise the booke bindeth us to use nothing certainly, their being as much sayd for the use of the transl. set downe, as for the thinges themselves, and no more libertie given to choose a transl. then an epist: or gosp: at our pleasure. Nay that (t) preface which was sayd to giue us libertie to chang a chapter, giveth us none to change a transl. But let M. H. and the other two D. D. answer directly to these interrogatories & we shall soone be at a poynt.
1. Whether the Bb. our Ordinaries, who affirme them to be partes of the booke and the subscription to extend to them, or themselves that thus dispute, are to be beleevd?

2 to the book of
Hom,

2. To what end, the Epist. Gosp. Psal. and other parcels of scripture are put into the Com. B. in a transl. differing frō all others, (even the Bible appoynted to be read for 1. & 2. lessons) and all parishes bound to provide (v) those Com. B. both for Minist. and clerkes to use in the reading of service, and in their visitations,

v. Can. 80

ons, continuall enquiry made of the having and using of
 punishment inflicted in case of default; If they be not partes of
 the booke and we tied to use them? 3 Whether all Minist.
 beyng bound by the 14 Canon to obserue the order prescribed in
 the Com. B. without diminishing in any respect or adding a-
 ny thing in the matter or forme thereof, aswell in reading
 the scriptures as otherwise; be not thereby precisely tied to use
 that transl. with the additions and omissions verbatim as they are
 set downe in the sayd booke; yea or no? 4 To what purpose else, is
 our Subsc. requyred, not onely to the forme of leiturgie and pra-
 yers conteyned in the booke (as D. C. would haue it) but to the
 booke it selfe, (w) as conteyning nothing in it contrarie to
 the word and may lawfully so be used? 5. Why doe they which
 write in defence of the booke against all exceptiōs, defend the transl.
 by this maine argument about the rest, viz. That we deprauce
 the booke. And amongst others, let M. H. be one in both his books
 (x) especially in his second if we compare the Minist. protestation
 and his answer together. 6 Why are there certeine words added
 (besides the text) to those epist: and goss: which begin abruptly &
 without sence? But to make them fitt to be read out of the booke in
 that translation. 7 To what end is the corrupt translation of the
 whole booke of psalmes with all the additions & omissions as it sta-
 deth in the Com. B. thrust into the Bible appoynted to be read in
 Churches, and the transl. of the sayd psal: (wherin as D. S. saith
 the most of the faults are amended;) set downe in the first impres-
 sion thereof, quite thrust out of the impression Ann. 1595: To what
 end I say is this done, if the intent be not, to tie to the use of that
 corrupt transl. onely? and how shall the psalmes be read at al, if not
 in that transl. 8 Why in the Com. B. last printed, is the same
 transl. kept stil verbatim, both in psal: epist. & goss. (these words.
 His Disciples twice (y) left out in the gossels onely excepted)
 yea why in that later (z) forme of Prayer are the scriptures ther-
 in, appoynted to be read in that transl: without any the least vari-
 yng from it? If not to tie us precisely and wholly to that transla: as

w Can. 16.

x 1 part pag 69.

2 part pag 10.

y as D. S. saith
 pag 10
 z published
 on occasion
 our blessed
 verance Nov
 3. 1603.

to the best and onely authentique? let the Reader iudge. 9. Whether they be not partes of the Com. prayer & of the matter of the common-service of the Church prescribed by the booke? And whether the formal & orderly reading of the said psal: epist: & gosp: be not parte of the order and forme of saying the sayd service? in asmuch as neither Mattins nor Evensonge, in matter or forme can be sayd or sunge without them? And whether a man observing the whole booke (them excepted) be not for all that, inditable by the Statute of 1 Elizab. yea or no?

2 Luk 205.
&c.

Let them (I say) answer directly hereunto, and the matter wil soone be out of question. But I feare (after some debating hereof amongst themselves as the High Preistes and Scribes did in the question of Iohns Ministrie) 2) they will returne an answer answerles knowing that if they speake their conscience, they yeild the question, if against their heart? All men wilbe against them: who see that nothing is reputed well done, nor suting with the order of the Booke where the psal: epist: and gosp: are not read, and that as they are set downe in the book and translat. in question. Having done with the second. Let us now proceed to M. H. third reason. Where he saith. May we suppose more needeth redresse, then as yet we hold, and that if the Com. B. should be quite removed, why may we not as safely joyne hands for approving it, as the Apostles, who wrote letters (actes 15) in testimoniall of the approved use of the Iewish ceremonies, though such as afterwards gaue up the ghost, their date within a smal while after being utterly expired.

Def. Though M. H. herein marcheth by himselfe alone, yet indeed he venturcth upon the very breach, and therefore the breacking of a pike or two upon this reason, wilbe worth the labour. Let us therefore sound an al. arme and make towards it. But before we meet ful breist therewith: Let the reader obserue two poynts of his cunning. 1 He granteth nothing, but supposeth onely, so that whē his reason is answered, he is where he was still. 2 The question being about the translat. of the psal: epist: & gosp: which before he affirmed to be no part of the booke; he answereth to the whole Booke and Cerem. that in the universallitie of his answer. he may rescue

an

an evasion. Let us now set upon his reason, which standeth thus.

The Apostles wrote letters for testimoniall of the approved use of the Iewish cerem. though such as after gaue up the ghost. therefore we may subscribe to the Book of Com. prayer and the Cerem. in question, though such as need redresse and should quite be removed.

Concerning the Antecedent. I say: That for his treble fallshood in a single sentence elsewhere (a) uniuersally charged upon us by him; a treble deceit may herein be iustly turned upon himselfe. 1 in speaking of Iewish Cerem. indefinitely, thereby making the Reader beleue, the Apostles subscribed to the usage of such Cerem. as were used by them in the service and worship of God; whereas his prooffe is a lone of such Cerem. as accompany the civil life of man. Now according to his prooffe, his reason should haue been: and then thus farr and no further should his utmost extent be. The Apostles wrote letters in testimonial of the approved use of some Iewish cerem. which afterwards gaue up the ghost. Therefore the Minist: may safely by subsc. approue some things in the book and some cerem. appoynted &c. But he was wiser then so; knowing that though we yeild him all yet; he gaineth nothing.

His 2 deceit is, in using such termes as if he would perswade his Reader, that the Iewish cerem. used in the worship of God were those to whose use the Apostles subsc: which is not true. Never any such Ceremon: were imposed upon the Christians converted from gentilisme: such in deed were tollerated among the christian Iewes until their date was fully expired, but not amongst the Christian gentiles. Paul was a Iewe unto the Iewes, (b) but not unto the gentiles; nay rather he rebuked (c) Peter for playing the Iew amongst the gentiles, over & aboue in those poynts, whereunto the Apostles had set their hands: yea how eager was he against the Galathians for interteyning certeyne Iewish Cerm: of Gods worship? And were not the whole Synod (even in the place alleadged by him) against the urging of the gentiles to any other Ceremonies then those by them decreed? Let the reader iudge. His 3 deceit is, That where the question is of Cerem. & Transl. used in the publike worship & service of God; he frameth his reason from Ceremonies used in

a pag 135.

b 1 Cor. 9. 20.
c Gal. 2. 14.

d cap. 4. 5.

5 1 Cor. 10

common life. The decree of the Apostles urgeth 4 things, that of fornication being meereley moral, at all times unlawfull to Iewe and Gentile, the other three grounded also on the moral law, but to be abstayned from, not simplie (as that of fornication) but in case of offence, as the Apostle sheweth the Corinthians (f) where he expoundeth this decree and not repealeth it; as some would haue it.

Having considered the deceit & weaknes of his Antecedent, let us come to his consequence: which will indeed no wayes follow. For who knoweth not, that it is one thing to set hands to letters of testimonial for approbation of what the Holy Ghost enioyneth, and another by Subsc. to approue the inventions and corruptions of men, yea of Antichrist that man of sinne. God is of absolute power to command what creature he will to attend his service, where? When? How? how long? as he who hath the forming of al in his owne had to make streite what none can make crooked and crooked what noe can make straite, and al his creatures are bound to subscribe to his will; be it of one nights continuance, (as were some of the Pascall Ceremonies) or perpetual, (as were other) yea although a particular charge, crosse a general course, as that to Ezech (h) & Peter (i) Now man hath no such commandement in the service & worship of God, Nether is he Lord over the soule of the Inferior to warrant unto it, that those particular practises shal not be sinn, which are against the generall course of Gods comandements. wheras therefore M. H. reasoneth fro things which God had once commaded & even then newly authorized, k) (& by his owne iudgment had yet the breath in their nostrils which God first breathed in them) to the corrupt ceremonies and transl. in question I say, it is a plaine non sequitur: Those were Gods owne holy ordinances, to which no superstitious use could bring a nullity. These are the corruptions & corrupt inventions of men brought into God worship from error and superstition, such as never had good use nor footing in Gods service. These should haue died before they lived, their first gasp of breath should haue been their last: Those whatsoeuer they were, such (as by his owne confession) though sicke and bleeding unto death

h Ezech. 4. 12. 15

i Actes 10. 13

k Actes 15. 28

death, yet not dead, not without life, not as they haveing
up the Ghost.

Having done with his reasons. Let us shut up with his conclusions: where 1 he chargeth us with obstinacie in standing out against such strong and evident reasons. saying, The greater is some mens faults that for all this stand out as they doe. Let the Reader consider in the feare of God, whether we haue not cause to stand out as we doe without faultes either greater or lesser, for ought is sayd in all his reasons to the contrary. 2 He condemneth our purpose as evil if it were discovered, saying. If our purpose were discovered it sheweth we cannot well abide to agree in one &c. We may tel him, he is earely up that hath gotten into the iudgment seate before the dawning of the day, contrary to the Apostles rule (1) who willet vs to judge nothing before the time. And whether is he soared up? and wher hath he seated himselfe? But aboue the starrs, That can lighten thinges that are hid in darknes, and make the counsels of the heart manifest, before (as himselfe saith) they be discovered, we wish him to disthronize himselfe betimes; least he which sitteth upon that white throne, throw him, not from his seate only but presence also. 3 He taxeth us for not following the truth in loue, saying, not any of these find faultes haue according to his Maiestie direction given notice of the faultes &c. to them that are in hand with the new transl. &c: 1 We aske him how he knowes we haue not so done? hath he ben to aske? Or sent to enquire? Or with out inquisition wasthat newes brought to him? whatsoeuer he answereth. Let the reader iudge: whether he doth not here condemne upon a mere and malicvolent coniecture, yea; or no? 2 Put case the Minist: haue not informed them. Will this taxe lie iustly on them? What need to informe the when the corruptions they deliuered in writing to their Ordinaries, being by him and D.C. printed, are put into the handes of almen both Translators and others.

4 He closeth all up with this petition viz: God we pray forgiue them this sinne, that are so eager to reprove but not

to amend. And we wil shut up with this addition. We pray him to ground his prayers better that they be not turned into sin, as not being lift up by pure handes, without wrath or doubting. M. H. being convicted, let us cal the two D.D. to the Barre and beare how they plead. D.S. hath 2 general reasons and 4 conclusions yet vntouched. His 1 reason is. that no B. in the land (as he is perswaded) wil deny any peaceable Minist. to read all the scriptures in the Cōmunion. B: according to & out of the great Bible authorized and appoynted to be in Churches.

n debile fundamētum fallit o pus.
o which we haue already proved,

Def. If a slight foundation maketh a falling house: (n) Then is it no wisdome to build upon this slender and sandy perswasion of the D. For seeing the Subsc: reacheth to the transl: o) as I see not with what face, he that hath subsc: them can refuse to read, and pray leaue to leaue them: so hath the D: smal reason to be perswaded the Bb: wil grant it. 2 Be it as the D. is perswaded, yet are the Minist. hereby releevd, in Subsc: nothing; in reading the psal. (which are most & ofteneft to be read and wherein are most corruptions) as litle. For the transl. of them according to the sayd Bible in the first impresion thereof (wherin most of the faults were indeed amended) is now in the impresion. Ann. 1595. thrust out of the sayd Bible, and the corrupt transl: of the Com. B. onely left standing therein. So that to read them out of the sayd Bible, helps not one whit. In this reason therefore the D: hath sayd nothing, but either ignorantly or deceptfully. 2 His reason is; That if we were tied to the transl: in the Com: B: yet it is not contrary to the word to read it. Where he sayth. It is not contray to the word to read the scriptures to the people in a transl: that hath such faults as the originals therof rightly understood, wil not beare. If so? then I feare we shal never alowe them to be read in any transla: at all, unlesse therefore with the Papists we wil debarre them of the scriptures in the vulgar tongues we must be content to read them in such transl: as (happily when we haue all done) may haue some such faultes. To the same effect speaketh D: C: saying, the faults are not such but they may be tolerated without offence though peradventure corrected with more benefit.

Def: The D. answereth not the obiection of the Minist: no not as himselfe hath set it downe in the former page of his book viz.

That

That their are many knowne faultes which by no means can be
with the same scriptures in the original tongues &c. But speaketh idly
altogether. For 1 If the questio were of practice only? It if it follow,
that because we may read a transla. that (happily when we haue all
done) may haue some faultes in it, (unknowne faultes, for if
knowne faultes: we must amend, or else we haue not all
done) therefore we may reade a transl. that hath knowne corrup-
tions (even such as for the most parte are already corrected in the
great Bible & so proved to be corruptions: If this reason be good?
then may the Traveiler, take no heed to his way, because happily
(when he hath taken all the heed he can) he may notwithstanding
goe astray. Yea though he know himselfe certainly to be out of the
way; he may walke on, albeit a righter way be chalked out before
him. Then also will it follow, that because when we haue made the
streightest stepps unto our pathes, we may happily trip and slip &
tread a little awrie; we may therefore cast of al circumspection and
heedtaking, and sinne wittingly & willingly against light of hart.
But this divinitie serveth their turnes onely, that hold, they were
as good be damned for something as nothing.

2 The question being of subsc. also; it will no wayes follow that be-
cause we may read a faultie transl. (as we must of necessitie doe if
(as he saith) all be faultie,) therefore we may also subsc. to it as
conteyning nothing in it contrary to the word. which the D. knew
well enough, and therefore presseth his reasons here for practice (p)
only though his drifte is to perswade to subsc. also as he (q) elswher
professeth plainly, we may subsc. so farr as we may practice and it see-
meth to him all one in effect to subsc. to that which by practice we al-
lowe or tollerate. Though he wisely keepeth in those hornes heere which if
he had put out, he had layd himselfe too open. 3 Let us now rea-
son a litle from the D. reason thus. If (when we haue al done) the translat.
may haue some such faults as the originals wil not beare &c. Then sure-
ly it is an unreasonable (r) thing to require subsc. to any transl. at
all as in no thing contrary to the word, whatsoever if not perdoable,
yet not iustificable slips, humane frailtie, the writers pen or Prin-
ters presse haue omitted. It is one thing to hold ordinarily to the

D

use

p as the title of
the cha sheweth
q cap. 2 and 3

r and so unre-
asonable indeed
as vntill the fac-
tio of Tric, con-
cil it was with-
out al example

the transla. of
the Bible appoi-
ned to be read in
Churches.
the new transla-
in hand.
the translat. in
question
v Confe. 1584.

use of one best approved, which is fit and convenient. Another so
farre to subse: to any, as in nothing contrary to the word. And yet
a farre greater imposition whilst better are, (r) & the best sought
for, (s) to impose an use of, & subscr: to the very worst (r) & that
which crosseth the transl: of the Bible authorized as we shal here-
after proue, and as the D: himselfe once (v) avouched saying. Al-

though it were hard to haue any translation in which no want might
be found, yet it is meet that of al translat: extant, the best should be ap-
pointed to be read in the publique assemblies, and whereas we haue di-
uers transl: of the holy scriptures that which by our Serv: B. is appoyne-
d to be read, is the worst of al other, and to be charged with sundry
grosse and palpable errors contrary both to the truth & to other transl:
allowed & authorized viz. that which is comonly called the Bb. and to
authorize two transl: to be publikly read in the Church, the one some-
times contradicting the other, is directly offensiue, and so directly con-
trary to the word, which bindeth the Church to doe althinges to edifi-
cation. 4 To conclude where the D. saith, unlesse we wil with the Pa-
pists debarr the people from having and hearing the scriptures at al in
the vulgar tongues. So matching us with the Papistes as H. did
with the Manichees. and D. C. with the (w) Iesuites. I wish
the Reader to marke: how these men which professe to loue us,

pag 41.

hunger after our disgrace, that so ravenously seeke it where they
cannot find it. The Papists would haue no translat. at all whether
corrupt or sound; read to the people in a language understood: we
the cleane contrarie, onely we desire (as the D: himselfe once did)
the best & purest. And so I end with that speech of M. Beza (x)
when (by the Papists he and that Church were accused to be as wic-
ked and heretikes and by libertines and licentious persons, to be too
precyse and severe) he sayd. It is wel with us that we heare evil and are
falsely slandered for Christ sake, for whom whatsoever (I may add of
whomsoever) to suffer is honorable: I hope we shal against etch accusa-
tion proue our cause before the tribunal of the Sonne of God.

x to B. Grindal
epist 8. Bene est
quod propter
Christi nomen,
male audimus
et a suchophan-
tisme ha, pro
quo quidvis pa-
tri: honorificum
est. &c.

Having dispatcht his reasons, we are to deale with those 4 con-
clusions which he staketh downe, with which he saith we must co-
tent our selues in this case. The first is such as D. C. & M. H.
agree with him in.

D.S. 1 That the faultes be such, as though they stand not ful with the
origi-

original, yet they import not any error, against any necessary truth
ellwhere taught in the scripture. *Therefore we must be content. &c.*

D.C. There is no error in faith contrary to the doctrine of our church
that can be in pretence confirmed by any reading &c. therefore me
thinks the article of subscrip: may wel say, that the booke of Com. pra-
yer, conteyneth nothing contrary to the word of God, and that it may
lawfully be so used. M. H. also not much differing from the
answereth to a particular corruption objected, thus (a) no necessa^{pag 18}
ry poynt of faith.

Def. 1 They all agree that if there be any such faults in the tra-
slat: as are against any necessary truth &c. or poynt of doc-
trine of our Church, that then the sayd transl: is not to be read
nor subsc: to. If we cannot proue it guiltie of this treason we wil
for ever loose the cause. And D.S. long since proved it (b) by two^{b in that Conf. 1584}
instances. 1 out of Math: 1: 18. Concerning the translat of which
place, he then sayd: VVhere other translations and that of the Bb. ha-
ving that Mary was betrothed to Ioseph, this transl: against al other, a-
gainst the nature of the word their used and directly against die text it
selfe readeth, when Mary was married. How this maketh against a necessary
truth and poynt of faith and how the D. then proved the corrup-
tion of this transla: we shal after heare. 2 Out of Psal: 105. 28: of
the transl. of which place, he sayd: That where in the original and other
transl: it was, they were not disobedient to his word, the book readeth,
they were not obedient. To which, when the then Archb. of Cant. answered
their might be some ambiguitie in the word, He replied, their was ve-
terly no ambiguitie at all, and that it was apparent by the storie of their
dealinge in Egypt, that to read, they were not obedient to his word,
were falsly to charg Moses and Aron. And when the Archb. ur-
ged, that these faultes were not so great that therefore men should
trouble the Church & leaue their Ministry the D. then & as of
ten as that was objected, answered, That that was not the que-
stion, but thes (saith he) are sufficient to make it appeare, there is some-
thing in the booke, which by the word of God ought to be reformed,
and that it is not to be justified as conteyning nothing contrarie to the
word, in that hereby it is evident, it appoyneth to read contrary to the
truth and the text in deed. This was the D. minde then: what^{c litera scripta manet.}
ever si be now, record (c) sufficient remaineth thereof, if he had

the heart and face to deny it.

2 What if the transla: containeth error against the truth taught in the very place translated as psal: 105.28 to say not obedient, for, not disobedient, psal: 106:30. he prayed, for, he executed judgment. and Luk 10:2:72 Disciples, for 70. &c. is that nothing? May we so read and so subscribe? By this reason we may; but it is scarce good divinitie. 3 Though the errors be against any part of Gods truth wheresoever taught, yet if not against the necessary truth, necessary poynt of faith &c, We must be content by these mens divinity to let them alone, they are not worth the standing for. But having answered this before in M. H. first reason, here let the reader note, that the Papists (from whom these men have borrowed this excuse) never speake more for defence of their corrupt vulgar: And if the reason be good against us, then are the Papists much iustified, and al our writers much to blame, that have taxed (d) the for following the vulgar, in many the corruptions thereof, that are of much lesse moment, then these we take exception to in ours.

d See D Fulke
against Grego.
Martin, and D.
Whit, de Script.

The 2 Conclusion followeth: These faultes (sayth D. S.) are not so defended by our Church to be no faults, but that alwayes it hath been permitted the godly and learned Minist: in preaching of any the sayd scriptures in a wise & discreet manner to acquaint the people with the sence most agreeable with the original. therefore we must be content. Def. Concerning his antecedent we say, 1 It is well knowne, the Bb: (by themselves, their chaplines, sermons, books and all the authoritie they have) doe defend them what they can. Let D.C. book; this of D: S: which he saith was seene allowed & comended by authoritie to be printed, witnes this, both H. bookes especially, wherein he professedly indeavoureth to defend the transla: from every fault objected against it. above all, that speech of D.C. (a) where he threateneth that if they be further urged they will enter into the particular defence of all that can iustly be misliked in our church: defended therefore they are, though iustly misliked: Let the Reader note that. 2 That the Minist: which are godly & learned may give the sence most agreeable to the original. we grant. But it must

must be (as the D: saith) in a wise & discret manner. *not* condemning the transl: in question though it be against the original; nor confuting H: and such sermons as he maketh in Exeter for the iustifying of these corruptions. Otherwise the 53. Canon will soone conclude him suspended. And D.C. (b) denyeth al liberty of correcting the transl: till authoritie establish a better. b pag 21.

3 The time when the Minist: may giue the sence &c: is not whe those transl: are read in the Leiturgie. For that is wholly forbidden by the 14. Can. (saith D.C.) (c) because our additions are unseemly & often unsafe) but as D.S. saith, in preaching of any of the sayd scriptures. Yet a man would thinke, the fit test time to giue the sence were at the time when the transl: is read. c pag 63

Thus having considered the antecedent, let us see how the consequence wil follow. And because it is a wel pleasing inference often brought in, even for tolleration of the Ceremonies also, that they may be let alone seeing the Minist: may teach the people their right use. It shal not be amisse to be the larger in answer. We say therefore. The D. reason is farre short of answer to the obiection. It being of additions, & omisions of whole verses & sentēces, as wel as of mistrāslating words, he onely telleth us, the Minist. in his sermons may giue us the true sence, most agreable with the original. By this he would haue us cōtent with the losse of many worthy porcions of holy writ, and to digest many peeces added which a good stomach cannot brooke.

2 It is like the medicine which reacheth not so far as the disease, and therefore not likly to cure it. For reading cannot to any, whilest the Canons (d) forbid the reader (if he were able to say B to a Battledore) to make the least exposition in the leiturgie D.C. (e) being iudge. Preaching doth not to all; whilest Preachers want in most places, and where they are; some are negligent enough to teach the clearest truths and easiest poyntes; others unsound, that neither corruptions in transl: nor elsewhere, seeme amisse unto them, their iudgments being corrupt or they desirous to please, or full of flattery (for their owne advantage) or of the spirit of envie; that they

spare not to write much lesse to preach in defence of them al, to add affliction to their brethrens bonds who speake against the, which fier is so farr already kindled, that we neede put no fewel to it. of which number let M.H. be one. His mouth and pen being iudge.

d' in Catechil

3 If all were Preachers, and preached as they ought, giving the true sence of the places corrupted & shewing the errors of the transl. must we there withal content our selues? I thinke not. For 1 (seing as Erasim. sayd of Images, d) they may more easily be thrown out of the Church, then their right use defined so may I of these corruptions they may more easily be put out of the transl. the the sence perverted by them can be set right) the letting of them remain therein to make worke for Preachers, cannot wel be iustified. In that Conference 1584. when the corrupt transl. and Ceremonies were layd open, the two ArchB. (of whom it seemeth the D: learned this reason) answered, they may stand stil the Ministers may teach the people rightly to use them. But it was replied: It is a great fault, that our Church should appoynt such things as should teach the people such lessons as the Minist: had need unteach them agayne, having other necessary lessons enough besides to occupie them withal: And can it be other, then a fault, to appoynt a transl: so full of corruptions; that when the Minister hath read it in the leiturgie, he had need confute it in the Pulpit, least the people be misled? let the reader iudge whether they ought to content themselves & subscribe to the teaching of that to the people by reading, which they ought presently to unteach them agayne by preaching.

4 Besides which, let it be considered, that the people are hardly brought to heare willingly the most wholesome plaine and necessary poynts of salvation, and so far wedded to corruptions in transl: or otherwise, left standing unreformed, that preaching shal doe them little good. Which hath been the constant iudgment of the learned in all ages, in the case of Images and monuments of Idolatrie and superstition, remayning unremoved out of Churches. whose testimonies I passe over, contenting my selfe with the iudgment of Bucer and our owne Church for this time: The one in his censure of our Com. B: (e) saying, If we say, a wholsome use of these signes, may be
resto-

restored by doctrine, we see that doctrine is wanting, so that it
 fiteth not others so farre, I had rather therefore these things were ta-
 ken away, then retheyned. *The other in the booke of Homilies where we are*
requyred to subscribe, affirmyng, (f) That it is evident, by al stories, wri-
tings, and former experience, that if Images be suffered to stand, nether
preaching nor witing, consent of learned, authoritie of godly decrees
of counceils, lawes of Princes, extreame punishment of offenders, nor
other remedy or meanes. can help against Idolatry: but take the cleane
away, then al the danger is gone, for none worshipeth that, that is nor.
And further yeldeth this reason thei of. the occasion remeyning al men
are more readie to be offended, then warned, more ready to drinke the
poyson, then to taste the remedy. If this be true in the case of
Images, why not of corrupt translatiōs? s. To conclude, this course
of reading one way in the leiturgie and shortly after in the Pulpit
teaching another, is by the iudgment of the learned, likely to marre
all; let the Minister doe it with what minde soever he wil. The
Scholmaster that in the dayes of Tertuliā, read the stories of hea-
thenish Gods to his schollers, though in his owne intent he appro-
ved them not, yet Tertulian saith (g) the tender youth might
be infected thereby, whilest the Scholmaster by teaching
the cōmended the, & whilest by reading the, he affirmed
them. And what else doth the Minist: in reading corrupt translatiōs?
Peter Martyr in the case of using the Ceremo: and preaching a-
gainst them and for their right use (which is al one, with the use of
this translat: to read one way and Preach another) sayth (h) He
that shal see thee, who art a Minist: of Christ clothed with those gar-
ments, praying at the altar before the image of the Crucifix, wil he not
thinke that those rites, are not onely suffered of thee, but approved also
by reason wherof no credit shalbe given to thee afterwards when thou
teachest otherwise. For he that teacheth otherwise then he practizeth,
buildeth the thinges he hath destroyed, and agayne overturneth the
thinges he hath built. And this iudgment of P.M. is the iudg-
ment of the Apost. Paul, who (though Peter preached against the
abuse of the Iewish Ceremonies) thought (i) that his Conformance
to them for edification of the Iewes, was no better the dissimbling
and a destroying of that which he had build. We wish the D. ther-
fore to retorne his reason to the Archbb. to the Archpapist Bellar-

salutem
 resiliunt per
 trinum, viden
 doctrinam ali
 de esse, aliis
 que non prod
 te sublatā &c
 f Hom, again
 peril of Idola
 3 pars

g Terrul. de Ido
 la. Dum docet
 commendat
 dum tradit affi
 mat.

h Epist. eund. A
 mico in Angli
 Quis videns te
 Chr. si nuncium
 ad altare, vesti
 bus indutum, co
 ra imagine cruci
 fixi, precari, nō
 existimabit ab
 te quoque itum
 ipsos non canē
 ferri, sed etiam
 approbatū vnde
 tibi postea secus
 docenti, fides mi
 nime habebitur
 qui n. aliter do
 cet atque faciat
 quæ destruit, &
 edificat: et quæ
 edificat: vicis
 sim evertit
 gal. 2. 13. 14.

Greg. lib. 9.
Indict 4 epist. 9;

1 cap. 21, 33.

in in Ezechiel

n descript, cōt,
1. q. 2 cap 12. at
in jis non inveni
tur quibus illi
tanquam emen-
datissimis &c. et
in eorum missali
secētissimo. &c;

o Similis n: pæ-
na facientes ma-
net, ac consēti-
entes,

and others, yea to Gregorie the Pope who first hatched it and en-
ioyned it to Serenus B. of Marsels. (k) For, for our parts, seeing
Gods word teacheth, that thinges amisse ought to be removed and
not left standing for the Prophets to preach on and warne the peo-
ple of, we conclude with M. Beza out of Exodus, (l) that as the pit
ought to be filled up and not left open, one standing by to ferwarne
the passengers of faling in; so the corruption of transl: ought to be
clensed and quite shut out, not left standing their. To corrupt the
people by reading them, and then to heale the corruption by prea-
ching against them. For to make the best of that course, I must say
with Origen (m) the wounds are quickly made, but the cure wil aske a
longer time. Thus much for the D. 2 conclusion, the 3 followeth.
D.S. Most of the faults are already corrected & amended in the great
Bible commonly called the Bb.

Def. Ballarmin to the exception taken against the vulgar latin
for mayming the 13. verse of Mat. 9. by leaving out these words.
I o repentance, answereth, those words are in som other latin copies. al-
one in effect with the D. heere, who telleth us, the most of these
words are amēded in the great Bible. Now even as D. Whi-
takers replied to him (n) But these wordes are not found either in those
transl: which they use as the most perfect & authentique: viz. in that
which the divines of Lovaine set forth, or in their newest Missal out of
which the Gospel for that day is read: so doe we to D.S. grant and wil-
ly subscribe that many of the faults &c: are amended. But in
the transla: of the book which we are tied to use as the best & most
authentique, they stand still uncorrected, and unamended. And
therefore the D: inference that we must be cōtent to subsc: the
book & read the transl: followeth not. Nay therefore the contra-
ry followeth, that we must doe neither the one nor other, unlesse we
will be guiltie of the same sinne (o) and punishment with them,
who having corrected them in the great Bible, retheyne them in the
Service B. 2 Because the D: perhaps may write agayne, I will help
him with 2 or 3 conclusions that wil necessary follow upon this pro-
position of his. 1 That if we may read this transl: which in so
many places is corrected & amended by that other authorized &

pointed to be read also. Then may we haue and read in the Church
two diuerse trans: one contrary to another and so both not agree-
ing with the truth. But we may not doe the latter as we haue alrea-
die proved by D. S. himselfe, who sayd, (o) That to authorize
two trans: to be read in the Church, the one contradicting the other, is
directly offensive and therefore directly contrary to the word, which
bindeth the Church to doe althings to edification. Therefore neither
the former. The truth whereof we must sticke to, though the D. be
now slipt from.

2 That if it be a great fault (p) for men, when faultes are espied
& convicted, with pertinacie to defend them; Then surely the Bb.
are much to blame: who stil reseyne & maintayne those faultes in
the Seru. B. which are not espied and convicted onely, but correc-
ted also in that great Bible. This fault much committed by the pa-
pists Rhemists, Bellarmin and others, who not being able to denie
but there are diuerse and manifest corruptions in their vulgar la-
tin, yet wil not indure the changing & amending of them, because
they haue been read so long in their Church) is thus censured by
D. Whit, who saith (q) our aduersaries are so obstinate in the defence of
their errors, that although both error and cause of it be manifest, they
will suffer nothing to be changed and amended. Shal this fault be con-
demned in them, and iustified in our Bb: by our subsc. & practice?
God forbid. We must carrie an evenner hand then so. But when
they are so farr from induringe them to be amended, that being a-
mended in that first impression of that great Bible; they haue in
the imprcssion Ann. 1595: put the most of those corrections out a-
gayne and brought in the sayd corruptions, by thrusting out the
better trans: and putting in the worser as we haue before shewed:
let the reader iudge whether we may not say of the as D. Fulk (r)
doth of the Papists (for mainteyning the corrupt vulgar translat:
against the truth of the original greeke and Hebrew.) They are
guiltie of the corruption and falsification whereof although they be not
the first authors, yet by obstinate defending of such errors. they may
proue worse then they which did first commit them, for the authors of
that vulgar trans: might be deceived, &c. but these men frowardly iusti-
fying all errors of that trans: howsoever brought in, doe giue playne te-

E

stimo.

o in that Coun-
1584

p culpam depen-
hen tam pertinaciter uertit, culpam
altera est

q' de script. con-
1 quest. 2 cap. 1
Sic sunt aduersari
in omnium
errorum defensores
one pertinaciter
ut quantum vi-
et error manifestus
tus sit, et causa
erroris appetit
ma, nihil tamen
mutari, nihil e-
mendari patiantur.

r against Greg.
Martin pag 9

r pag 56.

s. Aut: in P^{sal}.
66. Non est ami-
cus recti quan-
do si fieri posset
mallet id quod
rectum est, non
fieri

s Bis peccat, qui
peccati obsequi-
um accommodat.

r pag 59.
v pag 96.

x for: as I take it
M. H. hath not
yet his graceto
be Doctor

y quia ad multa
noctem vigilat-
set, arctior se so-
nus complexus
est:

z. Aust. ad Petil.
lib. 2. cap 98.
ostendere hoc no-
potes quia inge-
nium deest, sed
quia bona causa

stimoney, that they are not led with any conscience of Gods truth. And whether that sentence doth not much better fit them then us, which D. C. applieth to us, (r) out of Austin (s) he is not a freind to the truth who had rather if it were possible, that that which is right were not done.

3 That either that great Bible wherein the most of these faultes are amended is very faultie or else M. H. is much to blame (s) to write two bookes and make so many learned sermons to proue the to be no faults at all. But by doing the Bb: this favour he grubs up by the ground that translt: of the great Bible appoynted to be read, even the best plant that ever they helpt to set in the L. vineard. for if the one be faultles, the other must needes be faultie. If we had done it, we should scarcely haue the reward he gapeth for. But it seemeth the Bb: care not much, for being well beaten by them that strike at us. D: C: in deede though he saith, (t) That if he and others be further urged, they wil enter into a particular defence even of all that can justly be misliked in our Church (for iust and vniust is al one with him in this case) and though he maketh a faire promis. (v) to answer al the particular exceptions taken by M: B: when he shall come to them in the last page of his booke. Yet being more wise the M. H. (as having taken a degree in scholes aboue him) (x) he layeth his hand upon his mouth and. saith never a word, when he commeth to it. Whether it were (as being more honest) to saue the credit of the Bible authorized: Which M. H. without regard discrediteth; or whether (to use the wordes of Scipio) (y) having watched and spent a great parte of the night, about the rest of his booke, (which was in deed but nightworke) and being wearie, he fell fast a sleep, when he should haue begun it? Or whether in the feeling of his owne weaknes to make good his word with credit, to himselfe and his Fathers the Bb: he was content to sleep waking, to sleep for sleep as the proverb is? which of these we cannot iudge. This we are sure of, that that speach of Austin to Petilian (z) which he vniustly applyed to M. B. in the close of that section, may most iustly be returned to himselfe, we knowe the D: cannot proue that which he saith, not for that he wanteth wit, but because his cause

cause is naught. *vnjustly we say to M: B. by him, justly to him by us, D: S: being iudge. who saith, the most of those faultes are already corrected in the authorized Bible, the rest shalbe in the transl: in hand. Easily then shall M: B: proue it; hardly wil D: C: disproue it. Thus passe we from his 3 conclusion to his 4.*

D.S. The whole transla: &c. is to be examined, and al faults that haue passed (so far as the learning & diligence of man can retch vnto) are to be reformed. To which effect D.C. speaketh also saying, we must forbear al private corrections of transl: til authoritie from the diligence of learned men wholly implied in that busines may establish a better.

Def. It being granted that more faults are in that transl; then those already corrected in the great Bible. Let the reader marke what followeth thereon. And 1 That til those corruptions be amended and the transl: now in hand (which is hoped will amend them all) be published and appoynted to be used only; this reason of theirs hath no force except it be to keep us from subscrip: and reading it. which D.S. himselfe in a māner confesseth at the beginnyng of his answer to this obiection where he saith. I hope shortly all occasion of this obiection wilbe removed when the new transla: &c. shalbe finished &c. And as for forbearing all private corrections of that transl. til authoritie establish a better. We wil not much stand which the other D. provided that in the meane time we haue leaue, to forbear subscribe. and reading it, seeing it is freely confessed to be so much faultie.

2 That the Minist: reason why they desired to be forborne in their subscribe: (because else they should prejudice the K. Majesties purpose in reforming the book & persons that tooke paines about the new transl:) standeth good: for should they not prejudice both, if they should subscribe: and use the same as faulties? 3. That those Minist: and the rest of us having blamed nothing in al our exceptions to this transl: which the Bible authorized hath not also blamed before us, and which the new transl: in hand will not amend after us, we may therefore in this case plead as the Prophet did (a) what haue we doe? what evil is in our hāds? Our adversaries can charge us with nothing, whercof themselves

^a 3 Sam. 16
18.

Let them beare witnes of it. If well: *Why then doe they thrust at us with syde and shoulder? why then doe they smite us, beat & punish us? and not onely hunt us, as a Partridge in the mounteines: but pursue us also, as a dead dogg or flea. Casting out after us a sea of slaunders (as Satan did of waters) b) wherewith they seeke to overflowe us: as M. H. doth(c) where he prayeth God to forgieue us that sin, chargeth us to haue in all our uniuert exceptions indiscretly iniured our Church. and could haue done no more if we had been enemies to the faith; that our exceptions, are but captious quarrellings, stayne the credit of the places: proceed from over much eagernes of stomache, the transl: deserveth not to be challenged & that we wound the credit of the transla. and of the reverend translators and such like. To all which as D: S: answered in that conference 1584. when (to his exceptions to the transl: the then Bb: of Winchest: much offended, (though not so much as our Bb: now are) sayd, we had thought we should haue had none to quarrel at our transl: but such as Greg. Martin, & that however Iunius & Tremelius travels in translating the scriptures were to be commended, yet their notes had done harme that wayes) he replyed. That the faultes he purposed to note he had learned them, neither of such as Greg: Martin, nor by occasion of the others notes but by his owne conference of the aforesayd authorized transl: and that the Bb. themselves in that Bible had led him to espie the faultes: So doe we reply: we haue learned them from the Bb. themselves, the Bible appoynted by them to be read in our Churches hath led us to espie those faults. And therefore as our Saviour to the Pharises in a case of like slander, sayd. If I by Belzeub cast out devils, by whom doe your children cast the out: therefore, they shalbe your Iudges. So may we say to them that thus blame and reproch us. If we be guiltie of such imputations, by what spirit did they translate the great Bible? Wherein the D: confesseth, the most places we except against, are corrected; and by what spirit doe they now translat: that are in hand with the new transl? Wherein (as the same D: saith) the rest of the faultes objected shalbe amended. Therefore they shalbe their Iudges. They I say, (the one not children but Fathers, the other, not private men taking libertie to correct at their pleasure (which D. C. blameth) but*

b Revel; 12. 15.
c 1. part pag. 46
96, 2 part pag
160, 211, 212
216, 219, 222

but men set a worke by his Maiestie,) shalbe their Iudges.

Thus haue we passed through the pikes of all their reasons & find not one to pricke us so much as with a pines poynt. We pray the reader to ponder that which hath ben sayd, that he may see which side hath the better, and also to marke how these men (thus perswading others to vnitie and vniformitie) doe so much crosse & contrary themselues that with little help, they may be answered out of themselves. Which serueth to confirme us, and confute them; seeing as Ireneus (d) saith, Those are good proofs & without contradiction which bring tokens for the testifying of it frō the very aduersaries themselves. When Iulian the Emperour saw the Gentiles confuted by the writings of the Gentiles he complained saying (e) Behold we are stricke through with our owne quils, out of our owne bookes they finde armour and weapons to fight against vs and wound vs, and thereupon made a decree, that the children of the Galileas should not read Philosophers nor poets. So if our Eb. (seeing themselves thus thrust through and wounded with their owne servants and weapons, chapleins and writings, and thereby their cause twice foyled (f) with every stroake) shall complayne of their il hap. I can say nothing but as D. Fulke did once of Cyprian (g) if he wil doe against himselfe what can I help: so if they wil doe against themselves what can we helpe? Heereafter the best course they can take (seeing they purpose to haue nothing amended) is either to make a Canon that their chapleines shal write no more of these matters; or if? That then no man shal read their writings.

CHAP. 3. OF MISTRANSLATING PSAL. 105. 28.

Minist. **T**He Booke saith. (a) They were not obedient to his word. The Scripture saith. They were not disobedient to his word. These are directly contrary therefore I may not subscribe. Be it the fault of the Printer, yet shal it be no lesse fault to subsc: it, and say his lye is truth, let it be amended and then subscribed.

M. H. b) In subsc. to a book we subsc. not to the faults escaped, for that neither authoritie meāeth in urging, nor our Minist. intend in yelding &c.

e advert. H. 1.
lib. 4, cap. 14

e Theodoret
part Histor lib
6. cap. 17. p. 10
is pennis con
gumur

f bis interimit
qui suis armis
perit:
g in his rejoy
der to Bristow

a r. part pag 9

b cap 3 p 78. 79

Def. Having heard thier general answer. Let us now come to the Barr of reason, and heare what they can say for the particulars. it is likely, they which haue sayd so litle to the whole, will say lesse to the partes. The two D: D: we shall seldome meddle with unlesse it be now and then at some crosse or two hand way. M.H. being the onely champion that in particular defence of every corruptiō, casteth downe his gantlet of defiance against all men; which we are now to take up, and doubt not (by Gods grace) to make the Reader easily perceiue that he is no more able to make his parte good against the truth of the Minist. exceptions, with all his flourishes: then Goliath was against David with all his blasphemies. And 1. if there were no more sayd but this. That the great Bible authorized and appoynted to be read in Churches hath corrected this fault, and readeth not as the booke, were not obedient: but in effect as the original heb. and we doe, they went not from his words. It is sufficient to iustifie the Minist: in their exception and to condemne M. H. and al he hath sayd against it. D.S: being iudge, who (as we haue heard) challenged the transl: of this place to be corrupt and avoweth it to be corrected in that Bible. 2. The Ministers supposall that this error came through the Printers fault; (being the most charitable and least probable, seeing there is no such similitude of the Heb: words, which signifie to obey and disobey that the one could possibly be mistaken for the other) he will not accept for a full answer but maketh this advantage of it. That in subscribing to a booke, we subsc. not to the faults escaped the meaning of him that imposeth, or them on whom it is imposed being taken. Which if we grant him, the cause betwixt us is untouched notwithstanding. Seeing this transl: which might at first miscary in the presse, is continued in all new impreßions of the Serv. B. how often soever challenged: the Bb: charging this upon themselves, not discharging themselves upon the Printer. We answer therefore, that this speech of his, is so farr true, as the manner of the subsc: requyred, wil take in, or exclude that exception. For if the subsc. be to the orders or doctrines conteyned in a booke, it is true, that slipes of pen or print, are

not

not approved. But if it be simply to such a book so & so set forth and authorized, as is ours; no limitation or qualification being annexed, or by publique act professed, there is no question but the intendment is to take & giue subsc: to the booke as it is; (whatsoever M. H. speaketh here, or D. C. elswhere (a) saying, It need not be suppoled, that our Church desireth to impole an allowance of any corrupt translation) And therefore our deuines haue iustly challenged the Trent decree for their vulgar latin even in this respect unreasonable, that the very errors of copies or Printers become by this meanes authorized as the very word of God. Whose reasons whiles they cannot answer yet doe the Papists deny the conclusion; affirming the very same thing in defence, that M. H. doth viz. That the Council meaneth not to haue the Printers faultes taken for the word of the H. Ghost. To which Iunius (b) replyeth. That the Council did not expressly say so, for that had been a shame: but yet indeed & in effect it doth so ordayne: for what else import these words. That no man shall reiect that trans. upon any pretence whatsoeuer: even as we might say to the 14 & 15 Canons which tie us to obserue the Booke and that without any addition alteration or omission upon any pretence whatsoeuer.

M. H. For examples sake were subsc. requyred to the Bible as it is in Heb: for the old Testam: and in Greek for the Newe, none would detract that busines under pretence of this or that fault in the Scribes that copyed it out: but would confesse the Bible in those tongues to be the booke of God true and sufficient and nothing contrary to it selfe.

Def. It would haue rubbed the scales from his eyes, had he laid the cōparison as he should betwixt the seuerall copies of the Bible in their original tongues and copies of their transla: and not sayd, as he doth sophistically; the Bible in those tongues, but thus, the Bible in those copies. For what advised man would subsc: either an unknowne copie, or a copie knowne to be corrupted, as cōteyning nothing contrary to the word? And if not a copie of the authentique originals? much lesse of a translat: when he knoweth it not, or knoweth it to be faultie. In turning therefore the state of the comparison from the copies which all severally may partake